English Translation of Jāmi' At-Tirmidhī

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Compiled by:

Imām Hāfiz Abū 'Eisā Mohammad Ibn 'Eisā At-Tirmidhī

Volume 4

From Hadith no. 1897 to 2605

Translated by:

Abu Khaliyl (USA)

Ahādith edited & referenced by:

Hāfiz Abu Tāhir Zubair 'Ali Za'i

Final review by:

Islamic Research Section Darussalam

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In the Name of Allâh,
the Most Gracious, the Most Merciful

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Contents

25. Chapters On Righteousness And Maintaining Good Relations With Relatives From The Messenger Of Allāh ﷺ

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26. Chapters On Medicine From The Messenger Of Allāh ﷺ

27. Chapters On Inheritance From The Messenger Of Allāh ﷺ

28. Chapters On *Waṣāyā* (Wills And Testaments) From The Messenger Of Allāh ﷺ

29. Chapters On *Walā'* And Gifts From The Messenger Of Allāh ﷺ

30. Chapters On *Al-Qadar* From The Messenger Of Allāh ﷺ

31. Chapters On *Al-Fitan* From The Messenger Of Allāh ﷺ

32. Chapters On Dreams From The Messenger Of Allāh ﷺ

33. Chapters On Witnesses From The Messenger Of Allāh ﷺ

34. Chapters On *Zuhd* From The Messenger Of Allāh ﷺ

35. Chapters On The Description Of The Day Of Judgment, And *Ar-Riqāq*, And *Al-Wara'* From The Messenger of Allāh ﷺ

36. Chapters On The Description Of Paradise From The Messenger Of Allāh ﷺ

37. Chapters On The Description Of Hell From The Messenger Of Allāh ﷺ

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

25. Chapters On Righteousness And Maintaining Good Relations With Relatives From The Messenger Of Allāh ﷺ

(المعجم ٢٥) - أَبْوَابُ الْبِرِّ وَالصِّلَةِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٢)

Chapter 1. What Has Been Related About Being Dutiful To Parents

(المعجم ١) - بَابُ مَا جَاءَ فِي بِرِّ الْوَالِدَيْنِ (التحفة ١)

1897. Bahz bin Ḥakīm narrated from his father, from his grandfather who said: "I said: 'O Messenger of Allāh! Who most deserves (my) reverence?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.'" He said: "I said: 'Then who?' He said: 'Your mother.' He said: I said: 'Then who?' He said: 'Then your father, then the nearest relatives, then the nearest relatives.'" (***Ḥasan***)

[He said:] There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, 'Āishah, and Abū Ad-Dardā'.

[Abū 'Eīsā said:] Bahz bin Ḥakīm is Abū Mu'āwiyah bin Haidah Al-Qushairī. And this *Ḥadīth* is *Ḥasan*.

Shu'bah criticized Bahz bin Ḥakīm, but he is trustworthy according to the people of *Ḥadīth*. Ma'mar, Sufyān Ath-Thawrī, Ḥammād bin Salamah, and others among the *A'immah* reported from him.

١٨٩٧ - حَدَّثَنَا بُنْدَارٌ [مُحَمَّدُ بْنُ بَشَّارٍ]: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَنْ أَبَرُّ؟ قَالَ: «أُمَّكَ»، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ»، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ»، قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبَاكَ ثُمَّ الْأَقْرَبَ فَالْأَقْرَبَ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو وعائِشَةَ وأَبِي الدَّرْدَاءِ.

[قَالَ أَبُو عِيسَى:] وبَهْزُ بْنُ حَكِيمٍ هُوَ أَبُو مُعَاوِيَةَ بْنُ حَيْدَةَ الْقُشَيْرِيُّ.

وهٰذَا حَدِيثٌ حَسَنٌ.

وقَدْ تَكَلَّمَ شُعْبَةُ فِي بَهْزِ بْنِ حَكِيمٍ، وهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ، ورَوَى عَنْهُ مَعْمَرٌ وسُفْيَانُ والثَّوْرِيُّ وحَمَّادُ بْنُ سَلَمَةَ وغَيْرُ وَاحِدٍ مِنَ الْأَئِمَّةِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في بر الوالدين، ح:٥١٣٩ من حديث بهز به وصححه الحاكم:٣/ ٦٤٢، ٤/ ١٥٠ ووافقه الذهبي * وفي الباب عن أبي هريرة [البخاري، ح:٥٩٧١ ومسلم، ح:٢٥٤٨] وعبدالله بن عمرو [يأتي:١٨٩٩] وعائشة [الحاكم:٤/ ١٥٠، ١٧٥] وأبي الدرداء [يأتي:١٩٠٠].

Comments:

This and other similar *Aḥādīth* are explicit on the point that, as regards dutifulness and reverence from the children, the mother gets precedence over the father. The Prophet ﷺ has specified that the rights of mothers over children are three times more than those of the father. For one thing, the mother represents the weaker sex, and therefore needs more attention and better treatment. Besides, there are three pains that she alone suffers. Fathers can play no part in them. These are: (i) ordeal of pregnancy (ii) pangs of birth, a veritable battle between life and death, and (iii) the period of suckling during which she even has to spend wakeful nights for the sake of the baby.

Chapter 2. Also About That

(المعجم ٢) - **بَابٌ: [مِنْهُ]** (التحفة ٢)

1898. Ibn Mas'ūd said: "I asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! Which is the most virtuous of deeds?' He said: '*Ṣalāt* during its appropriate time.' I said: 'Then what, O Messenger of Allāh?' He said: 'Being dutiful to one's parents.' I said: 'Then what, O Messenger of Allāh?' He said: '*Jihād* in the cause of Allāh.' Then the Messenger of Allāh ﷺ was silent, and if I had asked him more, he would have told me more.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ash-Shaibānī, Shu'bah and more than one other narrator reported from Al-Wālīd bin Al-'Aizār. This *Ḥadīth* has been reported through more than one route from Abū 'Amr Ash-Shaibānī, from Ibn Mas'ūd. Abū 'Amr Ash-Shaibānī's name is Sa'd bin Iyās.

١٨٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لِمِيقَاتِهَا»، قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللهِ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ»، : قُلْتُ: ثُمَّ مَاذَا يَا رَسُولَ اللهِ؟ قَالَ: «الجِهَادُ فِي سَبِيلِ اللهِ»، ثُمَّ سَكَتَ عَنِّي رَسُولُ اللهِ ﷺ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ الشَّيْبَانِيُّ وَشُعْبَةُ وغَيْرُ وَاحِدٍ عَنِ الوَلِيدِ بْنِ العَيْزَارِ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ. وأَبُو عَمْرٍو الشَّيْبَانِيُّ اسْمُهُ سَعْدُ بْنُ إِيَاسٍ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب البر والصلة، ح: ٥٩٧٠ ومسلم، ح: ٨٥ من حديث الوليد بن العيزار به.

Comments:

The Messenger of Allāh ﷺ is known to have given different answers at different times to questions about what constituted the most virtuous of deeds. It was because, at each occasion, the problem was different, and he answered everybody keeping in view his particular needs and inclinations. His answers even represented appropriate remedies if he noticed certain shortcomings or failures in the person of the questioner.

Chapter 3. What Has Been Related About The Virtue Of Pleasing One's Parents

(المعجم ٣) - بَابُ [مَا جَاءَ مِنَ] الْفَضْلِ فِي رِضَا الْوَالِدَيْنِ (التحفة ٣)

1899. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger." (***Hasan***)

(Another chain) from 'Abdullāh bin 'Amr, and it is similar, but he did not narrate it in *Marfū'* form, and this is more correct.

[Abū 'Eīsā said:] This is how Shu'bah's companions reported it from Shu'bah; from Ya'lā bin 'Aṭā', from his father, from 'Abdullāh bin 'Amr in *Mawūf* form. We do not know of anyone who narrated it as *Marfū'* other than Khālid bin Al-Ḥārith (a narrator in the chain), from Shu'bah. Khālid bin Al-Ḥārith is trustworthy and reliable. I heard Muḥammad bin Al-Muthanna saying: "I did not see the likes of Khālid bin Al-Ḥārith in Al-Baṣrah, nor the likes of 'Abdullāh bin Idrīs in Al-Kūfah." [He said:] There is something on this topic from 'Abdullāh bin Mas'ūd.

١٨٩٩ - **حَدَّثَنَا** أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الحَارِثِ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو. نَحْوَهُ ولَمْ يَرْفَعْهُ. وَهٰذَا أَصَحُّ.

[قَالَ أَبُو عِيسَى:] وهٰكَذَا رَوَى أَصْحَابُ شُعْبَةَ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو مَوْقُوفًا، وَلَا نَعْلَمُ أَحَدًا رَفَعَهُ غَيْرُ خَالِدِ بْنِ الحَارِثِ، عَنْ شُعْبَةَ. وَخَالِدُ بْنُ الْحَارِثِ ثِقَةٌ مَأْمُونٌ. [قَالَ:] سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنَّى يَقُولُ: مَا رَأَيْتُ بِالْبَصْرَةِ مِثْلَ خَالِدِ بْنِ الحَارِثِ وَلَا بِالْكُوفَةِ مِثْلَ عَبْدِ اللهِ بْنِ إِدْرِيسَ. [قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ.

تخريج: [إسناده حسن] وأخرجه ابن حبان (موارد): ٢٠٢٦ من حديث خالد بن الحارث به وصححه الحاكم على شرط مسلم: ٤/ ١٥١، ١٥٢ ووافقه الذهبي، وحديث شعبة عند البخاري في الأدب المفرد، ح: ٢ * وفي الباب عن عبد الله بن مسعود [لعله يشير إلى الحديث المتقدم: ١٨٩٨].

Comments:

Anyone who seeks to please his Supreme Lord i.e., Allāh, let him keep his parents pleased with him, since striving to secure the happiness and pleasure of one's parents is a precondition for achieving the pleasure of Allāh. By the same token, earning the displeasure of parents means earning the displeasure of Allāh.

1900. Abū 'Abdur-Raḥmān As-Sulamī narrated from Abū Ad-Dardā'. He said that a man came and said: "I have a wife whom my mother has ordered me to divorce." So Abū Ad-Dardā' said: "I heard the Messenger of Allāh ﷺ saying: 'The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it.'" (*Ḥasan*)

And sometimes Sufyān said: "The mother" and sometimes he said: "The father." This *Ḥadīth* is *Ṣaḥīḥ*.

And Abū 'Abdur-Raḥmān As-Sulamī's name is 'Abdullāh bin Ḥabīb.

١٩٠٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ [الْعُجَيْمِيِّ] عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: إِنَّ رَجُلًا أَتَاهُ فَقَالَ: إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلَاقِهَا، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذٰلِكَ الْبَابَ أَوِ احْفَظْهُ»، وَرُبَّمَا قَالَ سُفْيَانُ: إِنَّ أُمِّي، وَرُبَّمَا قَالَ: أَبِي. وهٰذَا حَدِيثٌ صَحِيحٌ.

وأَبُو عَبْدِ الرَّحْمٰنِ السُّلَمِيُّ اسْمُهُ عَبْدُ اللهِ ابْنُ حَبِيبٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الأدب، باب بر الوالدين، ح: ٣٦٦٣ من حديث سفيان ابن عيينة به وتابعه شعبة عند ابن ماجه، ح: ٢٠٨٩ وصححه ابن حبان، ح: ٢٠٢٣ والحاكم: ٢/ ١٩٧، ٤/ ١٥٢ ووافقه الذهبي.

Comments:

The surest way to get admittance to Paradise and securing a higher place in it is to be dutiful and obedient to one's parents.

Chapter 4. What Has Been Related About Disobeying Parents

(المعجم ٤) - بَابُ مَا جَاءَ فِي عُقُوقِ الْوَالِدَيْنِ (التحفة ٤)

1901. 'Abdur-Raḥmān bin Abī Bakrah narrated from his father who said: "The Messenger of Allāh

١٩٠١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ

ﷺ said: 'Shall I not tell you of the biggest of the major sins?' They said: 'Of course! O Messenger of Allāh!' He said: 'To join partners with Allāh, and disobeying one's parents.'" He said: "He ﷺ sat up, and he had been reclining. He said: 'And false testimony, or false speech.' And the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'I wish that he would stop.'" (***Ṣaḥīḥ***)

[He said:] There is something about this from Abū Sa'eed.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Bakrah's name is Nufai' [bin Al-Ḥārith].

الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «الْإِشْرَاكُ بِاللهِ، وعُقُوقُ الْوَالِدَيْنِ»، قَالَ: وجَلَسَ وَكَانَ مُتَّكِئًا، قَالَ: «وشَهَادَةُ الزُّورِ أَوْ قَوْلُ الزُّورِ»، فَمَا زَالَ رَسُولُ اللهِ ﷺ يَقُولُها حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو بَكْرَةَ اسْمُهُ نُفَيْعُ [بْنُ الحارِثِ].

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح:٢٦٥٤ من حديث بشر ابن المفضل ومسلم، ح:٨٧ من حديث الجريري به * وفي الباب عن أبي سعيد [أبو داود، ح:٢٥٣٠].

Comments:

Just as the primary reason of man's creation is to obey his Master and Creator i.e., Allāh, (and of a surety, it is the greatest of all sins to ascribe partners to Him), the apparent cause of his birth in this world is his parents.

1902. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "It is among the greatest of sins that a man should curse his parents." They said: "O Messenger of Allāh ! Does a man curse his parents?" He said: "Yes. He verbally abuses the father of a man, who in turn, verbally abuses his father, and he (retaliates and) curses his mother, so he curses his mother." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

١٩٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنَ الْكَبَائِرِ أَنْ يَشْتُمَ الرَّجُلُ وَالِدَيْهِ قَالُوا: يَا رَسُولَ اللهِ! وهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ، ويَشْتُمُ أُمَّهُ فَيَشْتُمُ أُمَّهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح:٩٠ عن قتيبة والبخاري، ح:٥٩٧٣ من حديث سعد بن إبراهيم به.

Comments:

The *Ḥadīth* teaches us that to indulge in such foul talk or mean behaviour with someone that it prompts him to abuse or curse your parents in retaliation is as bad as your abusing and cursing your own parents.

Chapter 5. What Has Been Related About Honoring The Father's Friends

(المعجم ٥) - بَابُ [مَا جَاءَ] فِي إِكْرَامِ صَدِيقِ الْوَالِدِ (التحفة ٥)

1903. Ibn 'Umar narrated that the Prophet ﷺ said: "Among the most dutiful of deeds is that a man nurture relations with the people his father was friends with." (***Ṣaḥīḥ***)

[He said:] There is something about this from Abū Usaid.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. This *Ḥadīth* has been reported from Ibn 'Umar through other routes.

١٩٠٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَبَرَّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ». [قَالَ:] وفِي الْبَابِ عَنْ أَبِي أُسَيْدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنِ ابْنِ عُمَرَ مِنْ غَيْرِ وَجْهٍ.

تخريج: وأخرجه مسلم، البر والصلة، باب فضل صلة أصدقاء الأب والأم ونحوهما، ح:٢٥٥٢ من حديث الوليد بن أبي الوليد به * وفي الباب عن أبي أسيد [أبو داود، ح:٥١٤٢ وابن ماجه، ح:٣٦٦٤].

Comments:

To nurture relations with the father's friends and treat them with respect is an act of great virtue, and is a part of one's dutifulness and respect towards his own parents.

Chapter 6. About Being Dutiful To The Maternal Aunt

(المعجم ٦) - بَابٌ: فِي بِرِّ الْخَالَةِ (التحفة ٦)

1904. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said: "The maternal aunt holds the same status as the mother." (***Ṣaḥīḥ***)

There is a long story with this *Ḥadīth*. This *Ḥadīth* is *Ṣaḥīḥ*.

(Another chain) from Ibn 'Umar, that a man came to the Prophet ﷺ and said: "O Messenger of Allāh ﷺ! I was afflicted by a tremendous

١٩٠٤ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ إِسْرَائِيلَ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ - وهُوَ ابْنُ مَدُّويَه -: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ واللَّفْظُ لِحَدِيثِ عُبَيْدِ اللهِ عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ».

وفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ، هٰذَا حَدِيثٌ

صَحِيحٌ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ؟ قَالَ: «هَلْ لَكَ مِن أُمٍّ؟» قَالَ: لَا، قَالَ: «هَلْ لَكَ مِنْ خَالَةٍ؟» قَالَ: نَعَمْ قَالَ: «فَبِرَّها».

وفِي الْبَابِ عَنْ عَلِيٍّ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، ولَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عُمَرَ. وهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي مُعَاوِيَةَ. وأَبُو بَكْرِ بْنُ حَفْصٍ: هُوَ ابْنُ عُمَرَ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

sin. Is there any repentance for me?" He said: "Do you have your mother?" He said: "No." He said: "Do you have any maternal aunts?" He said: "Yes." He said: "Then be dutiful to them."

There is something about this from 'Alī.

(Another chain) from Abū Bakr bin Ḥafṣ, from the Prophet ﷺ and it is similar, but he did not mention "from Ibn 'Umar" in it. This is more correct than the *Ḥadīth* of Abū Mu'āwiyah, and Abū Bakr bin Ḥafṣ is Ibn 'Umar bin Sa'd bin Abī Waqqāṣ (narrators in the chain of this *Ḥadīth*.)

تخريج: [صحيح] وأخرجه البخاري، الصلح، باب: كيف يكتب: هذا ما صالح فلان بن فلان وفلان بن فلان وإن لم ينسبه إلى قبيلته أو نسبه، ح:٢٦٩٩ عن عبيد الله بن موسى به * حديث أبي معاوية الضرير أخرجه حمزة بن يوسف السهمي في تاريخ جرجان، ص:٣٣٤ت ٦١١ وهو صرح بالسماع عند ابن حبان، ح:٢٠٢٢ وسنده صحيح وللحديث شواهد منها الحديث السابق * وفي الباب عن علي [أبو داود، ح:٢٢٨٠].

Comments:

The *Ḥadīth* tells us that respectful behaviour and dutifulness towards one's mother or other female relatives that stand in a similar place, viz. one's maternal aunt or grandmother etc. are deeds of such great virtue that they can win Allāh's mercy and forgiveness even for the worst types of sinners.

(المعجم ٧) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْوَالِدَيْنِ (التحفة ٧)

Chapter 7. What Has Been Related About Supplicating For One's Parents

١٩٠٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثُ

1905. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Three supplications are accepted, there is no doubt in them (about them being accepted): The

supplication of the oppressed, the supplication of the traveler, and the supplication of the father against his son." (*Ḥasan*)

دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، ودَعْوَةُ الْمُسَافِرِ، ودَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ».

[Abū 'Eīsā said:] Al-Ḥajjāj Aṣ-Ṣawwāf reported this *Ḥadīth* from Yaḥya bin Abī Kathīr, similarly to the narration of Hishām. As for Abū Ja'far, who reported it from Abū Hurairah, he is called Abū Ja'far Al-Mu'adh-dhin, and we do not know his name. Yaḥya bin Abī Kathīr has reported other *Aḥādīth* from him.

[قَالَ أَبُو عِيسَى:] وقَدْ رَوَى الْحَجَّاجُ الصَّوَّافُ هٰذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ نَحْوَ حَدِيثِ هِشَامٍ. وأَبُو جَعْفَرٍ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ يُقَالُ لَهُ: أَبُو جَعْفَرٍ الْمُؤَذِّنُ ولَا نَعْرِفُ اسْمَهُ. وقَدْ رَوَى عَنْهُ يَحْيَى بْنُ أَبِي كَثِيرٍ غَيْرَ حَدِيثٍ.

تخريج: [حسن] وأخرجه أبو داود، الوتر، باب الدعاء بظهر الغيب، ح:١٥٣٦ وابن ماجه، ح:٣٨٦٢ من حديث هشام الدستوائي به وصححه ابن حبان، ح:٢٤٠٦ وللحديث شواهد كثيرة عند الحاكم: ١/ ٤١٧، ٤١٨ والهيثمي (مجمع الزوائد): ١٠/ ١٥١ وغيرهما.

Comments:

Acceptance of a person's supplications by Allāh depends on his invoking the Divine mercy from the bottom of his heart with perfect humility and a sincere admission of his helplessness and infirmity. A person away from home missing, as he does, his near and dear ones, or an oppressed person only supplicates in dire need of help and succour. Similarly, a broken hearted father only supplicates against his child if driven completely to the wall. And naturally, a prayer arising from the bottom of one's heart stands the best chance of being answered by Allāh.

Chapter 8. What Has Been Related About Parents' Rights

(المعجم ٨) - بَابُ مَا جَاءَ فِي حَقِّ الْوَالِدَيْنِ (التحفة ٨)

1906. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A son could not do enough for his father, unless he found him as a slave and purchased him to set him free." (*Ṣaḥīḥ*)

١٩٠٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, we do not know of it except through the narration of Suhail bin Abī Ṣāliḥ. Sufyān Ath-Thawrī and others reported this *Ḥadīth* from Suhail bin Abī Ṣāliḥ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُهَيْلِ بْنِ أَبِي صَالِحٍ وقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وغَيْرُ واحِدٍ عَنْ

سُهَيْلِ بْنِ أَبِي صَالِحٍ هٰذَا الحَدِيثَ.

تخريج: وأخرجه مسلم، العتق، باب فضل عتق الوالد، ح:١٥١٠ من حديث جرير بن عبدالحميد به.

Comments:

Securing the freedom of the father from bondage by a son, although an extremely virtuous deed, is in practical terms a rare occurrence. As such, it is next to impossible that a person can fully acquit himself from obligations towards his father through his various acts of dutifulness. The same is true of the mother.

Chapter 9. What Has Been Related About Severing The Ties Of Kinship

(المعجم ٩) - بَابُ مَا جَاءَ فِي قَطِيعَةِ الرَّحِمِ (التحفة ٩)

1907. Abū Salamah said: "Abū [Ar-Raddād] Al-Laithī complained (of an illness). So 'Abdur-Raḥmān bin 'Awf visited him. He said: 'The best of you, and the one most apt to maintain good relations, as far as I know, is Abū Muḥammad ('Abdur-Raḥmān bin 'Awf).' So 'Abdur-Raḥmān bin 'Awf said: 'I heard the Messenger of Allāh ﷺ saying: "Allāh, Most Blessed and Most High, said: 'I am Allāh, and I am Ar-Raḥmān. I created the *Raḥim* (womb), and named it after My Name. So whoever keeps good relations with it, I keep good relations with him, and whoever severs it, I am finished with him.'" (*Ṣaḥīḥ*)

١٩٠٧ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: اشْتَكَى أَبُو [الرَّدَّادِ] اللَّيْثِيُّ فَعادَهُ عَبْدُ الرَّحْمٰنِ ابْنُ عَوْفٍ فَقَالَ: خَيْرُهُمْ وَأَوْصَلُهُمْ ما عَلِمْتُ أَبَا مُحَمَّدٍ فَقَالَ عَبْدُ الرَّحْمٰنِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَبَارَكَ وتَعَالى: أَنَا اللهُ وَأَنَا الرَّحْمٰنُ، خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِن اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَهَا بَتَتُّهُ».

There are narrations on this topic from Abū Sa'eed, Ibn Abī Awfā, 'Āmir bin Rabī'ah, Abū Hurairah, and Jubair bin Muṭ'im.

وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وابْنِ أَبِي أَوْفَى وعَامِرِ بْنِ رَبِيعَةَ وأَبِي هُرَيْرَةَ وجُبَيْرِ بْنِ مُطْعِمٍ.

[Abū 'Eīsā said:] The *Ḥadīth* of Sufyān from Az-Zuhrī (narrators in this chain) is a *Ṣaḥīḥ Ḥadīth*. Ma'mar reported this *Ḥadīth* from Az-Zuhrī, from Abū Salamah, from Raddād Al-Laithī, from 'Abdur-

[قَالَ أَبُو عِيسَى:] حَدِيثُ سُفْيَانَ عَنِ الزُّهْرِيِّ حَدِيثٌ صَحِيحٌ. ورَوَى مَعْمَرٌ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ رَدَّادٍ اللَّيْثِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَمَعْمَرٍ، كَذَا يَقُولُ، قَالَ مُحَمَّدٌ: وحَدِيثُ مَعْمَرٍ خَطأٌ.

Raḥmān bin 'Awf. This is what Ma'mar said. Muḥammad said: "The narration of Ma'mar is a mistake."

تخريج: [صحيح] وأخرجه أبو داود، الزكاة، باب: في صلة الرحم، ح:١٦٩٤ من حديث سفيان بن عيينة به وللحديث شواهد عند أحمد:١/١٩١، ١٩٤، ٢/٤٩٨ وغيره وانظر مسند الحميدي (بتحقيقي):٦٥ * وفي الباب عن أبي سعيد [أحمد:٣/١٤، ٨٣] وابن أبي أوفى [البخاري في الأدب المفرد، ح:٦٣ والبغوي في شرح السنة:١٣/٢٨، ح:٣٤٣٩، ٣٣٤٠] وعامر ابن ربيعة [أبو يعلى:١٣/١٥٦، ح:٧١٩٨ والبزار:٢/٣٧٥، ح:١٨٨٢] وأبي هريرة [أحمد:٢/ ٤٩٨ والحاكم:٤/١٥٧] وجبير بن مطعم [يأتي:١٩٠٩] * حديث معمر عند أبي داود، ح:١٦٩٥ وصححه ابن حبان، ح:٢٠٣٣ وهو في كتاب الجامع لمعمر (عبدالرزاق، ح:٢٠٢٣٤).

Comments:

Allāh will deprive His closeness and mercy from anyone who severs relations from his kith and kin and tramples their rights. Sadly enough, we see everywhere that Muslims, by and large, are systematically neglecting their Prophet's ﷺ teachings pertaining to their obligations towards close relations.

Chapter 10. What Has Been Related About Connecting The Ties Of Kinship

(المعجم ١٠) - بَابُ مَا جَاءَ فِي صِلَةِ الرَّحِمِ (التحفة ١٠)

1908. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "Merely maintaining the ties of kinship is not adequate. But connecting the ties of kinship is when his ties to the womb are severed and he connects it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Salmān, 'Āishah, [and 'Abdullāh bin 'Umar].

١٩٠٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا بَشِيرٌ أَبُو إِسْمَاعِيلَ وَ فِطْرُ بْنُ خَلِيفَةَ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلٰكِنِ الْوَاصِلُ الَّذِي إِذَا انْقَطَعَتْ رَحِمُهُ وَصَلَهَا».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ سَلْمَانَ وَعَائِشَةَ [وعَبْدِ اللهِ بْنِ عُمَرَ].

تخريج: [صحيح] وأخرجه البخاري، الأدب، باب: ليس الواصل بالمكافيء، ح:٥٩٩١ وأبو داود، ح:١٦٩٧ من حديث سفيان بن عيينة به وصححه أبو نعيم الأصبهاني (حلية الأولياء:٣/٣٠١، ٣٠٢) وصرح مجاهد بالسماع عنده * وفي الباب عن سلمان (ابن عامر) [تقدم:٦٥٨] وعائشة [البخاري، ح:٥٩٨٩ ومسلم، ح:٢٥٥٥] وعبدالله بن عمر [تقدم:١٩٠٣].

Comments:

There is not much merit in connecting the ties of kinship with those who connect them with you. True merit lies in fulfilling your duties of kinship towards those who sever them, and deny your rights to you, so that there is no dearth of regard and respect for good family relation in the Islamic society.

1909. Muhammad bin Jubair bin Mut'im narrated from his father, that the Messenger of Allāh ﷺ said: "The one who severs ties will not enter Paradise." Ibn Abī 'Umar said: "Sufyān said: 'Meaning: Ties of the womb.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٠٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وَنَصْرُ بْنُ عَلِيٍّ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ» قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب صلة الرحم، وتحريم قطيعتها، ح:٢٥٥٦ عن محمد بن أبي عمر والبخاري، ح:٥٩٨٤ من حديث الزهري به.

Comments:

Severing the ties of womb (kinship) is such a grievous wrong that taken singly, it has the potential to deprive a person of the right to enter Paradise. However, if there are other extenuating circumstances, such as a good number of meritorious deeds to compensate for this sin, conditions might change for the person concerned.

Chapter 11. What Has Been Related About The Love Of A Parent For His Child

(المعجم ١١) - بَابُ مَا جَاءَ فِي حُبِّ الْوَالِدِ وَلَدَهُ (التحفة ١١)

1910. 'Umar bin 'Abdul-'Azīz said: "A righteous woman, Khawlah bint Ḥakīm said: "The Messenger of Allāh ﷺ came out during the middle of the day, while holding one of the sons of his daughter in his arms. He was saying: 'You are what makes them stingy, cowardly and ignorant. And you are but from *Raiḥānillāh*.'"[1] (*Ḍa'īf*)

[He said:] There are narrations on this topic from Ibn 'Umar, Al-

١٩١٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ ابْنَ أَبِي سُوَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَقُولُ: زَعَمَتِ الْمَرْأَةُ الصَّالِحَةُ خَوْلَةُ بِنْتُ حَكِيمٍ قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ وَهُوَ مُحْتَضِنٌ أَحَدَ ابْنَيِ ابْنَتِهِ وَهُوَ يَقُولُ: «إِنَّكُمْ لَتُبَخِّلُونَ وَتُجَبِّنُونَ وَتُجَهِّلُونَ وَإِنَّكُمْ لَمِنْ رَيْحَانِ اللهِ».

[1] Meaning from the good fragrances which Allāh has bestowed upon us, or from His mercy.

Ash'ath, and Ibn Qais.

[Abū 'Eīsā said:] We do not know of the *Hadīth* of Ibn 'Uyainah from Ibrāhīm bin Maisarah except through his narration. And we do not know of 'Umar bin 'Abdul-'Azīz hearing from Khawlah.

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ والأَشْعَثِ ابْنِ قَيْسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ، ولَا نَعْرِفُ لِعُمَرَ بْنِ عَبْدِ العَزِيزِ سَمَاعًا مِنْ خَوْلَةَ.

تخريج: [إسناده ضعيف] وأخرجه الحميدي، ح:٣٣٤ وأحمد:٦/٤٠٩ من حديث سفيان بن عيينة به * ابن أبي سويد: مجهول (الحال) راجع التقريب وغيره، وعمر بن عبدالعزيز عن خولة منقطع * وفي الباب عن ابن عمر [يأتي:٣٧٩٧] والأشعث بن قيس [ابن ماجه، ح:٢٦١٢ وأحمد:٥/٢١١].

Comments:

Love of children, if it transgresses the limits designated by the *Sharī'ah*, goads a man to act in a stingy, cowardly and ignorant manner, whereas, if it remains within the permissible limits, the children would be the harbingers of Allāh's mercy, sustenance and comfort, and an object of love and delight whom parents will caress and kiss. Thus, a person who keeps within the bounds set by the *Sharī'ah* remains clear of infirmities of character like stinginess, cowardice, ignorance and intemperance.

Chapter 12. What Has Been Related About Being Merciful With The Children

(المعجم ١٢) - بَابُ مَا جَاءَ فِي رَحْمَةِ الْوَلَدِ (التحفة ١٢)

1911. Abū Hurairah narrated: "Al-Aqra' bin Hābis saw the Prophet ﷺ kissing Al-Hasan" – Ibn Abī 'Umar (one of the narrators) said: "Al-Hasan and Al-Husain." So he said: 'I have ten children and I do not kiss any one of them.' So the Messenger of Allāh ﷺ said: 'Whoever shows no mercy, he will be shown no mercy.'" (***Sahīh***)

[He said:] There are narrations on this topic from Anas and 'Āishah.

[Abū 'Eīsā said:] Abū Salamah bin 'Abdur-Rahmān's (a narrator in this chain) name is 'Abdullāh bin 'Abdur-Rahmān bin 'Awf, and this *Hadīth* is *Hasan Sahīh*.

١٩١١ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ وسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبْصَرَ الْأَقْرَعُ بْنُ حَابِسٍ النَّبِيَّ ﷺ وهُوَ يُقَبِّلُ الْحَسَنَ. وقَالَ ابْنُ أَبِي عُمَرَ: الْحَسَنَ أَوِ الْحُسَيْنَ، فَقَالَ: إِنَّ لِي مِنَ الْوَلَدِ عَشَرَةً ما قَبَّلْتُ أَحَدًا مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمْ لَا يُرْحَمْ».

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ وعَائِشَةَ.

[قَالَ أَبُو عِيسَى:] وأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ، اسْمُهُ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ

عَوْفٍ. وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفضائل، باب رحمته ﷺ الصبيان والعيال، وتواضعه، وفضل ذلك، ح:٢٣١٨ عن محمد بن يحيى بن أبي عمر، والبخاري، ح:٥٩٩٧ من حديث الزهري به * وفي الباب عن أنس [يأتي:٣٧٧٢] وعائشة [البخاري، ح:٥٩٩٨ ومسلم، ح:٢٣١٧].

Comments:

The feeling of love and affection towards one's children and kissing and caressing them when young is a proof of the person's having the quality of tenderness, love, and affection in his heart.

Chapter 13. What Has Been Related About Spending On Daughters And Sisters

(المعجم ١٣) - بَابُ مَا جَاءَ فِي النَّفَقَةِ عَلَى الْبَنَاتِ وَالْأَخَوَاتِ (التحفة ١٣)

1916. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allāh regarding them, then Paradise is for him." (*Ḥasan*)

١٩١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ سُهَيْلِ ابْنِ أَبِي صَالِحٍ، عَنْ أَيُّوبَ بْنِ بَشِيرٍ، عَنْ سَعِيدٍ الْأَعْشَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوِ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللهَ فِيهِنَّ فَلَهُ الْجَنَّةُ».

تخريج: [حسن] وأخرجه الحميدي، ح:٧٣٨ عن سفيان بن عيينة به وانظر، ح:١٩١٢ وصححه ابن حبان، ح:٢٠٤٤ ورواه أبو داود، ح:٥١٤٧، ٥١٤٨ من حديث سهيل عن سعيد الأعشى عن أيوب بن بشير عن أبي سعيد به وسنده حسن.

Comments:

Be it daughters or sisters, man has a special relationship with them. As such their rights upon man are also special. It is, therefore, required of him to fulfill his obligations towards them. Realizing one's responsibilities and fulfilling them well is the way to Paradise.

1912. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "No one has three daughters, or three sisters, and he treats them well, except that he enters Paradise." (*Ḍa'īf*)

[He said:] There are narrations on this topic from 'Āishah, 'Uqbah bin

١٩١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَكُونُ لِأَحَدِكُمْ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ

فَيُحْسِنُ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ».

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ وعُقْبَةَ بْنِ عَامِرٍ وأَنَسٍ وَجَابِرٍ وابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] وأَبُو سَعِيدٍ الْخُدْرِيُّ اسْمُهُ سَعْدُ بْنُ مَالِكِ بْنِ سِنَانٍ وسَعْدُ بْنُ أَبِي وَقَّاصٍ هُوَ سَعْدُ بْنُ مَالِكِ بْنِ وُهَيْبٍ.

وقَدْ زَادُوا فِي هٰذَا الْإِسْنَادِ رَجُلًا.

'Āmir, Anas, Jābir, and Ibn 'Abbās.

[Abū 'Eīsā said:] Abū Sa'eed Al-Khudrī's name is Sa'd bin Mālik bin Sinān and Sa'd bin Abī Waqqāṣ is Sa'd bin Mālik bin Wuhaib.

They (other narrators) have added a narrator in this chain. [1]

تخريج: **[إسناده ضعيف]** السند منقطع والحديث الآتي: ١٩١٦ يغني عنه وصححه ابن حبان، ح: ٢٠٤٤ وانظر مسند الحميدي، ح: ٧٣٨ (بتحقيقي) * وفي الباب عن عائشة [يأتي: ١٩١٣، ١٩١٥] وعقبة بن عامر [ابن ماجه، ح: ٣٦٦٩] وأنس [يأتي: ١٩١٤] وجابر [أحمد: ٣/ ٣٠٣ والبخاري في الأدب المفرد، ح: ٧٨] وابن عباس [ابن ماجه، ح: ٣٦٧٠].

Comments:

Daughters are considered a burden to many. But a man who refuses to take them as such and shoulders the responsibility of supporting them and giving them good company and fulfills their rights with a happy heart, he it is who acquits himself of this trial with credit and consequently wins a place in Paradise.

١٩١٣ - **حَدَّثَنَا** العَلَاءُ بْنُ مَسْلَمَةَ البَغْدَادِيُّ: حَدَّثَنَا عَبْدُ المَجِيدِ بْنُ عَبْدِ العَزِيزِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتُلِيَ بِشَيْءٍ مِنَ البَنَاتِ فَصَبَرَ عَلَيْهِنَّ، كُنَّ لَهُ حِجابًا مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

1913. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Whoever is tried with something from daughters, and he is patient with them, they will be a barrier from the Fire for him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: **[صحيح]** وانظر الحديث الآتي برقم: ١٩١٥.

١٩١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ وَزِيرٍ الوَاسِطِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ - هُوَ الطَّنَافِسِيُّ -: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ العَزِيزِ الرَّاسِبِيُّ عَنْ أَبِي بَكْرِ بْنِ عُبَيْدِ اللهِ بْنِ أَنَسٍ

1914. Abū Bakr bin 'Ubaidullāh bin Anas bin Mālik narrated [from Anas] that the Messenger of Allāh ﷺ said: "Whoever raises two girls then I and he will enter Paradise

[1] Meaning, some have added Ayyūb Al-Anṣārī before Abū Sa'eed, see Abū Dāwūd no. 5147.

ابْنِ مالِكٍ [عَنْ أَنَسٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ وقَدْ رَوَى مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ غَيْرَ حَدِيثٍ بِهٰذَا الْإِسْنَادِ وَقَالَ: عَنِ ابْنِ أَبِي بَكْرِ بْنِ عُبَيْدِ اللهِ بْنِ أَنَسٍ والصَّحِيحُ هُوَ عُبَيْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

like these two." And he indicated with his two fingers. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Muḥammad bin 'Ubaidullāh bin 'Abdul-'Azīz has reported other narrations with this chain, and he said: "From Ibn Abī Bakr bin 'Ubaidullāh bin Anas" and what is correct is that he is 'Ubaidullāh bin Abī Bakr bin Anas.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [**صحيح**] وأخرجه مسلم، البر والصلة، باب فضل الإحسان إلى البنات، ح: ٢٦٣١ من حديث محمد بن عبدالعزيز به وعنده عبيدالله بن أبي بكر وهو الصواب.

Comments:

Raising daughters and nurturing them well is such a meritorious deed that anyone who does well with it shall have the honor of entering Paradise and staying there as closely together with the Prophet ﷺ as are the two fingers of a man.

١٩١٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتِ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا فَسَأَلَتْ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ ودَخَلَ النَّبِيُّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ النَّبِيُّ ﷺ: «مَنِ ابْتُلِيَ بِشَيْءٍ مِنْ هَذِهِ الْبَنَاتِ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

1915. 'Āishah said: "A woman came to me with two daughters. She was asking (for food) but I did not have anything with me except a date. So I gave it to her and she divided it between her two daughters without eating any of it herself. Then she got up to leave, and the Prophet ﷺ entered, and I informed him about her. So the Prophet ﷺ said: 'Whoever is tested with something from these daughters (and he/she passes the test), they will be a screen for them from the Fire.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب: اتقوا النار ولو بشق تمرة والقليل من الصدقة ... إلخ، ح: ١٤١٨ ومسلم، ح: ٢٦٢٩/ ١٤٧ من حديث ابن المبارك به.

Comments:

The *Ḥadīth* testifies to two things: (i) abundant love exhibited by the mother for her children, and (ii) the reward she is to receive for this gesture in the Hereafter. *Aḥādīth* have it that the date under reference was the one given to the mother in addition to the one given to the two daughters. She, however, kept nothing for herself but gave her own share as well to the children. (*Tuḥfat Al-Ahwadhī*, v.3, p.120)

Chapter 14. What Has Been Related About Being Merciful With The Orphan And Raising Him

(المعجم ١٤) - بَابُ مَا جَاءَ فِي رَحْمَةِ الْيَتِيمِ وَكَفَالَتِهِ (التحفة ١٤)

1917. Ibn 'Abbās narrated that the Prophet ﷺ said: "Whoever takes in an orphan among the Muslims to raise, to feed him and give him drink, Allāh admits him into Paradise without a doubt, unless he has done a sin for which he is not forgiven." ***(Ḍa'īf)***

[He said:] There are narrations on this topic from Murrah Al-Fihrī, Abū Hurairah, Abū Umāmah, and Sahl bin Sa'd.

[Abū 'Eīsā said:] Ḥanash (one of the narrators) is Ḥusain bin Qais, and he is Abū 'Alī Ar-Raḥbī. Sulaimān At-Taimī would call him Ḥanash, and he is weak according to the people of *Ḥadīth*.

١٩١٧ - حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللهُ الْجَنَّةَ الْبَتَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ [لَهُ]».

[قَالَ:] وفِي الْبَابِ عَنْ مُرَّةَ الفِهْرِيِّ وَأَبِي هُرَيْرَةَ وأَبِي أُمَامَةَ وَسَهْلِ بْنِ سَعْدٍ.

[قَالَ أَبُو عِيسَى:] وَحَنَشٌ هُوَ حُسَيْنُ بْنُ قَيْسٍ وهُوَ أَبُو عَلِيٍّ الرَّحَبِيُّ. وَسُلَيْمَانُ التَّيْمِيُّ يَقُولُ: حَنَشٌ: وهُوَ ضَعِيفٌ عِنْدَ أَهْلِ الحَدِيثِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن عدي: ٢/ ٧٦٤ من حديث المعتمر به مطولا * وفي الباب عن مرة الفهري [البخاري في الأدب المفرد، ح: ١٣٣ والحميد، ح: ٨٤٠] وأبي هريرة [ابن ماجه، ح: ٣٦٧٩] وأبي أمامة [أحمد: ٥/ ٢٥٠، ٢٦٥] وسهل بن سعد [يأتي: ١٩١٨].

Comments:

All sins committed by a servant of Allāh may be pardonable through repentance, unless they be of the category of polytheism or sins involving violation of the rights of other men. Nevertheless, if Allāh so pleases, He can Himself compensate the aggrieved party for the injury to his rights committed by the man, and exempt the sinner from punishment. (*Tuḥfat Al-Ahwadhī*, v.3, p.131)

1918. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "I and the sponsor of an orphan shall be in Paradise like these two." And he indicated with his fingers, meaning his index and his middle finger. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩١٨ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عِمْرَانَ أَبُو الْقَاسِمِ الْمَكِّيُّ الْقُرَشِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ»، وأَشَارَ بِإِصْبَعَيْهِ يَعْنِي السَّبَّابَةَ وَالْوُسْطَى.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الطلاق، باب اللعان وقول الله تعالى: ﴿والذين يرمون أزواجهم...﴾ إلخ، ح:٥٣٠٤ من حديث عبدالعزيز بن أبي حازم به.

Comments:

The *Ḥadīth* in *Ṣaḥīḥ Al-Bukhārī* reports the Prophet ﷺ as saying: "The one who looks after an orphan (from whatever parentage) will be like this in Paradise," showing his middle and index fingers and separating them.

Chapter 15. What Has Been Related About Being Merciful With Boys

(المعجم ١٥) - **بَابُ مَا جَاءَ فِي رَحْمَةِ الصِّبْيَانِ** (التحفة ١٥)

1919. Anas bin Mālik narrated: "An older man came to talk to the Prophet ﷺ, and the people were hesitant to make room for him. The Prophet ﷺ said: 'He is not one of us who does not have mercy on our young and does not respect our elders.'" (*Ḥasan*)

[He said:] There are narrations on this topic from 'Abdullāh bin 'Amr, Abū Hurairah, Ibn 'Abbās, and Abū Umāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, Zarbī (one of the narrators) reported *Munkar* narrations from Anas bin Mālik and others.

١٩١٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مَرْزُوقٍ الْبَصْرِيُّ: حَدَّثَنَا عُبَيْدُ بْنُ وَاقِدٍ عَنْ زَرْبِيٍّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ ﷺ، فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوَسِّعُوا لَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوَقِّرْ كَبِيرَنَا».

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو وأَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ وأَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وزَرْبِيٌّ لَهُ أَحَادِيثُ مَنَاكِيرُ عَنْ أَنَسِ بْنِ مَالِكٍ وغَيْرِهِ.

تخريج: [حسن] وسنده ضعيف وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن عبدالله بن عمرو [يأتي:١٩٢٠] وأبي هريرة [البخاري في الأدب المفرد، ح:٣٥٣] وابن عباس [يأتي:١٩٢١] وأبي أمامة [البخاري في الأدب المفرد، ح:٣٥٦].

Comments:

Some other *Aḥādīth* that are to follow amply prove that it is incumbent on all those who associate themselves with the faith of Islam and the laws of the *Sharī'ah* and have feelings of love and reverence for the Messenger of Allāh ﷺ, to give due respect to the elderly and love to the young. Anyone who does not follow these principles, has no right to claim affinity, either with the Messenger of Allāh ﷺ or his worthy Companions. Only a person adhering to these principles can claim affinity with them.

1920. 'Amr bin Shu'aib narrated from his father, from his grandfather, who said that the Messenger of Allāh ﷺ said: "He is not one of us who does not have mercy upon our young, nor knows the honor of our elders." (***Hasan***)

[(Another chain) with similar except that he said in it: "Knows the rights of our elders."]

١٩٢٠ - **حَدَّثَنَا** أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ[لَمْ] يَعْرِفْ شَرَفَ كَبِيرِنَا» [حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَيَعْرِفْ حَقَّ كَبِيرِنَا].

تخريج: [**حسن**] وأخرجه أحمد: ٢/ ١٨٥ من حديث عمرو بن شعيب به وللحديث شواهد كثيرة عند أبي داود، ح: ٤٩٤٣ وغيره ومنها ما أخرجه البخاري في الأدب المفرد، ح: ٣٥٣ وصححه الحاكم: ٤/ ١٧٨ ووافقه الذهبي * محمد بن إسحاق تابعه عبدالرحمن بن الحارث عند أحمد.

1921. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. The narration of Muḥammad bin Isḥāq from 'Amr bin Shu'aib is a *Ḥasan Ṣaḥīḥ Ḥadīth*. It has been reported from 'Abdullāh bin 'Amr through routes other than this as well. Some of the people of knowledge said that the meaning of the statement of the Prophet ﷺ: "He is not one of us"

١٩٢١ - **حَدَّثَنَا** أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَحَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو [مِنْ] غَيْرِ هٰذَا الْوَجْهِ أَيْضًا.

is "it is not from our *Sunnah*, it is not from our manners." 'Alī bin Al-Madīnī said: "Yaḥya bin Sa'eed said: 'Sufyān Ath-Thawrī used to reject this interpretation (saying) that "He is not one of us" means 'it is not like us to.'

قَالَ بَعْضُ أَهْلِ الْعِلْمِ: مَعْنَى قَوْلِ النَّبِيِّ ﷺ: «لَيْسَ مِنَّا» يَقُولُ: لَيْسَ مِنْ سُنَّتِنَا، لَيْسَ مِنْ أَدَبِنَا. وقَالَ عَلِيُّ بْنُ المَدِينِيِّ: قَالَ يَحيى بْنُ سَعِيدٍ: كَانَ سُفْيَانُ الثَّوْرِيُّ يُنْكِرُ هٰذَا التَّفْسِيرَ: لَيْسَ مِنَّا: لَيْسَ مِثْلَنَا.

تخريج: [إسناده ضعيف] ورواه أحمد: ١/ ٢٥١ من حديث ليث عن عبدالملك عن عكرمة به والسند ضعيف ولأصل الحديث شواهد كثيرة وروى الطحاوي في مشكل الآثار: ٢/ ١٣٣ وأحمد: ٥/ ٣٢٣ عن عبادة بن الصامت أن رسول الله ﷺ قال: "ليس من أمتي من لم يجل كبيرنا ويرحم صغيرنا ويعرف لعالمنا (حقه)" إسناده حسن كما قال المنذري في الترغيب والترهيب: ١/ ١٤٤ والزيادة من الطحاوي.

Chapter 16. What Has Been Related About Being Merciful With People

(المعجم ١٦) - بَابُ مَا جَاءَ فِي رَحْمَةِ النَّاسِ (التحفة ١٦)

1922. Jarīr bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Whoever does not show mercy to the people, Allāh will not show mercy to him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. He said: There are narrations on this topic from 'Abdur-Raḥmān bin 'Awf, Abū Sa'eed, Ibn 'Umar, Abū Hurairah, and 'Abdullāh bin 'Amr.

١٩٢٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا قَيْسُ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي جَرِيرُ بْنُ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمُهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ: وفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ وأَبِي سَعِيدٍ وابْنِ عُمَرَ وأَبِي هُرَيْرَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو.

تخريج: وأخرجه مسلم، الفضائل، باب رحمة ﷺ الصبيان والعيال، وتواضعه وفضل ذلك، ح: ٢٣١٩ من حديث إسماعيل بن أبي خالد به ورواه البخاري، ح: ٧٣٧٦ من طريق آخر عن جرير ابن عبدالله البجلي رضي الله عنه * وفي الباب عن عبدالرحمن بن عوف [تقدم: ١٩٠٧] وأبي سعيد [يأتي: ٢٣٨١] وابن عمر [تقدم: ١٤٢٦ ويأتي: ٢٠٣٢] وأبي هريرة [١٩٢٣] وعبدالله بن عمرو [يأتي: ١٩٢٤].

Comments:

Anyone of us, who desires that Allāh show kindness and mercy to him, let him also show kindness and mercy to his fellow human beings and be of help to them in their joy and grief.

1923. Abū Hurairah narrated that Abul- Qāsim ﷺ said: "Mercy is not removed (from anyone) except from a wicked one." (***Hasan***)

[He said:] As for Abū 'Uthmān, the one who reported it from Abū Hurairah, we do not know his name. It is said that he is the father of Mūsā bin Abī 'Uthmān, the one that Abū Az-Zinād reported from. Abū Az-Zinād reported other *Ahādīth* from Mūsā bin Abī 'Uthmān, from his father, from Abū Hurairah, from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

١٩٢٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ قَالَ: كَتَبَ بِهِ إِلَيَّ مَنْصُورٌ وقَرَأْتُهُ عَلَيْهِ: سَمِعَ أَبَا عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ».

[قَالَ:] وَأَبُو عُثْمَانَ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ لَا نَعْرِفُ اسْمَهُ، [و]يُقَالُ: هُوَ وَالِدُ مُوسَى بْنِ أَبِي عُثْمَانَ الَّذِي رَوَى عَنْهُ أَبُو الزِّنَادِ. وقَدْ رَوَى أَبُو الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ غَيْرَ حَدِيثٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب: في الرحمة، ح:٤٩٤٢ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٢٥٢٩ وصححه ابن حبان وأشار المنذري إلى أنه حسن * أبو عثمان هذا وثقه الترمذي وابن حبان فحديثه حسن.

Comments:

The absence of the feeling of pity and mercy for others in the heart of a man only proves that he is wicked.

1924. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "The merciful are shown mercy by *Ar-Rahmān*. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after *Ar-Rahmān*, so whoever connects it, Allāh connects him, and whoever severs it, Allāh severs him." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

١٩٢٤ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي قَابُوسَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمٰنُ. ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ، الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمٰنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، أيضًا، ح:٤٩٤١ من حديث سفيان بن عيينة به

وصرح بالسماع عند الحميدي، ح:٥٩١ وصححه الحاكم والذهبي:١٥٩/٤ والعراقي وغيرهم وللحديث شواهد كثيرة.

Comments:

The *Ḥadīth* tells us that being merciful to all the creatures man encounters in this world, and helping them in their hour of misery and need makes him deserving of Allāh's mercy.

Chapter 17. (What Has Been Related) About *An-Naṣīḥah*

(المعجم ١٧) - **بَابُ [مَا جَاءَ] فِي النَّصِيحَةِ** (التحفة ١٧)

1925. Jarīr bin 'Abdullāh narrated: "I pledged to the Prophet ﷺ to establish the *Ṣalāt*, give the *Zakāt*, and to give sincere advice to every Muslim." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

١٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. [قَالَ: و]هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مواقيت الصلاة، باب البيعة على إقام الصلاة، ح:٥٢٤ من حديث يحيى بن سعيد القطان ومسلم، ح:٥٦ من حديث إسماعيل بن أبي خالد به.

Comments:

The *Ḥadīth* tells us that the sentiment of sincerity and well-wishing towards our brothers-in-faith is of such vital importance that the Messenger of Allāh ﷺ had included it alongside *Ṣalāt* and *Zakāt* in the text of the pledge he ﷺ used to take from the people.

1926. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The religion is *An-Naṣīḥah*" three times. They said: "O Messenger of Allāh ﷺ! For whom?" He said: "To Allāh, His Books, the *A'immah* of the Muslims, and their average people." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Ibn 'Umar, Tamīm Ad-Dārī, Jarīr, Ḥakīm bin Abī Yazīd from his father, and Thawbān.

١٩٢٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدِّينُ النَّصِيحَةُ»، ثَلَاثَ مِرَارٍ، قَالُوا: يَا رَسُولَ اللهِ! لِمَنْ؟ قَالَ: «للهِ وَلِكِتَابِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَتَمِيمٍ الدَّارِيِّ

وجَرِيرٍ وحَكِيمِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ وَثَوْبَانَ.

تخريج: [**صحيح**] وأخرجه أحمد: ٢٩٧/٢ من حديث صفوان بن عيسى والنسائي، ح: ٤٢٠٤ من حديث محمد بن عجلان به وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن ابن عمر [الدارمي، ح: ٢٧٥٧] وتميم الداري [مسلم، ح: ٥٥] وجرير [يأتي: ١٩٣٦] وحكيم ابن أبي يزيد عن أبيه [أحمد: ٤١٨/٣، ٢٥٩/٤ وعبد بن حميد، ح: ٤٣٨] وثوبان [الطبراني في الأوسط: ١٠٧/٣، ح: ١٢٠٦]

Comments:

a. The Arabic word *An-Naṣīḥah* as occurring in the *Ḥadīth* means sincere, well-wishing and extending sincere help and cooperation to someone to set right his affairs.

b. *An-Naṣīḥah* for Allāh would mean having a firm belief that He is One without a partner, and is the Possessor of all the perfect Attributes. It also means not to associate to Him anything which is improper and to believe Him to be exempt from all defects or infirmities. It also means not to associate anyone or anything else in worship or servitude with Him.

c. *An-Naṣīḥah* for Allāh's Book would mean to believe from the bottom of one's heart that it is the Word of Allāh, uncreated, to rehearse it again and again, and follow the commands and guidance contained in it.

Chapter 18. What Has Been Related About The Muslim's Compassion For the Muslim

(المعجم ١٨) - بَابُ مَا جَاءَ فِي شَفَقَةِ الْمُسْلِمِ عَلَى الْمُسْلِمِ (التحفة ١٨)

1927. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Muslim is the brother to the Muslim, he does not cheat him, lie to him, nor deceive him. All of the Muslim is unlawful to another Muslim: His honor, his wealth, and his blood. *At-Taqwa* is here. It is enough evil for a man that he belittle his brother Muslim." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. There are narrations on this topic from 'Alī and Abū Ayyūb.

١٩٢٧ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنِي أَبِي عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَخُونُهُ ولَا يَكْذِبُهُ، وَلَا يَخْذُلُهُ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: عِرْضُهُ وَمَالُهُ ودَمُهُ، التَّقْوَى هَهُنَا بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وفِي الْبَابِ عَنْ عَلِيٍّ وأَبِي أَيُّوب

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح: ٤٨٨٢ من حديث أسباط بن محمد به وله شاهد عند مسلم في صحيحه، ح: ٢٥٦٤ فالحديث صحيح * وفي الباب

عن علي [٢٧٣٦] وأبي أيّوب [يأتي: ١٩٣٢ والبخاري، في الأدب المفرد، ح: ٩٢٢].

Comments:

The *Ḥadīth* designates some of the rights of a Muslim upon another Muslim.

1928. Abū Mūsā Al-Ash'arī narrated that the Messenger of Allāh ﷺ said: "The believer is to the believer like parts of a building, each one of them supporting the other." (***Sahīh***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Hasan*] *Ṣaḥīḥ*.

١٩٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ وغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب أجر الخادم إذا تصدق بأمر صاحبه غير مفسد، ح: ١٤٣٨ ومسلم، ح: ١٠٢٣ من حديث أبي أسامة به.

Comments:

Just like the bricks of a structure which, when joined together, turn into a strong structure, the believers, together are also a strong fort where each member of the community is like a brick. They must, therefore, have the same relationship with each as the bricks have with one another in a structure in-as-much as each one of them aids and supports the other.

1929. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed (each) one of you is the reflection of his brother. So if he sees something harmful in him, then let him remove it from him." (***Da'īf***)

[Abū 'Eīsā said:] Yaḥya bin 'Ubaidullāh was graded weak by Shu'bah. [He said:] There is something on this topic from Anas.

١٩٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللهِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ، فَإِنْ رَأَى بِهِ أَذًى فَلْيُمِطْهُ عَنْهُ».

[قَالَ أَبُو عِيسَى:] وَيَحْيَى بْنُ عُبَيْدِ اللهِ ضَعَّفَهُ شُعْبَةُ. [قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ.

تخريج: [**إسناده ضعيف جدًا**] وأخرجه البغوي في شرح السنة: ١٣/ ٩٢، ح: ٣٥١٣ من حديث ابن المبارك به وهو في كتاب الزهد له، ص: ٢٥٤، ح: ٧٣٠ * يحيى بن عبيدالله: متروك وأفحش الحاكم فرماه بالوضع(تقريب) ويغني عنه حديث أبي داود، ح: ٤٩١٨: "المؤمن مرآة المؤمن والمؤمن أخو المؤمن يكف عليه ضيعته ويحوطه من ورائه" وإسناده حسن وحسنه العراقي * وفي الباب عن أنس [الطبراني في الأوسط: ٣/ ٧١، ح: ٢١٣٥].

Comments:

A mirror does the function of faithfully reflecting the face to the onlooker including the scars and the evil spots, to the exclusion of all others. It makes no mistake in casting the true reflection. It is, therefore, the duty of each Muslim to inform his brother with all the sincerity and goodwill at his command of whatever wrong or unseemly quality he sees in him, without broadcasting it in public.

Chapter 19. What Has Been Related About Covering (The Faults) Of The Muslims

(المعجم ١٩) - بَابُ مَا جَاءَ فِي السَّتْرِ عَلَى الْمُسْلِمِينَ (التحفة ١٩)

1930. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever relieves a Muslim of a burden from the burdens of the world, Allāh will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allāh will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allāh will cover (his faults) for him in the world and the Hereafter. And Allāh is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother." (*Sahīh*)

[He said:] There are narrations on this topic from Ibn 'Umar and 'Uqbah bin 'Āmir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. Abū 'Awānah and others reported this *Hadīth* from Al-A'mash, from Abū Sālih, from Abū Hurairah, from the Prophet ﷺ, similarly,[1] but they did not mention in it: "It has been narrated to me from Abū Sālih."

١٩٣٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ قَالَ: حُدِّثْتُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَّسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وعُقْبَةَ ابْنِ عَامِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَى أَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ، هٰذَا الْحَدِيثَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ ولَـمْ يَذْكُرُوا فِيهِ: حُدِّثْتُ عَنْ أَبِي صَالِحٍ.

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[1] This appeared under no. 1425.

تخريج: [صحيح] تقدم طرفه: ١٤٢٥ * الأعمش صرح بالسماع عند مسلم، ح: ٢٦٩٩/ ٣٨ ب * وفي الباب عن ابن عمر [تقدم: ١٤٢٦] وعقبة بن عامر [أبو داود، ح: ٤٨٩٢].

Chapter 20. What Has Been Related About Defending (The Honor Of) The Muslim

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي الذَّبِّ عَنْ [عِرْضِ] الْمُسْلِمِ (التحفة ٢٠)

1931. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever protects his brother's honor, Allāh protects his face from the Fire on the Day of Resurrection." (***Hasan***)

He said: There are narrations on this topic from Asmā' bint Yazīd.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

١٩٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُاللهِ [بْنُ الْمُبَارَكِ] عَنْ أَبِي بَكْرٍ النَّهْشَلِيِّ، عَنْ مَرْزُوقٍ أَبِي بَكْرٍ التَّيْمِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ» قَالَ: وفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٦/ ٤٥٠ من حديث ابن المبارك به * مرزوق تابعه شهر بن حوشب عند أحمد: ٦/ ٤٤٩ وللحديث شواهد * وفي الباب عن أسماء بنت يزيد [أحمد: ٦/ ٤٦١].

Comments:

Allāh helps and protects a Muslim who helps and protects his brother-in-faith at a time when his honor and prestige is under attack. This very help and protection acts as a shield and protection from Fire.

Chapter 21. What Has Been Related About Shunning (The Muslim) Being Disliked

(المعجم ٢١) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْهِجْرَةِ [لِلْمُسْلِمِ] (التحفة ٢١)

1932. Abū Ayyūb Al-Anṣārī narrated that the Messenger of Allāh ﷺ said: "It is not lawful for the Muslim to shun his brother for more than three (days); they come fare to fare and this one turns away, and that one turns away. The best of them is the one who initiates the *Salām*." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Anas, Abū Hurairah,

١٩٣٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ؛ ح: قَالَ: وحَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ فَيَصُدُّ هٰذَا ويَصُدُّ هٰذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ» [قَالَ:] وفِي

Hishām bin ʻĀmir, and Abū Hind Ad-Dārī.

[Abū ʻEīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَهِشَامِ بْنِ عامِرٍ وأَبِي هِنْدٍ الدَّارِيِّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الاستئذان، باب السلام للمعرفة وغير المعرفة، ح:٦٢٣٧ ومسلم، ح:٢٥٦٠ من حديث سفيان بن عيينة به ❊ وفي الباب عن عبدالله بن مسعود [البزار (كشف الأستار):٢/٤٣٧، ح:٢٠٥٠ وصححه الحاكم:١/٢٢ ووافقه الذهبي] وأنس [يأتي:١٩٣٥] وأبي هريرة [أبو داود، ح:٤٩١٢] وهشام بن عامر [أحمد:٤/٢٠ والبخاري في الأدب المفرد، ح:٤٠٢، ٤٠٧] وأبي هند الداري [لم أجده].

Comments:

Islam is a religion in perfect harmony with nature. As for man, he has the propensity to get incensed every now and then, which at times crosses reasonable limits. It is in consideration of this propensity that a maximum limit of three days has been allowed for Muslims to remain on broken terms with their brothers-in-faith, which is enough period for the tempers to cool down and good sense to prevail. However, a longer period for strained relations is also allowed if deemed necessary for religious considerations.

Chapter 22. What Has Been Related About Consoling The Brother

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي مُوَاسَاةِ الْأَخِ (التحفة ٢٢)

1933. Anas said: "When ʻAbdur-Raḥmān bin ʻAwf arrived in Al-Madīnah, the Messenger of Allāh ﷺ established a bond of brotherhood between him and Saʻd bin Ar-Rabīʻ. So he said to him: "Come here, I will divide my wealth and give you half, and I have two wives, I will divorce one of them, and when she completes her waiting period you may marry her." He said: "May Allāh bless you in your family and your wealth. Show me where the market is." So they showed him where the market was and he did not return that day except with some cottage cheese and cooking fat which he had

١٩٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ الْمَدِينَةَ آخَى رَسُولُ اللَّهِ ﷺ بَيْنَهُ وبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ لَهُ: هَلُمَّ أُقَاسِمْكَ مَالِي نِصْفَيْنِ وَلِيَ امْرَأَتَانِ فَأُطَلِّقُ إِحْدَاهُمَا فإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا، فَقَالَ: بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلُّونِي عَلَى السُّوقِ، فَدَلُّوهُ عَلَى السُّوقِ، فَمَا رَجَعَ يَوْمَئِذٍ إِلَّا وَمَعَهُ شَيْءٌ مِنْ أَقِطٍ وَسَمْنٍ قَدِ اسْتَفْضَلَهُ، فَرَآهُ رَسُولُ اللهِ ﷺ بَعْدَ ذَلِكَ وَعَلَيْهِ وَضَرٌ من صُفْرَةٍ، قَالَ: «مَهْيَمْ»، فَقَالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الأَنْصَارِ،

earned as profit. The Messenger of Allāh ﷺ saw him after that, and he had traces of yellow on him. So he said to him: "What is this?" He said: "I married a woman from the *Anṣār*." He said: "What dowry did you give her?" He said: "A date-stone (of gold) – (one of the narrators) Ḥumaid said: "Or he said: – gold equal to the weight of a date-stone." So he said: "Have a banquet, even if with only a sheep." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Aḥmad bin Ḥanbal said: "The weight of a date-stone of gold is the weight of three and one-third Dirham." Isḥāq bin Ibrāhīm said: "The weight of a date-stone of gold is the weight of five Dirham." Isḥāq bin Manṣūr informed me of that from Aḥmad bin Ḥanbal and Isḥāq.

فَقَالَ: «فَمَا أَصْدَقْتَهَا»؟ قَالَ: نَوَاةً. قَالَ حُمَيْدٌ أَوْ قَالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، فَقَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَزْنُ نَوَاةٍ مِنْ ذَهَبٍ وَزْنُ ثَلَاثَةِ دَرَاهِمَ وَثُلُثٍ. وقَالَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: وَزْنُ نَوَاةٍ مِنْ ذَهَبٍ وَزْنُ خَمْسَةِ دَرَاهِمَ. أَخْبَرَنِي بِذٰلِكَ إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ وإِسْحَاقَ.

تخريج: [صحيح] وأخرجه أحمد:٣/ ١٩٠ عن إسماعيل وهو ابن علية، والبخاري، ح:٥١٦٧ وغيره، من حديث حميد الطويل به وصرح بالسماع.

Comments:

The *Ḥadīth* brings out the unmistakable fact that the singular example of self-sacrifice and self-effacement in terms of both life and property set by the Helpers (*Anṣār*) of Al-Madīnah in favor of the Emigrants (*Muhājir*) from Makkah, after the bond of brotherhood had been established between the two by the Messenger of Allāh ﷺ, is in many ways unparalleled in the history of mankind on this earth.

Chapter 23. What Has Been Related About Backbiting

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي الْغِيبَةِ (التحفة ٢٣)

1934. Abū Hurairah narrated that it was said: "O Messenger of Allāh! What is backbiting?" He said: "Mentioning your brother with that which he does not like." He said:

١٩٣٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يا رَسُولَ

اللهِ! مَا الْغِيبَةُ؟ قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ». قَالَ: أَرَأَيْتَ إِنْ كانَ فِيهِ مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ، وإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ». قَالَ: وفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وابْنِ عُمَرَ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

"What if what I said about him is so?" He ﷺ said: "If what you said about him is so, then you have backbitten him, and if it is not as you said, then you have slandered him." (*Ṣaḥīḥ*)

He said: There are narrations on this topic from Abū Barzah, Ibn 'Umar, and 'Abdullāh bin 'Amr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [**صحيح**] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح:٤٨٧٤ من حديث عبدالعزيز ومسلم، ح:٢٥٨٩ من حديث العلاء به * وفي الباب عن أبي برزة [أبو داود، ح:٤٨٨٠] وابن عمر [أبو داود، ح:٣٥٩٧] وعبدالله بن عمرو [البغوي في شرح السنة:١٣/ ١٤٠، ح:٣٥٦٢].

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الْحَسَدِ (التحفة ٢٤)

Chapter 24. What Has Been Related About Envy

١٩٣٥ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ الْعَطَّارُ وسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِلْمُسْلِمِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ.

1935. Anas narrated that the Messenger of Allāh ﷺ said: "Do not cut off one another, nor desert one another, nor hate one another, nor envy one another. Be you, O worshippers of Allāh, brothers. It is not lawful for the Muslim to shun his brother for more than three (days)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[He said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Az-Zubair bin Al-'Awwām, Ibn Mas'ūd, and Abū Hurairah.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب تحريم التحاسد والتباغض والتدابر، ح:٢٥٥٩ من حديث سفيان بن عيينة والبخاري، ح:٦٠٧٦ من حديث الزهري به * وفي الباب عن أبي بكر الصديق [ابن ماجه، ح:٣٨٤٩] والزبير بن العوام [يأتي:٢٥١٠] وابن مسعود [لعله

يشير إلى حديث البخاري، ح:٧٣ ومسلم، ح:٨١٦] وأبي هريرة [أبو داود، ح:٤٩٠٣].

Comments:

Ḥasad, or envy, is the major sin that occurs when one person wishes another would not have a particular blessing, because he himself is more worthy of it.

1936. Sālim narrated from his father who said that the Messenger of Allāh ﷺ said: "There is to be no envy except for two: A man to whom Allāh grants wealth and he spends from it during the hours of the night and the hours of the day. And, a man to whom Allāh grants (memorization of) the Qur'ān so he stands with it (in prayer) during the hours of the night and the hours of the day." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Similar to this has been reported from Ibn Mas'ūd and Abū Hurairah from the Prophet ﷺ.

١٩٣٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

تخريج: وأخرجه مسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه ... إلخ، ح:٨١٥ من حديث سفيان بن عيينة به * وقد روي عن ابن مسعود [البخاري، ح:٧٣ ومسلم، ح:٨١٦] وأبي هريرة [أبو داود، ح:٤٩٠٣].

Comments:

This *Ḥadīth* clarifies when and for what envy is allowed.

Chapter 25. What Has Been Related About Hatred

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي التَّبَاغُضِ (التحفة ٢٥)

1937. Jābir narrated that the Messenger of Allāh ﷺ said: "Indeed Ash-Shaiṭān has despaired of getting those who perform *Ṣalāt* to worship him. But he is engaged in sowing hatred among them." (*Ṣaḥīḥ*)

[He said:] There are narrations on

١٩٣٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ».

[قَالَ:] وفِي الْبَابِ عَنْ أَنَسٍ وَسُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وأَبُو سُفْيَانَ اسْمُهُ طَلْحَةُ بْنُ نَافِعٍ.

this topic from Anas, Sulaimān bin 'Amr bin Al-Aḥwaṣ from his father.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, and Abū Sufyān's (a narrator in the chain) name is Ṭalḥah bin Nāfi'.

تخريج: وأخرجه مسلم، صفات المنافقين، باب تحريش الشيطان، وبعثه سراياه لفتنة الناس ... [الخ، ح:٢٨١٢ من حديث أبي معاوية الضرير به * وفي الباب عن أنس [تقدم:١٩٣٥] وسليمان بن عمرو بن الأحوص عن أبيه [يأتي:٣٠٨٧].

Comments:

The Arabic word *Muṣallūn* (literally, worshippers) used here means people of true faith and devotion. The version of *Ḥadīth* as reported in *Sahīh Muslim* also contains the words *Jazirat Al-Arab* (Arabian Peninsula). The Prophet ﷺ means to say that the *Shaitān* has despaired of enticing the Companions back to any kind of idolatry and polytheism. He would, however, try his utmost to see the believers in a state of discord and fighting each other.

Chapter 26. What Has Been Related About Rectifying Matters

(المعجم ٢٦) - بَابُ مَا جَاءَ فِي إِصْلَاحِ ذَاتِ الْبَيْنِ (التحفة ٢٦)

١٩٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ [الزُّبَيْرِيُّ]: حَدَّثَنَا سُفْيَانُ؛ ح: وحَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ وَ أَبُو أَحْمَدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ ابْنِ خُثَيْمٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ الكَذِبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيُرْضِيَهَا، والكَذِبُ فِي الْحَرْبِ، وَالكَذِبُ لِيُصْلِحَ بَيْنَ النَّاسِ».

وقَالَ مَحْمُودٌ فِي حَدِيثِهِ: «لَا يَصْلُحُ الكَذِبُ إِلَّا فِي ثَلَاثٍ».

هٰذَا حَدِيثٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ أَسْمَاءَ، إِلَّا مِنْ حَدِيثِ ابْنِ خُثَيْمٍ. ورَوَى دَاوُدُ بْنُ

1939. Asmā' bint Yazīd narrated that the Messenger of Allāh ﷺ said: "It is not lawful to lie except in three cases: Something the man tells his wife to please her, to lie during war, and to lie in order to bring peace between the people." **(*Ṣaḥīḥ*)**

In his narration, Maḥmūd (a narrator in the chain) said: "There is no benefit in lying except in three cases"

We do not know of this *Ḥadīth* to be a narration of Asmā' except through the route of Ibn Khuthaim. Dāwud bin Abī Hind narrated this *Ḥadīth* from Shahr bin Ḥawshab from the Prophet ﷺ, and he did not mention "from Asmā'" in it. That was narrated to us by Muḥammad bin Al-'Alā' (who

said): "Ibn Abī Zā'idah narrated to us from Dāwud bin Abī Hind." And there is something on this topic from Abū Bakr, may Allāh be pleased with him.

أَبِي هِنْدٍ هٰذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَسْمَاءَ. حَدَّثَنَا بِذٰلِكَ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وفِي الْبَابِ عَنْ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ.

تخريج: [صحيح] وأخرجه أحمد:٦/ ٤٦٠، ٤٦١ عن أبي أحمد الزبيري به * سفيان الثوري تابعه داود بن عبدالرحمن (أحمد:٦/ ٤٥٤) ويحيى بن سليم (الطبراني في الكبير:٢٤/ ١٦٥، ح:٤١٩) وزهير وغيرهم * وفي الباب عن أبي بكر [لعله يشير إلى حديث [ابن ماجه، ح:٣٨٤٩].

Comments:

The word *Kadhb* (literally, lie) refers to any case wherein what was stated is not true, intentionally or otherwise, a clear falsehood or dissimulation or double-entendre i.e., a speech having two possible meanings, one of which would only be evident after a little bit of deep thinking.

1938. Umm Kulthūm bint 'Uqbah narrated that the Messenger of Allāh ﷺ said: "One who brings peace between people is not a liar, he says something good, or reports something good." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

١٩٣٨ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ بِالكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا، أَوْ نَمَا خَيْرًا».

[قَالَ أَبُو عِيسَى:] وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب تحريم الكذب، وبيان ما يباح منه، ح:٢٦٠٥ من حديث إسماعيل، والبخاري، ح:٢٦٩٢ من حديث الزهري به.

Comments:

Reporting good and nice things of each other to the opposing parties with the intention of rectifying matters between the two is not considered lying.

Chapter 27. What Has Been Related About Deception And Cheating

(المعجم ٢٧) - **بَابُ مَا جَاءَ فِي الْخِيَانَةِ وَالْغِشِّ** (التحفة ٢٧)

1940. Abū Sirmah narrated that the

١٩٤٠ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

Messenger of Allāh ﷺ said: "Whoever causes harm, Allāh harms him, and whoever is harsh, Allāh will be harsh with him." [1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ ضَارَّ ضَارَّ اللهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللهُ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب: في القضاء، ح:٣٦٣٥ عن قتيبة وابن ماجه، ح:٢٣٤٢ من حديث الليث بن سعد به وللحديث شواهد كثيرة * لؤلؤة وثقها الترمذي وحده وتبعه الهيثمي في المجمع: ١٠/١٧٨.

Comments:

Anyone who deceives a person or plots to harm or harass him, himself falls a victim to delusion and deceit since, it is well said that anyone who digs a well for another, eventually falls into it himself.

1941. Abū Bakr Aṣ-Ṣiddīq narrated that the Messenger of Allāh ﷺ said: "Cursed are those who harm a believer, or plot to do so." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb.*

١٩٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا زَيْدُ بْنُ الحُبَابِ العُكْلِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ الكِنْدِيُّ: حَدَّثَنَا فَرْقَدٌ السَّبَخِيُّ عَنْ مُرَّةَ بْنِ شَرَاحِيلَ الْهَمْدَانِيِّ - وَهُوَ الطَّيِّبُ -، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكَرَ بِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد بن علي بن سعيد المروزي في مسند أبي بكر الصديق، ح:١٠٠ من حديث زيد بن الحباب به * فرقد السبخي ضعيف وأبوسلمة الكندي مجهول(تقريب).

Comments:

Harming a brother-in-faith and playing tricks with him is against the principle of Islamic fraternity and well-wishing. Such a man, therefore, earns the wrath of Allāh.

Chapter 28. What Has Been Related About The Rights Of Neighbors

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي حَقِّ الْجِوَارِ (التحفة ٢٨)

1942. 'Āishah narrated that the

١٩٤٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ

[1] These two narrations are 'weak' as they are here, but most of the information contained in it is also reported in authentic *Aḥādīth*, including *Al-Bukhārī* and *Mulsim.*

سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ - وَهُوَ ابْنُ عَمْرِو بْنِ حَزْمٍ -، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا زَالَ جِبْرَئِيلُ - صَلَوَاتُ اللهِ عَلَيْهِ - يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

Messenger of Allāh ﷺ said: "Jibra'īl – may the *Ṣalawāt* of Allāh be upon him – continued to recommend me about (treating) the neighbors so (kindly and politely), that I thought he would order me to make them heirs." (***Ṣaḥīḥ***)

تخريج: متفق عليه، وأخرجه مسلم، البر والصلة، باب الوصية بالجار والإحسان إليه، ح: ٢٦٢٤ عن قتيبة والبخاري، ح: ٦٠١٤ من حديث يحيى بن سعيد الأنصاري به.

Comments:

The angel Jibra'īl kept coming with repeated directives from Allāh pressing for the rights of the neighbor and treating him with the utmost kindness and respect, so much so that the Prophet ﷺ thought that perhaps the neighbor would also be made an inheritor in the wealth left behind by the dead.

١٩٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ دَاوُدَ بْنِ شَابُورَ وبَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ: أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو ذُبِحَتْ لَهُ شَاةٌ فِي أَهْلِهِ فَلَمَّا جَاءَ قَالَ: أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيِّ؟ أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِيِّ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرَئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ وابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَنَسٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو والمِقْدَادِ ابْنِ الأَسْوَدِ وَعُقْبَةَ بْنِ عَامِرٍ وَأَبِي شُرَيْحٍ وَأَبِي أُمَامَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ مُجاهِدٍ، عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ أَيْضًا عَنِ النَّبِيِّ ﷺ.

1943. Mujāhid narrated: " 'Abdullāh bin 'Amr had a sheep slaughtered for his family. So when he came he said: 'Have you given some to our neighbor, the Jew? Have you given some to our neighbor, the Jew? I heard the Messenger of Allāh ﷺ saying: 'Jibra'īl continued to advise me about (treating) the neighbors (so kindly and politely), that I thought he would order me (from Allāh) to make them heirs.'" (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from 'Āishah, Ibn 'Abbās, Abū Hurairah, Anas, 'Abdullāh bin 'Amr, Al-Miqdād bin Al-Aswad, 'Uqbah bin 'Āmir, Abū Shuraiḥ, and Abū Umāmah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. Mujāhid also reported this *Ḥadīth* from 'Āishah and Abū Hurairah, from the Prophet ﷺ.

تخريج: **[إسناده صحيح]** وأخرجه أبو داود، الأدب، باب: في حق الجوار، ح: ٥١٥٢ من

حديث سفيان بن عيينة به وصرح بالسماع من بشير عند الحميدي، ح:٥٩٣ ومجاهد صرح بالسماع من ابن عمرو عند ابن المبارك في البر والصلة، ح:٢٤٧ وغيره * وفي الباب عن عائشة [يأتي:١٩٤٢] وابن عباس [البخاري في الأدب المفرد، ح:١١٢ وعبد بن حميد، ح:٦٩٤] وأبي هريرة [ابن ماجه، ح:٣٦٧٤] وأنس [البخاري، ح:١٣ ومسلم، ح:٤٥] عبدالله بن عمرو [يأتي:١٩٤٤] والمقداد بن الأسود [أحمد:٦/٨ والبخاري في الأدب المفرد، ح:١٠٣] وعقبة بن عامر [أحمد:٤/١٥١] وأبي شريح [البخاري، ح:٦٠١٩ ومسلم، ح:٤٨] وأبي أمامة [أحمد:٥/٢٦٧].

1944. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "The companion who is the best to Allāh is the one who is best to his companion. And the neighbor that is the best to Allāh is the one that is best to his neighbor." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Abū 'Abdur-Rahmān Al-Hubulī's (a narrator in the chain) name is 'Abdullāh bin Yazīd.

١٩٤٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ شُرَحْبِيلَ بْنِ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الْأَصْحَابِ عِنْدَ اللهِ خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللهِ خَيْرُهُمْ لِجَارِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ اسْمُهُ عَبْدُ اللهِ بْنُ يَزِيدَ.

تخريج: [إسناده صحيح] وأخرجه أحمد:٢/١٦٧ من حديث حيوة بن شريح به وصححه ابن حبان، ح:٢٠٥١ وابن خزيمة:٤/١٤٠، ح:٢٥٣٩ والحاكم:٢/١٠١، ٤٤٣، ٤/١٦٤ على شرط الشيخين ووافقه الذهبي.

Comments:

Treating others well is an indication of one's faith, while not doing well, and being neglectful of others rights, is indicative of weak faith.

Chapter 29. What Has Been Related About Treating The Servant Well

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الْإِحْسَانِ إِلَى الْخَادِمِ (التحفة ٢٩)

1945. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Allāh has made some of your brothers as slaves under your care. So whoever has his brother under his care, then let him feed him from his food, and let him clothe him from his clothes. And do not give him a

١٩٤٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِخْوَانُكُمْ جَعَلَهُمُ اللهُ فِتْيَةً تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ

duty he can not bear, and if you give him a duty he can not bear, then assist him with it." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from 'Alī, Umm Salamah, Ibn 'Umar, and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَدِهِ فَلْيُطْعِمْهُ مِنْ طَعَامِهِ وَلْيُلْبِسْهُ مِنْ لِبَاسِهِ وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ».

[قَالَ:] وفي الْبَابِ عَنْ عَلِيٍّ وَأُمِّ سَلَمَةَ وَابْنِ عُمَرَ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب المعاصي من أمر الجاهلية . . . إلخ، ح:٣٠، ومسلم، ح:١٦٦١ من حديث واصل الأحدب به * وفي الباب عن علي [أبو داود، ح:٥١٥٦] وأم سلمة [ابن ماجه، ح:١٦٢٥] وابن عمر [يأتي:١٩٤٩] وأبي هريرة [أبو داود، ح:٥١٦٥].

Comments:

The *Ḥadīth* makes each slave the brother of his master. This being the relationship, the masters have been exhorted to treat their servants and slaves as brothers and give them the same kind of food and clothing as they would have for themselves.

1946. Abū Bakr Aṣ-Ṣiddīq narrated that the Prophet ﷺ said: "The one who treats his slaves badly will not enter Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Ayyūb As-Sikhtiyānī and others criticized Farqad As-Sabakhī because of his memory.

١٩٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ فَرْقَدٍ [السَّبَخِيِّ]، عَنْ مُرَّةَ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ سَيِّءُ الْمَلَكَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

وقَدْ تَكَلَّمَ أَيُّوبُ السِّخْتِيَانِيُّ وَغَيْرُ وَاحِدٍ فِي فَرْقَدٍ السَّبَخِيِّ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب الإحسان إلى المماليك، ح:٣٦٩١ والمروزي في مسند أبي بكر، ح:٩٧ من حديث فرقد به وهو ضعيف كما تقدم:١٩٤١ وضعفه البوصيري من أجل فرقد.

Comments:

The Arabic word *Malakah* (literally, in possession) in the context of the *Ḥadīth* means not only our handmaids and slaves but also the animals, like cattle and birds placed under our possession and care. It is, therefore, incumbent upon all of us to take good care of their needs, such as their food (or fodder) and drink, and their clothing, lodging, their physical well-being and health, as well as their protection from extreme weather conditions.

Chapter 30. What Has Been Related About Beating And Abusing The Servant

(المعجم ٣٠) - بَابُ النَّهْيِ عَنْ ضَرْبِ الْخُدَّامِ وَشَتْمِهِمْ (التحفة ٣٠)

1947. Abū Hurairah narrated that Abul-Qāsim ﷺ, the Prophet of Repentance, said: "If somebody slanders his slave (by accusing him of committing illegal sexual intercourse) and the slave is innocent from what he says, Allāh will impose the punishment upon him on the Day of Resurrection, unless it is as he said about him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥiḥ*.

There are narrations on this topic from Suwaid bin Muqarrin and 'Abdullāh bin 'Umar. Ibn Abī Nu'm (a narrator in the chain) is 'Abdur-Raḥmān bin Abī Nu'm Al-Bajalī, and his *Kunyah* is Abul-Ḥakam.

١٩٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ نَبِيُّ التَّوْبَةِ: «مَنْ قَذَفَ مَمْلُوكَهُ بَرِيئًا مِمَّا قَالَ لَهُ، أَقَامَ اللهُ عَلَيْهِ الْحَدَّ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَكُونَ كَمَا قَالَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وفِي الْبَابِ عَنْ سُوَيْدِ بْنِ مُقَرِّنٍ وَعَبْدِ اللهِ ابْنِ عُمَرَ. وابْنُ أَبِي نُعْمٍ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي نُعْمٍ الْبَجَلِيُّ يُكْنَى أَبَا الْحَكَمِ.

تخريج: متفق عليه، وأخرجه البخاري، الحدود، باب قذف العبيد، ح:٦٨٥٨ ومسلم، ح:١٦٦٠ من حديث فضيل بن غزوان به * وفي الباب عن سويد بن مقرن [تقدم:١٥٤٢] وعبدالله ابن عمر [يأتي:١٩٤٩ ومسلم، ح:١٦٦٤].

Comments:

Since there is no provision for imposing prescribed punishment on the master for falsely accusing his slave of adultery, Allāh will punish him for that on the Day of Resurrection.

1948. Abū Mas'ūd [Al-Anṣārī] said: "I was beating a slave of mine and I heard someone behind me saying: 'Beware O Abū Mas'ūd! Beware O Abū Mas'ūd!' So I turned around and saw that it was the Messenger of Allāh ﷺ. He said: 'Allāh has more power over you than you do over him.'" Abū Mas'ūd said: "I have not beaten

١٩٤٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ [الْأَنْصَارِيِّ] قَالَ: كُنْتُ أَضْرِبُ مَمْلُوكًا لِي فَسَمِعْتُ قَائِلًا مِنْ خَلْفِي يَقُولُ: اعْلَمْ أَبَا مَسْعُودٍ اعْلَمْ أَبَا مَسْعُودٍ فَالْتَفَتُّ فَإِذَا أَنَا بِرَسُولِ

any slave of mine since then." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Ibrāhīm At-Taimī (a narrator in the chain) is Ibrāhīm bin Yazīd bin Sharīk.

اللهِ ﷺ فَقَالَ: «للهُ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ». قَالَ أَبُو مَسْعُودٍ: فَمَا ضَرَبْتُ مَمْلُوكًا لِي بَعْدَ ذٰلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وإِبْرَاهِيمُ التَّيْمِيُّ هُوَ إِبْرَاهِيمُ بْنُ يَزِيدَ بْنِ شَرِيكٍ.

تخريج: وأخرجه مسلم، الأيمان، باب صحبة المماليك، وكفارة من لطم عبده، ح:١٦٥٩ من حديث سفيان الثوري به.

Comments:

If you find a person who truly believes in Allāh and the Last Day, then the best way to make him desist from wrongful actions is to remind him of Allāh's reckoning and retribution on the Day of Judgment.

Chapter 31. What Has Been Related About Pardoning The Servant

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْعَفْوِ، عَنِ الْخَادِمِ (التحفة ٣١)

1949. 'Abdullāh bin 'Umar narrated: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh! How many times should the servant be pardoned?' The Prophet ﷺ was silent. Then he said: 'O Messenger of Allāh! How many times should the servant be pardoned?' He said: 'Seventy times each day.'" (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. 'Abdullāh bin Wahb reported it similarly from Abū Hānī' Al-Khawlānī with this chain. Al-'Abbās (a narrator in the chain) is Ibn Julaid Al-Ḥajrī Al-Miṣrī.

(Another chain) with similar meaning, and some of them reported this *Ḥadīth* from 'Abdullāh bin Wahb with this chain, saying: "From 'Abdullāh bin 'Amr."

١٩٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ، عَنْ عَبَّاسِ بْنِ جُلَيْدٍ الْحَجْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يا رَسُولَ اللهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ النَّبِيُّ ﷺ، ثُمَّ قَالَ: يَا رَسُولَ اللهِ! كَمْ أَعْفُو عَنِ الْخَادِمِ؟ قَالَ: «كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَاهُ عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ بِهٰذَا الْإِسْنَادِ نَحْوَ هٰذَا.

والعَبَّاسُ هُوَ ابْنُ جُلَيْدٍ الحَجْرِيُّ الْمِصْرِيُّ.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ أَبِي هَانِئٍ الْخَوْلَانِيِّ بِهٰذَا الْإِسْنَادِ نَحْوَهُ. وَرَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ عَبْدِ اللهِ بْنِ وَهْبٍ بِهٰذَا

الْإِسْنَادِ، وَقَالَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

تخريج: [حسن] وأخرجه أبو داود، الأدب، باب: في حق المملوك، ح:٥١٦٤ من حديث أبي هانئ به كما سيأتي، وللحديث شاهد عند مسلم، ح:١٦٦٤ رشدين تابعه ابن وهب، وأخرجه أبو داود من حديثه وسنده حسن.

Comments:

According to the *Sunan* of Abū Dāwūd the Messenger of Allāh ﷺ was silent twice, without making a reply, in order to hold out the message that it was not a question worth enquiring, for pardoning one's servant as well as those under one's care is an established act of virtue.

Chapter 32. What Has Been Related About Disciplining The Servant

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي أَدَبِ الْخَادِمِ (التحفة ٣٢)

1950. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "When one of you beats his servant then he (should) remember Allāh and, withhold your hands." ***(Ḍa'īf)***

[Abū 'Eīsā said:] Abū Hārūn Al-'Abdī's (a narrator in the chain) name is 'Ummārah bin Juwain. [He said: Abū Bakr Al-'Aṭṭār said: " 'Alī bin Al-Madīnī said:] "Yaḥya bin Sa'eed said: 'Shu'bah graded Abū Hārūn Al-'Abdī weak.' Yaḥya said: 'Ibn 'Awn continued reporting from Abū Hurairah until he died.'"

١٩٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا ضَرَبَ أَحَدُكُمْ خَادِمَهُ فَذَكَرَ اللهَ فَارْفَعُوا أَيْدِيَكُمْ».

[**قَالَ أَبُو عِيسَى:**] وَأَبُو هَارُونَ الْعَبْدِيُّ اسْمُهُ عُمَارَةُ بْنُ جُوَيْنٍ. [قَالَ: قَالَ أَبُو بَكْرٍ الْعَطَّارُ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ] قَالَ يَحْيَى بْنُ سَعِيدٍ: ضَعَّفَ شُعْبَةُ أَبَا هَارُونَ الْعَبْدِيَّ. قَالَ يَحْيَى: وَمَا زَالَ ابْنُ عَوْنٍ يَرْوِي عَنْ أَبِي هُرَيْرَةَ حَتَّى مَاتَ.

تخريج: [إسناده ضعيف جدًّا] وأخرجه ابن عدي:٥/ ١٧٣٣ من حديث سفيان الثوري به * أبو هارون العبدي متروك ومنهم من كذبه، شيعي (تقريب).

Comments:

The text of the *Ḥadīth* has been interpreted in two ways: (i) that the master himself is instantly reminded of Allāh and, consequently, restrains his hand, and (ii) the servant receiving the beating reminds the master of Allāh, and he stops beating him. Anyway, it is by no means allowed to mishandle or beat the servant out of revengeful motives.

Chapter 33. What Has Been Related About Disciplining The Son

(المعجم ٣٣) - بَابُ مَا جَاءَ فِي أَدَبِ الْوَلَدِ (التحفة ٣٣)

1951. Jābir bin Samurah narrated that the Messenger of Allāh ﷺ said: "That a man should discipline his son is better for him than to have given a *Ṣā'* in charity." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. And Nāṣiḥ bin Al-'Alā' Al-Kūfī is not strong according to the people of *Ḥadīth*, and we do not know of this *Ḥadīth* except from this route. There is another *Shaikh* named Nāṣiḥ, from Al-Baṣrah, who reports from 'Ammār bin Abī 'Ammār, and others, and he is more reliable than this one.

١٩٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنْ نَاصِحٍ، عَنْ سِمَاكٍ [بْنِ حَرْبٍ]، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يُؤَدِّبَ الرَّجُلُ وَلَدَهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَنَاصِحُ بْنُ العَلَاءِ الكُوفِيُّ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالقَوِيِّ وَلَا يُعْرَفُ هٰذَا الْحَدِيثُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَنَاصِحٌ شَيْخٌ آخَرُ بَصْرِيٌّ يَرْوِي عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ وَغَيْرِهِ وَهُوَ أَثْبَتُ مِنْ هٰذَا.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/٩٦، ١٠٢ والبغوي في شرح السنة: ٩/٣٤٨، ٣٤٩، ح: ٢٤١٣ من حديث ناصح الحائك به وقال الذهبي: "ناصح هالك" (تلخيص المستدرك: ٤/٢٦٣) وقال ابن حجر: ضعيف (تقريب).

Comments:

It is the responsibility of the parents to educate their children and teach them the rules of good conduct.

1952. Ayyūb bin Mūsā narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "There is no gift that a father gives his son more virtuous than good manners." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Ammār bin Abī 'Ammār Al-Khazzāz [and he is 'Ammār bin Ṣāliḥ bin Rustum Al-Khazzāz] and Ayyūb bin Mūsā is Ibn 'Amr bin Sa'eed bin Al-'Āṣ. To me, this *Ḥadīth* is *Mursal*.

١٩٥٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَامِرُ بْنُ أَبِي عَامِرٍ الْخَزَّازُ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ما نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَامِرِ بْنِ أَبِي عَامِرٍ الْخَزَّازِ [وهُو عامِرُ بْنُ صَالِحِ بْنِ رُسْتُمَ الخَزَّازُ] وأَيُّوبُ بْنُ مُوسَى: هُوَ ابْنُ عَمْرِو بْنِ

سَعِيدِ بْنِ العَاصِ وهٰذَا عِنْدِي حَدِيثٌ مُرْسَلٌ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن عدي: ٥/ ١٧٤٠ من حديث نصر بن علي، وأحمد: ٤/ ٧٧ من حديث عامر الخزاز به وصححه الحاكم: ٤/ ٢٦٣ فقال الذهبي: "بل مرسل ضعيف، ففي إسناده عامر بن صالح الخزاز واهٍ" وموسى بن عمرو مستور (تقريب).

Comments:

The most precious gift that a father can give his children is to train them with good manners and virtuous conduct. There is, therefore, no harm in being harsh with them in order to achieve that end.

Chapter 34. What Has Been Related About Accepting Gifts And Reciprocating For Them

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي قَبُولِ الْهَدِيَّةِ وَالْمُكَافَأَةِ عَلَيْهَا (التحفة ٣٤)

1953. 'Āishah narrated: "The Prophet ﷺ would accept gifts and he would give something in return." (***Sahīh***)

There are narrations on this topic from Abū Hurairah, Anas, Ibn 'Umar, and Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route. We do not know of it to be *Marfū'* except through the narration of 'Eīsā bin Yūnus from Hishām (narrators in the chain).

١٩٥٣ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ و عَلِيُّ بْنُ خَشْرَمٍ قَالَا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كانَ يَقْبَلُ الهَدِيَّةَ وَيُثِيبُ عَلَيْهَا.

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وأَنَسٍ وَابْنِ عُمَرَ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ عِيسَى بْنِ يُونُسَ عَنْ هِشَامٍ.

تخريج: وأخرجه البخاري، الهبة وفضلها والتحريض عليها، باب المكافأة في الهبة، ح: ٢٥٨٥ من حديث عيسى بن يونس به * وفي الباب عن أبي هريرة [يأتي: ٣٩٤٥] وأنس [تقدم: ١٣٣٨] وابن عمر [أبو داود، ح: ١٦٧٢] وجابر [ابن عدي في الكامل: ٦/ ٢١١٤].

Comments:

Exchanging gifts is a means to promote mutual love and affection. As such, if one of us receives a gift from someone like him, he should also reciprocate in like manner. However, if one holding a superior position gives gifts they should return the gesture by thanking him and praying for his well-being.

Chapter 35. What Has Been Related About Being Grateful To The One Who Was Kind To You

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الشُّكْرِ لِمَنْ أَحْسَنَ إِلَيْكَ (التحفة ٣٥)

1954. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever is not grateful to the people, he is not grateful to Allāh." **(*Ṣaḥīḥ*)**

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللهَ».

قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده صحيح]** وأخرجه أبو داود، الأداب، باب: في شكر المعروف، ح:٤٨١١ من حديث الربيع بن مسلم به وصححه ابن حبان، ح:٢٠٧٠.

Comments:

Anyone who does not feel grateful to his fellow beings, of a certainty he is devoid of the very sense or feeling of gratitude. Then how can he be grateful to Allāh?

1955. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Whoever is not grateful to the people, he is not grateful to Allāh." **(*Ṣaḥīḥ*)**

There are narrations on this topic from Abū Hurairah, Al-Ash'ath bin Qais, and An-Nu'mān bin Bashīr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٥٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ ابْنِ أَبِي لَيْلَى؛ ح: وحَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الرُّوَاسِيُّ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللهَ».

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ والْأَشْعَثِ بْنِ قَيْسٍ والنُّعْمَانِ بْنِ بَشِيرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[صحيح]** وأخرجه أحمد:٣/ ٣٢ من حديث محمد بن أبي ليلى به وسنده ضعيف وللحديث شواهد منها الحديث السابق ❊ وفي الباب عن أبي هريرة [تقدم: ١٩٥٤] والأشعث بن قيس [أحمد:٥/ ٢١١، ٢١٢] والنعمان بن بشير [أحمد:٤/ ٢٧٨، ٣٧٥].

Comments:

How can a man, whose very nature is built upon thanklessness and ingratitude, be grateful to Allāh? In other words, whoever is incapable of

being grateful to the people, will never be really grateful to Allāh. Allāh will not, therefore, accept the thankfulness or gratitude of such a thankless person.

Chapter 36. What Has Been Related About Various Kinds Of *Ma'rūf* (Good Deeds)

(المعجم ٣٦) - **بَابُ مَا جَاءَ فِي صَنَائِعِ الْمَعْرُوفِ** (التحفة ٣٦)

1956. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you." (***Hasan***)

[He said:] There are narrations on this topic from Ibn Mas'ūd, Jābir,[1] Hudhaifah, 'Āishah, and Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Abū Rumail's name is Simāk bin Al-Walīd Al-Hanafī, and An-Nadr bin Muhammad is Al-Jurashī Al-Yamāmī (narrators in the chain).

١٩٥٦ - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْجُرَشِيُّ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ عَنْ مالِكِ بْنِ مَرْثَدٍ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالمَعْرُوفِ ونَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وبَصَرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصَرِ لَكَ صَدَقَةٌ، وإِمَاطَتُكَ الْحَجَرَ والشَّوْكَ والعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وإِفْرَاغُكَ مِنْ دَلْوِكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وجَابِرٍ وحُذَيْفَةَ وعَائِشَةَ وأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وأَبُو زُمَيْلٍ [اسْمُهُ] سِمَاكُ بْنُ الوَلِيدِ الْحَنَفِيُّ والنَّضْرُ بْنُ مُحَمَّدٍ هُوَ الجُرَشِيُّ الْيَمامِيُّ.

تخريج: [إسناده حسن] وأخرجه ابن عدي: ٥/ ١٩١٣ من حديث النضر بن محمد والبخاري في الأدب المفرد، ح: ٨٩١ من حديث عكرمة بن عمار به وصححه ابن حبان، ح: ٨٦٤ وله شاهد عند أحمد: ٥/ ١٦٨ * مرثد بن عبدالله الزماري الزماني وثقه الترمذي وابن حبان فهو حسن الحديث * وفي الباب عن ابن مسعود [النسائي في الكبرى، ح: ١١٧٠١ والطبراني في الكبير: ١٠/ ١١٠، ح: ١٠٠٤٧] وجابر [يأتي: ١٩٧٠] وحذيفة [مسلم، ح: ١٠٠٥] وعائشة [مسلم، ح: ١٠٠٧] وأبي هريرة [البخاري، ح: ٢٩٨٩ ومسلم، ح: ١٠٠٩].

[1] He recorded it under number 1970.

Comments:

The *Hadīth* confirms that anything done out of sympathy and well-wishing for others, however petty it might seem, is praiseworthy and would fetch reward from Allāh.

Chapter 37. What Has Been Related About *Minhah* (Giving A Gift)

(المعجم ٣٧) - بَابُ مَا جَاءَ فِي الْمِنْحَةِ (التحفة ٣٧)

1957. Al-Barā' bin 'Āzib narrated that the Prophet ﷺ said: "Whoever gives someone some milk or silver, or guides him through a strait, then he will have the reward similar to freeing a slave." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* as a narration of Abū Ishāq from Talhah bin Musarrif, and we do not know of it except through this route. Mansūr bin Al-Mu'tamir and Shu'bah reported this *Hadīth* from Talhah bin Musarrif.

There is something on this topic from An-Nu'mān bin Bashīr. As for the meaning of his ﷺ saying: "Whoever gives some silver" it only means Dirham, and: "Or guides him through a strait" it only means guidance on the road, which is directions for the route.

١٩٥٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَوْسَجَةَ يَقُولُ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ مَنَحَ مَنِيحَةَ لَبَنٍ أَوْ وَرِقٍ، أَوْ هَدَى زُقَاقًا كَانَ لَهُ مِثْلُ عِتْقِ رَقَبَةٍ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَقَدْ رَوَى مَنْصُورُ بْنُ الْمُعْتَمِرِ وَشُعْبَةُ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ هٰذَا الْحَدِيثَ.

وَفِي الْبَابِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ. وَمَعْنَى قَوْلِهِ: «مَنْ مَنَحَ مَنِيحَةَ وَرِقٍ» إِنَّمَا يَعْنِي بِهِ قَرْضَ الدَّرَاهِمِ. قَوْلُهُ: «أَوْ هَدَى زُقَاقًا» قَالَ: إِنَّمَا يَعْنِي بِهِ هِدَايَةَ الطَّرِيقِ وَهُوَ إِرْشَادُ السَّبِيلِ.

تخريج: [**صحيح**] وأخرجه أبو نعيم في حلية الأولياء: ٥/ ٢٧ من حديث أبي كريب محمد بن العلاء به وقال: "رواه الجم الغفير عن طلحة بن مصرف، منهم زبيد ومنصور والأعمش . . . إلخ" وصححه ابن حبان، ح: ٨٦١ وللحديث طرق كثيرة * وفي الباب عن النعمان بن بشير [أحمد: ٤/ ٢٧٢ وسنده حسن].

Comments:

Being sympathetic and kind to the people, giving a milch animal to the needy, lending money to the hard pressed, giving direction to the person lost in the land, and freeing a slave from bondage are to be regarded as acts of kindness and charity.

Chapter 38. What Has Been Related About Removing Harm From The Road

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي إِمَاطَةِ الْأَذَى، عَنِ الطَّرِيقِ (التحفة ٣٨)

1958. Abū Hurairah narrated that the Prophet ﷺ said: "While a man was walking on the road, he found a thorny branch and removed it. Allāh appreciated his action by forgiving him." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Barzah, Ibn 'Abbās, and Abū Dharr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٥٨ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي الطَّرِيقِ إِذْ وَجَدَ غُصْنَ شَوْكٍ فَأَخَّرَهُ فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ».

وفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وابْنِ عَبَّاسٍ وَأَبِي ذَرٍّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأذان، باب فضل التهجير إلى الظهر، ح:٦٥٢ عن قتيبة ومسلم، ح:١٩١٤/ ١٦٤ من حديث مالك به وهو في الموطأ:١/ ١٣١ بطوله * وفي الباب عن أبي برزة [مسلم، ح:٢٦١٨] وابن عباس [البخاري في الأدب المفرد، ح:٤٢٢] وأبي ذر [تقدم:١٩٥٦].

Comments:

Sometimes a small act done by a person is enough to earn him Allāh's mercy and forgiveness.

Chapter 39. What Has Been Related About Sittings Are To Be Held In Trust

(المعجم ٣٩) - بَابُ مَا جَاءَ أَنَّ الْمَجَالِسَ بِالْأَمَانَةِ (التحفة ٣٩)

1959. Jābir bin 'Abdullāh narrated that the Prophet ﷺ said: "When a man narrates a narration, then he looks around, then it is a trust." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. We only know of it as a narration of Ibn Abī Dhi'b.

١٩٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَطَاءٍ عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ الْتَفَتَ فَهِيَ أَمَانَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ وإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذِئْبٍ.

تخريج: **[إسناده حسن]** وأخرجه أبو داود، الأدب، باب: في نقل الحديث، ح:٤٨٦٨ من حديث محمد بن عبدالرحمن بن أبي ذئب به.

Comments:

If a man looks sideways after having said something, it means he wants to keep it a secret from others. The one confided to should not, therefore, divulge the secret to anyone else.

Chapter 40. What Has Been Related About Generosity

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي السَّخَاءِ (التحفة ٤٠)

1960. Asmā' bint Abī Bakr said: "I said: 'O Messenger of Allāh! I have nothing except what was given to me by (my husband) Az-Zubair, shall I give it (in charity)?' He said: 'Yes. Do not withhold so that you may be withheld from.'" It was said: "Do not hold (your wealth) so that Allāh will hold against you." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Āishah and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Some of them reported this *Ḥadīth* with this chain from Ibn Abī Mulaikah, from 'Abbād bin 'Abdullāh bin Az-Zubair, from Asmā' bint Abī Bakr. More than one narrator has reported this from Ayyūb without mentioning "from 'Abbād bin 'Abdullāh bin Az-Zubair" in it.

١٩٦٠ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْحَسَّانِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ لَيْسَ لِي مِنْ شَيْءٍ إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، أَفَأُعْطِي؟ قَالَ: «نَعَمْ، لَا تُوكِي فَيُوكَى عَلَيْكِ». يَقُولُ: لَا تُحْصِي فَيُحْصَى عَلَيْكِ.

وفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ بِهٰذَا الْإِسْنَادِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ. وَرَوَى غَيْرُ وَاحِدٍ هٰذَا عَنْ أَيُّوبَ وَلَمْ يَذْكُرُوا فِيه: عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الزكاة، باب: في الشح، ح:١٦٩٩ من حديث أيوب به وللحديث طرق وشواهد عند البخاري، ح:١٤٣٤، ٢٥٩٠ ومسلم، ح:١٠٦٩ وغيرهما * وفي الباب عن عائشة [أبو داود، ح:١٧٠٠] وأبي هريرة [يأتي:١٩٦١].

Comments:

Allāh bestows His blessings and growth upon wealth spent in alms and charity for His sake. But if one only holds back his wealth and does not spend it out of the fear of exhausting it, Allāh withholds His blessing and growth from it. This means that spending in charity is the means of growth, and abstaining from charity means warding off Allāh's benevolence and blessing. A wife is allowed to spend in charity from the husband's wealth for which both shall be rewarded, provided that the husband does not mind or would be displeased with that.

1961. Abū Hurairah narrated that the Prophet ﷺ said: "Generosity is close to Allāh, close to Paradise, close to the people and far from the Fire. Stinginess is far from Allāh, far from Paradise, far from the people and close to the Fire. The ignorant generous person, is more beloved to Allāh than the worshipping stingy person." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. We do not know of it to be a *Ḥadīth* of Yaḥya bin Sa'eed from Al-A'raj, from Abū Hurairah, except through the narration of Sa'eed bin Muḥammad, and Sa'eed bin Muḥammad has been contradicted in the narration of this *Ḥadīth* from Yaḥya bin Sa'eed; it has only been reported from Yaḥya bin Sa'eed, from 'Āishah, as something that is *Mursal*.

١٩٦١ - حَدَّثَنَا الحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيرة عَنِ النَّبِيِّ ﷺ قَالَ: «السَّخِيُّ قَرِيبٌ مِنَ اللهِ، قَرِيبٌ مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللهِ، بَعِيدٌ مِنَ الْجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ. وَالْجَاهِلُ السَّخِيُّ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ عَابِدٍ بَخِيلٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيى بْنِ سَعِيدٍ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ مُحَمَّدٍ، وقَدْ خُولِفَ سَعِيدُ بْنُ مُحَمَّدٍ فِي رِوَايَةِ هٰذَا الْحَدِيثِ عَنْ يَحْيى بْنِ سَعِيدٍ، إِنَّمَا يُرْوَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَائِشَةَ شَيْءٌ مُرْسَلٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في روضة العقلاء، ص: ٢٣٥ من حديث الحسن بن عرفة به وقال: "غريب غريب" وأورده ابن الجوزي في الموضوعات: ٢/ ١٨٠ وقال: "هذا حديث لا يصح" * سعيد بن محمد الوراق ضعيف كما في التقريب وغيره وللحديث شواهد شديدة الضعف.

Comments:

Generosity brings man close to Allāh and His mercy. It draws him close to Paradise and away from the Fire, and the virtue of generosity in him endears him to the people.

Chapter 41. What Has Been Related About Stinginess

(المعجم ٤١) - بَابُ مَا جَاءَ فِي الْبُخْلِ (التحفة ٤١)

1962. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Two traits are not combined in a believer: Stinginess and bad manners." (***Ḍa'īf***)

١٩٦٢ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَبْدِ اللهِ ابْنِ غَالِبٍ الْحُدَّانِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ: الْبُخْلُ، وَسُوءُ الْخُلُقِ».
وفي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَدَقَةَ بْنِ مُوسَى.

There is something on this topic from Abū Hurairah. This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ṣadaqah bin Mūsā.

تخريج: [إسناده ضعيف] وأخرجه أبو نعيم في حلية الأولياء: ٢/٣٨٨ من حديث صدقة به وقال: "غريب من حديث مالك، تفرد به عنه صدقة" وهو ضعيف، ضعفه الجمهور من جهة حفظه والحديث في مسند أبي داود الطيالسي، ح: ٢٢٠٨ * وفي الباب عن أبي هريرة [تقدم: ١٩٦١].

Comments:

The *Hadīth* conveys to the believers that these two traits are evil and unhealthy, so they must refrain from them.

١٩٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا صَدَقَةُ بْنُ مُوسَى عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ مُرَّةَ الطَّيِّبِ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

1963. Abū Bakr Aṣ-Ṣiddīq narrated that the Prophet ﷺ said: "The swindler, the stingy person, and the *Mannān*[1] shall not enter Paradise."[2] ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb.*

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/٧ عن يزيد بن هارون به وهو في مسند أبي بكر الصديق، ح: ٩٨ من طريق يزيد بن هارون * صدقة (١٩٦٢) وفرقد (١٩٤١) ضعيفان كما تقدم.

Comments:

Swindling, stinginess and flaunting the favors done to someone in his face are some of the dangerous and abominable traits that could impair one's chances of entering the Paradise. Therefore, those who have a desire to enter Paradise must avoid these habits that are antithetical to the spirit of faith and human values.

١٩٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ بِشْرِ بْنِ رَافِعٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ

1964. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The believer is naively noble and the stingy person is deceitfully trecherous." [3] ***(Da'īf)***

[1] One who reminds others of what he has given to them.

[2] See no. 290 of *Sahīh Muslim*.

[3] See *Aṣ-Ṣahīhah* no. 935 where is was graded *Hasan* due to other routes of narration.

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ غِرٌّ كَرِيمٌ، وَالْفَاجِرُ خَبٌّ لَئِيمٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في حسن العشرة، ح:٤٧٩٠ من حديث عبدالرزاق به وسنده ضعيف، بشر بن رافع ضعيف وللحديث شواهد ضعيفة عند أبي داود وغيره.

Comments:

A true believer is simple and kind-hearted, therefore, liable to be deceived because of his gentlemanly belief in others. An evil person, on the other hand, is deceitful and cunning, and hence stingy and vile.

Chapter 42. What Has Been Related About Spending On The Family

(المعجم ٤٢) - بَابُ مَا جَاءَ فِي النَّفَقَةِ عَلَى الْأَهْلِ (التحفة ٤٢)

١٩٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ».

وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو وعَمْرِو ابْنِ أُمَيَّةَ الضَّمْرِيِّ وأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

1965. Abū Mas'ūd Al-Anṣārī narrated that the Prophet ﷺ said: "A man's spending on his family is charity." (*Ṣaḥīḥ*)

There are narrations on this topic from 'Abdullāh bin 'Amr, 'Amr bin Umayyah Aḍ-Ḍamrī, and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب ماجاء أن الأعمال بالنية والحسنة، ح:٥٥ ومسلم، ح:١٠٠٢ من حديث شعبة به * وفي الباب عن عبدالله بن عمرو [مسلم، ح:٩٩٦] وعمرو بن أمية الضمري [أحمد: ٤/ ١٧٩] وأبي هريرة [مسلم، ح:٩٩٥].

Comments:

Taking care of the upkeep and maintenance of one's family is the legal and religious duty of each person which he can never leave. However, if he takes it as a bounden duty and a part of his quest for winning Allāh's pleasure, it will be an act of charity and shall fetch generous reward from Allāh.

1966. Thawbān narrated that the Prophet ﷺ said: "The most virtuous of Dinar is the Dinar spent by a man on his dependants, and the Dinar spent by a man on his beast in the Cause of Allāh, and the Dinar spent by a man on his companions in the Cause of Allāh." Abū Qilābah (one of the narrators) said: "He ﷺ began with the dependants." Then he said: "And which man is greater in reward than a man who spends upon his dependants, having little ones by which Allāh causes him to abstain (from the unlawful) and by which Allāh enriches him." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

١٩٦٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ الدِّينَارِ دِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى عِيَالِهِ، ودِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللهِ، وَدِينارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللهِ». قَالَ أَبُو قِلَابَةَ: بَدَأَ بِالعِيَالِ، ثُمَّ قَالَ: وأَيُّ رَجُلٍ أَعْظَمُ أَجْرًا مِنْ رَجُلٍ يُنْفِقُ عَلَى عِيَالٍ لَهُ صِغَارٍ يُعِفُّهُمُ اللهُ بِهِ وَيُغْنِيهِمُ اللهُ بِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزكاة، باب فضل النفقة علا العيال والمملوك . . . إلخ، ح:٩٩٤ عن قتيبة به.

Comments:

The *Hadīth* confirms that the three Dinar named in it are the best and most virtuous of all. As for Abū Qilābah ؓ, he means to say that he ﷺ only mentioned the Dinar spent on one's dependents first because it is the best of all Dinar.

Chapter 43. What Has Been Related About Hospitality And What Is The Limit Of Hospitality

(المعجم ٤٣) - بَابُ مَا جَاءَ فِي الضِّيَافَةِ وَغَايَةِ الضِّيَافَةِ كَمْ هُوَ؟ (التحفة ٤٣)

1967. Abū Shuraih Al-'Adawī said: "My eyes saw the Messenger of Allāh ﷺ, and my ears heard him when he was speaking, and he said: 'Whoever believes in Allāh and the Last Day, then let him honor his guest with his reward.' They said: 'What is his reward?' He said: 'A day and a night.' He said: 'And hospitality is for three days,

١٩٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ: أَبْصَرَتْ عَيْنَايَ رَسُولَ اللهِ ﷺ وسَمِعَتْهُ أُذُنَايَ حِينَ تَكَلَّمَ بِهِ قَالَ: «مَنْ كَانَ يُؤمِنُ باللهِ وَاليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ». قَالُوا: وَمَا جَائِزَتُهُ؟ قَالَ: «يَوْمٌ

وَلَيْلَةٌ» قَالَ: «والضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ ومَا كَانَ بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ، ومَنْ كَانَ يُؤْمِنُ بِاللهِ والْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

whatever is beyond that is charity. And whoever believes in Allāh and the Last Day, then let him say what is good or keep silent.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الأدب، باب من كان يؤمن بالله واليوم والآخر فلا يؤذ جاره، ح:٦٠١٩ من حديث الليث بن سعد به ورواه مسلم، ح:٤٨ من حديث أبي شريح العدوي به.

Comments:

It is the duty of every believer to welcome his guest with an open heart and serve as good a food to him for a day and night as he can afford. The next three days, he should serve him the kind of food he himself normally eats. If he has done it, then he has surely done his duty.

١٩٦٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، وَجَائِزَتُهُ يَوْمٌ ولَيْلَةٌ، وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ».

ومَعْنَى قَوْلِهِ: لَا يَثْوِي عِنْدَهُ يَعْنِي: الضَّيْفُ لَا يُقِيمُ عِنْدَهُ حَتَّى يَشْتَدَّ عَلَى صَاحِبِ الْمَنْزِلِ، وَالْحَرَجُ هُوَ الضِّيقُ. إِنَّمَا قَوْلُهُ: «حَتَّى يُحْرِجَهُ» يَقُولُ: حَتَّى يُضَيِّقَ عَلَيْهِ. وفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ. وقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ واللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ.

1968. Abū Shuraiḥ Al-Ka'bī narrated that the Messenger of Allāh ﷺ said: "Hospitality is for three days, and his reward is a day and a night, and whatever is spent on him after that is charity. And it is not lawful for him (the guest) to stay so long as to cause him harm." (*Ṣaḥīḥ*)

The meaning of his ﷺ saying that he is not to stay so long, is that the guest is not to remain with him until it becomes difficult on the host. The meaning of harm is inconvenience. So by saying: "as to cause him harm" means: "such that he becomes an inconvenience for him." There are narrations on this topic from 'Āishah and Abū Hurairah. Mālik bin Anas and Al-Laith bin Sa'd reported narrations

[1] See Ibn Ḥajar's comments on number 6135 of *Ṣaḥīḥ Al-Bukhārī*; some of them said that "his reward" (*Jā'izatu*) is provisions for a day and a nights journey when the guest departs, and Ibn Ḥajar indicated approval of this view. In which case, hospitality is for three days, and "His reward" is other than that.

of Sa'eeḍ Al-Maqburī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Shuraiḥ Al-Khuzā'ī is Al-Ka'bī, and Al-'Adawī, and his name is Khuwailid bin 'Amr.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو شُرَيْحٍ الْخُزَاعِيُّ هُوَ الكَعْبِيُّ، وَهُوَ الْعَدَوِيُّ، واسْمُهُ خُوَيْلدُ بْنُ عَمْرٍو.

تخريج: [صحيح] ❊ ابن عجلان تابعه عبدالحميد بن جعفر عند أحمد: ٤/ ٣١ وللحديث طرق كثيرة عند البخاري ومسلم وغيرهما ❊ وفي الباب عن عائشة [لعله يشير إلى حديث أحمد: ٦/ ٦٩] وأبي هريرة [أبو داود، ح: ٣٧٤٩].

Comments:

The *Ḥadīth* makes the point that just as hospitality on the part of the host is the right of the guest, the guest is also duty-bound not to remain at someone's house so long that his stay becomes an inconvenience for the people of the house.

Chapter 44. What Has Been Related About Looking After The Widow And The Orphan

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي السَّعْيِ عَلَى الْأَرْمَلَةِ وَالْيَتِيمِ (التحفة ٤٤)

1969. Ṣafwān bin Sulaim narrated that the Prophet ﷺ said: "The one who looks after a widow and a poor person is like the *Mujāhid* in the cause of Allāh, or like the one who fasts all the day and stands (in prayer) all the night." (***Ṣaḥīḥ***)

(Another chain) from Abū Hurairah, from the Prophet ﷺ, and it is similar to that.

This [*Ḥadīth*] is *Ḥasan Ṣaḥīḥ Gharīb*. Abū Al-Ghaith's name is Sālim the freed slave of 'Abdullāh bin Muṭī'. Thawr bin Yazīd is from Ash-Shām, and Thawr bin Zaid is from Al-Madīnah.

١٩٦٩ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «السَّاعِي عَلَى الأَرْمَلَةِ والمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ».

حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ [الدِّيلِيِّ]، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ ذٰلِكَ.

وهٰذَا [الحَدِيثُ] حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وأَبُو الغَيْثِ اسْمُهُ سَالِمٌ مَوْلَىٰ عَبْدِ اللهِ بْنِ مُطِيعٍ. وثَوْرُ بْنُ يَزِيدَ شَامِيٌّ، وَثَوْرُ بْنُ زَيْدٍ مَدَنِيٌّ.

تخريج: متفق عليه، أخرجه البخاري، الأدب، باب الساعي على الأرملة، ح: ٦٠٠٦ ومسلم، ح: ٢٩٨٢ من حديث مالك عن ثور بن زيد به وهو في الموطأ (رواية أبي مصعب الزهري: ٢/ ٨٦، ٨٧، ح: ١٩١٥، ١٩١٦) بسند صفوان بن سليم وثور بن زيد.

Comments:

The word *'Armalah'* used in the *Hadīth* means a weak and needy person or a widow. *'Miskīn'*, likewise, means an indigent or poverty-stricken person. Feeding such hard-pressed people is like constantly remaining in a state of worship.

Chapter 45. What Has Been Related About A Smiling And Cheerful Face

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي طَلَاقَةِ الْوَجْهِ وَحُسْنِ الْبِشْرِ (التحفة ٤٥)

1970. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother." (*Sahīh*)

There is something about this from Abū Dharr.[1]

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

١٩٧٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا الْمُنْكَدِرُ بْنُ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ وإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ وأَنْ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ أَخِيكَ».

وفِي الْبَابِ عَنْ أَبِي ذَرٍّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٣٦٠ عن قتيبة به وسنده ضعيف ولكن رواه البخاري، ح: ٦٠٢١ من حديث محمد بن المنكدر به وللحديث شواهد * وفي الباب عن أبي ذر [تقدم: ١٩٥٦ ويأتي: ١٩٨٧ ومسلم، ح: ١٠٠٦].

Comments:

Any action or gesture from one of us that brings joy to a Muslim brother or is prompted by a feeling of sympathy and well-wishing for him, shall earn Allāh's pleasure and fetch reward from Him.

Chapter 46. What Has Been Related About Truthfulness And Falsehood

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي الصِّدْقِ وَالْكَذِبِ (التحفة ٤٦)

1971. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling

١٩٧١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ

[1] It preceded under number 1956.

the truth and trying hard to tell the truth until he is recorded with Allāh as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allāh) continues lying and trying hard to lie, until he is recorded with Allāh as a liar." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr [Aṣ-Ṣiddīq], 'Umar, 'Abdullāh bin Ash-Shikh-khīr, and Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وإِيَّاكُمْ والْكَذِبَ، فَإِنَّ الكَذِبَ يَهْدِي إِلَى الفُجُورِ، وإِنَّ الفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يزَالُ العَبْدُ يَكْذِبُ وَيَتَحَرَّى الكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

وفِي الْبَابِ عَنْ أَبِي بَكْرٍ [الصِّدِّيقِ] وعُمَرَ وعَبْدِ اللهِ بْنِ الشِّخِّيرِ وابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، البر والصلة، باب قبح الكذب وحسن الصدق وفضله، ح:٢٦٠٧ من حديث أبي معاوية الضرير به * وفي الباب عن أبي بكر الصديق [ابن ماجه، ح:٣٨٤٩] وعمر [البيهقي في شعب الإيمان:٤/٣٢٧، ح:٥٢٨١] وعبدالله بن الشخير [لعله يشير إلى حديث أبي داود، ح:٤٨٠٦] وابن عمر [يأتي:١٩٧٢].

Comments:

Truthfulness as a habit in man is not only a commendable virtue in itself, it also has the effect of moulding the person into a noble individual and virtuous in all the spheres of life, which eventually makes him deserving of a place in Paradise.

1972. Ibn 'Umar narrated that the Prophet ﷺ said: "When the slave (of Allāh) lies, the angel goes a mile away from him because of the stench of what he has done."

Yaḥya said: "(I asked) 'Abdur-Raḥīm bin Hārūn if he approved of it, and he said 'Yes'."[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Jayyid*] *Gharīb*, we do not know of it except from this route. 'Abdur-Raḥīm bin Hārūn is alone in narrating it.

١٩٧٢ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ: قُلْتُ لِعَبْدِ الرَّحِيمِ بْنِ هَارُونَ الغَسَّانِيِّ: حَدَّثَكُمْ عَبْدُ العَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إذا كَذَبَ العَبْدُ تَبَاعَدَ عَنْهُ المَلَكُ مِيلًا مِنْ نَتْنِ مَا جَاءَ بِهِ».

قَالَ يَحْيَى: فَأَقَرَّ بِهِ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ؟ وَقَالَ: نَعَمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] Meaning, Yaḥyā recited it to 'Abdur-Raḥīm, on his authority, that he heard it from 'Abdul-'Azīz... and 'Abdur-Raḥīm said yes, meaning it was narrated to me like that.

[جَيِّدٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ، تَفَرَّدَ بِهِ عَبْدُ الرَّحِيمِ بْنُ هَارُونَ.

تخريج: [**إسناده ضعيف جدًّا**] وأخرجه ابن عدي: ١٩٢١/٥ من حديث عبدالرحيم بن هارون الغساني به وهو "ضعيف كذبه الدارقطني" (تقريب).

Comments:

Just as the things of the world have good and bad smell, good and bad actions and words also have good and bad smell that the angels of heaven sense, much as we sense the good and foul smell of material things and objects.

1973. ['Āishah narrated: "There was no behavior more hated to the Messenger of Allāh ﷺ than lying. A man would lie in narrating something in the presence of the Prophet ﷺ, and he would not be content until he knew that he had repented."] (***Hasan***)

[Abū 'Eīsā said: This *Hadīth* is *Hasan*.]

١٩٧٣ - [**حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ خُلُقٌ أَبْغَضَ إِلَى رَسُولِ اللهِ ﷺ مِنَ الْكَذِبِ، وَلَقَدْ كَانَ الرَّجُلُ يُحَدِّثُ عِنْدَ النَّبِيِّ ﷺ بِالْكِذْبَةِ فَمَا يَزَالُ فِي نَفْسِهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ أَحْدَثَ مِنْهَا تَوْبَةً].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ].

تخريج: [**حسن**] وأخرجه أحمد: ١٥٢/٦ عن عبدالرزاق به وهو في المصنف له: ١٥٨/١١، ح: ٢٠١٩٥ وعندهما "عن ابن أبي مليكة أو غيره" فالسند معلل وصححه ابن حبان، ح: ١٠٥ والهيثمي في مجمع الزوائد: ١٤٢/١ وغيرهما وللحديث شاهد عند الحاكم: ٩٨/٤ وصححه ووافقه الذهبي.

Comments:

Lying is so abhorrent and detestable a trait in a man's character that an honorable man feels outrage and disgust against the person practising it so intensely that he even begins to dislike and detest his company.

Chapter 47. What Has Been Related About *Al-Fuhsh* (Obscenity) [And *At-Tafahhush* (Uttering Obscenities)]

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي الْفُحْشِ [وَالتَّفَحُّشِ] (التحفة ٤٧)

1974. Anas narrated that the Messenger of Allāh ﷺ said: "*Al-Fuhsh* is not present in anything but it mars it, and *Al-Hayā'* is not present in anything but it beautifies it." (***Sahīh***)

There is something on this topic

١٩٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ وغَيْرُ واحِدٍ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ما كَانَ الفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ

from 'Āishah.[1]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except as a narration of 'Abdur-Razzāq.

إِلَّا زَانَهُ». وفِي الْبَابِ عَنْ عَائِشَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّزَّاقِ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب الحياء، ح:٤١٨٥ من حديث عبدالرزاق به وهو في المصنف له:١١/١٤١، ١٤٢، ح:٢٠١٤٥ وصححه ابن حبان ورواه كثير بن حبيب عن ثابت به والبحر الزخار للبزار:٢/٤٠٣، ح:١٩٦٣ * وفي الباب عن عائشة [يأتي:٢٠١٦].

Comments:

Use of obscene utterances and filthy language, being against the accepted norms of decency, can spoil any affair or business, while matters deliberated and discussed with bashfulness and modesty get resolved amicably.

1975. 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ said: 'The best of you are those best in conduct.' And the Prophet ﷺ was not one who was obscene, nor one who uttered obscenities." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٧٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وائِلٍ يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خِيَارُكُمْ أَحَاسِنُكُمْ أَخْلَاقًا». وَلَمْ يَكُنِ النَّبِيُّ ﷺ فاحِشًا ولَا مُتَفَحِّشًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٥٩ ومسلم، ح:٢٣٢١ من حديث الأعمش به وهو في مسند أبي داود الطيالسي، ح:٢٢٤٦ نحو المعنى.

Comments:

Faith and good conduct go hand in hand. If a person's faith is good, his conduct is sure to be good.

Chapter 48. What Has Been Related About The Curse

(المعجم ٤٨) - **بَابُ مَا جَاءَ فِي اللَّعْنَةِ**

(التحفة ٤٨)

1976. Samurah bin Jundab narrated that the Messenger of Allāh ﷺ said: "Do not curse yourselves with Allāh's curse, nor

١٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ

[1] See no. 2015, 2016.

with His anger, nor with the Fire." (*Ḍa'īf*)

[He said:] There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Ibn 'Umar, and 'Imrān bin Ḥuṣain.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَلَاعَنُوا بِلَعْنَةِ اللهِ وَلَا بِغَضَبِهِ وَلَا بِالنَّارِ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وأَبِي هُرَيْرَةَ وابْنِ عُمَرَ وعِمْرَانَ بْنِ حُصَيْنٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في اللعن، ح:٤٩٠٦ من حديث هشام به وصححه الحاكم: ١/٤٨ ووافقه الذهبي * قتادة عنعن وللحديث شاهد مرسل عند البغوي في شرح السنة * وفي الباب عن ابن عباس [يأتي:١٩٧٨] وأبي هريرة [مسلم، ح:٢٥٩٧] وابن عمر [يأتي:٢٠١٩] وعمران بن حصين [مسلم، ح:٢٥٩٥].

Comments:

It is not in character with a believer to unnecessarily utter words signifying a prayer for curse or denial of Allāh's mercy for someone. It also means that one Muslim should not say to another Muslim: "May Allāh's curse or anger be upon you" or: "May Allāh admit you into the Fire." See *Tuḥfat Al-Aḥwadhī*.

1977. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The believer does not insult the honor of others, nor curse, nor commit *Fāḥishah*, nor is he foul." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

It has been reported from 'Abdullāh through other routes.

١٩٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ الْبَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ ولَا اللَّعَّانِ ولَا الفَاحِشِ ولَا الْبَذِيِّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وقَدْ رُوِيَ عَنْ عَبْدِ اللهِ مِنْ غَيْرِ هٰذَا الوَجْهِ.

تخريج: [حسن] وأخرجه أحمد: ١/٤٠٤، ٤٠٥ عن محمد بن سابق به وصححه الحاكم: ١/ ١٢ ووافقه الذهبي وللحديث شواهد عند البخاري في الأدب المفرد، ح:٣١٢ وابن حبان، ح:٤٨ والحاكم وغيرهم.

Comments:

Islam advocates good moral values and conduct. It is, therefore, unthinkable that a true believer will indulge in utterances and words that are admittedly filthy and foul.

1978. Ibn 'Abbās narrated that a man cursed the wind in the presence of the Prophet ﷺ, so he

١٩٧٨ - حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا أَبَانُ

ابْنُ يزيدَ عَنْ قَتَادَةَ، عَنْ أَبِي العَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا لَعَنَ الرِّيحَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «لَا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ، وإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْلَمُ أَحَدًا أَسْنَدَهُ غَيْرَ بِشْرِ بْنِ عُمَرَ.

said: "Do not curse the wind, for it is merely doing as ordered, and whoever curses something undeservingly, then the curse returns upon him."[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of anyone who narrated a chain for it except for Bishr bin 'Umar.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في اللعن، ح:٤٩٠٨ عن زيد ابن أخزم به وصححه ابن حبان، ح:١٩٨٨، قتادة عنعن ولبعض الحديث شواهد كثيرة عند البخاري في الأدب المفرد، ح:٧٢٠ وابن حبان، ح:١٩٨٩ والحاكم:٤/ ٢٨٥ وغيرهم وانظر الحديث الآتي:٢٢٥٢.

Comments:

The wind blows by the command of Allāh and grows strong and ferocious by His bidding. It has no choice or discretion in the matter. Thus, if someone is put to any sort of harm by its ferocity, it is all by the will of Allāh.

Chapter 49. What Has Been Related About Learning About Lineage

(المعجم ٤٩) - بَابُ مَا جَاءَ فِي تَعْلِيمِ النَّسَبِ (التحفة ٤٩)

١٩٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُاللهِ بْنُ المُبَارَكِ عَنْ عَبْدِ المَلِكِ بْنِ عِيسَى الثَّقَفِيِّ، عَنْ يَزِيدَ مَوْلَى المُنْبَعِثِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الأَهْلِ مَثْرَاةٌ فِي المَالِ، مَنْسَأَةٌ فِي الأَثَرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ: «مَنْسَأَةٌ فِي الأَثَرِ» يَعْنِي بِهِ الزِّيَادَةَ فِي العُمُرِ.

1979. Abū Hurairah narrated that the Prophet ﷺ said: "Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the life-span." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. The meaning of "*Mansā'tun Fīl-Athar*" is increases the life-span.

[1] There are authentic narrations prohibiting cursing the wind. See no. 2252.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٣٧٤ من حديث ابن المبارك به وصححه الحاكم: ٤/ ١٦١ ووافقه الذهبي وللحديث شواهد.

Comments:

Both the Qur'ān and the *Hadīth* confirm the fact that virtuous deeds are rewarded by Allāh in the form of His blessings in this world too. Respecting the ties of kinship and fulfilling obligations towards the kinsmen is a blessed activity that bears the three fruits mentioned in the *Hadīth* in this world.

Chapter 50. What Has Been Related About A Brother Supplicating For His Brother In His Absence[1]

(المعجم ٥٠) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ (التحفة ٥٠)

1980. 'Abdullāh bin 'Amr narrated that the Prophet ﷺ said: "No supplication is more readily responded to, than the supplication made for someone who is absent." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route. Al-Ifrīqī was graded weak in *Hadīth*. He is 'Abdur-Rahmān bin Ziyād bin An'um Al-Ifrīqī. [And 'Abdullāh bin Yazīd is Abū 'Abdur-Rahmān Al-Hubulī].

١٩٨٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ ابْنِ أَنْعُمٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، وَالْإِفْرِيقِيُّ يُضَعَّفُ فِي الْحَدِيثِ، وَهُوَ عَبْدُ الرَّحْمٰنِ بْنُ زِيَادِ بْنِ أَنْعُمٍ الْإِفْرِيقِيُّ، [وَعَبْدُاللهِ بْنُ يَزِيدَ هُوَ أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ].

تخريج: [إسناده ضعيف] وأخرجه أحمد، ح: ١٥٣٥ من حديث عبدالرحمن بن زياد الإفريقي به وهو ضعيف مشهور.

Comments:

Imām Nawawī's commentary on *Sahīh Muslim* (V.2, p.351) has it that the Prophet ﷺ said, "A believer's supplication made for his brother in his absence is more readily answered (since it is done with the sincerity of the heart)". When the angel attending a man hears him supplicating for something good for his brother in absentia, he responds by saying: "May Allāh grant your prayer and bestow similar good upon you".

[1] *"Bi-Zahril-Ghaib"*; "And if he was present with him at that time, and he supplicated for him with his heart or his tongue, and he did not hear him." (*Tuhfat Al-Ahwadhī.*)

Chapter 51. What Has Been Related About Vilification

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الشَّتْمِ

(التحفة ٥١)

1981. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "(The burden of) what is said by the two who vilify each other is upon the one who initiated it, as long as the one who was wronged does not transgress." (***Ṣaḥīḥ***)

There are narrations on this topic from Sa'd, Ibn Mas'ūd, and 'Abdullāh bin Mughaffal.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِىءِ مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

وَفِي الْبَابِ عَنْ سَعْدٍ وابْنِ مَسْعُودٍ وَعَبْدِ اللهِ بْنِ مُغَفَّلٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب المستبان، ح:٤٨٩٤ من حديث عبدالعزيز الدراوردي، ومسلم، ح:٢٥٨٧ من حديث العلاء بن عبدالرحمن به * وفي الباب عن سعد [ابن ماجه، ح:٣٩٤١] وابن مسعود [يأتي:١٩٨٣] وعبدالله بن مغفل، الطبراني في الأوسط: ١/ ٤١٣، ح:٧٣٨].

Comments:

It is an act of great virtue to forgive the wrongdoer. Nonetheless, revenge in like measure is also permissible.

1982. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ said: "Do not vilify the dead (and) by that harm the living." (***Ḥasan***)

[Abū 'Eīsā said:] The companions of Sufyān (a narrator in the chain) differed in the narration of this *Ḥadīth*. Some of them reported it the same as Al-Ḥafarī did. Some of them reported it from Sufyān, from Ziyād bin 'Ilāqah who said: "I heard a man narrating, in the presence of Al-Mughīrah bin Shu'bah, from the Prophet ﷺ" with similar.

١٩٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الأَمْوَاتَ فَتُؤْذُوا الأَحْيَاءَ».

[قَالَ أَبُو عِيسَى:] وقَدِ اخْتَلَفَ أَصْحَابُ سُفْيَانَ فِي هٰذَا الْحَدِيثِ فرَوَى بَعْضُهُمْ مِثْلَ رِوَايَةِ الْحَفَرِيِّ، وَرَوَى بَعْضُهُمْ عَنْ سُفْيانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ رَجُلًا يُحَدِّثُ عِنْدَ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [حسن] وأخرجه أحمد: ٤/ ٢٥٢ من حديث سفيان الثوري به وصححه ابن حبان، ح: ١٩٨٧ وللحديث شواهد عند البخاري، ح: ١٣٩٣ وغيره.

Comments:

Mentioning a dead person, especially a believer, in a manner that hurts his kinsmen could lead to mutual acrimony and dispute. Hence the interdiction on it in Islam (*Tuhfat Al-Ahwadhī*, V.3.p.139).

Chapter 52. What Has Been Related About Verbally Abusing The Muslim Is Disobedience, And Fighting Him Is Disbelief

(المعجم ٥٢) - [بَابُ سِبَابِ الْمُسْلِمِ فُسُوقٌ وَقِتَالِهِ كُفْرٌ] (التحفة ٥٢)

1983. 'Abdullāh [bin Mas'ūd] narrated that the Messenger of Allāh ﷺ said: "Verbally abusing the Muslim is disobedience and fighting him is disbelief." Zubaid said: "I said to Abū Wā'il: 'Did you hear it from 'Abdullāh?' He said: 'Yes.'" (*Sahīh*)

[He said: Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

١٩٨٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدِ بْنِ الْحَارِثِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: قُلْتُ لأَبِي وَائِلٍ: [أ]أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللهِ؟ قَالَ: نَعَمْ.

[قَالَ: قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان قول النبي ﷺ: "سباب المسلم فسوق وقتاله كفر"، ح: ٦٤ من حديث سفيان الثوري والبخاري، ح: ٤٨ من حديث زبيد به.

Comments:

Islam teaches good conduct and morals. Verbally abusing someone is the very negation of it, and amounts to straying away from the commands of Allāh and His Prophet ﷺ. Islam exhorts the believers to maintain mutual love and feeling of brotherhood among themselves.

Chapter 53. What Has Been Related About Saying What Is Good

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي قَوْلِ الْمَعْرُوفِ (التحفة ٥٣)

1984. 'Alī narrated that the Messenger of Allāh ﷺ said: "Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and

١٩٨٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ غُرَفًا تُرَى

said: "Who are they for, O Messenger of Allāh?" He said: "For those who speak well, feed others, fast regularly, and perform *Ṣalāt* [for Allāh] during the night while the people sleep." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from the narration of 'Abdur-Raḥmān bin Isḥāq. [Some of the people of *Ḥadīth* criticized 'Abdur-Raḥmān bin Isḥāq due to his memory, and he is from Al-Kūfah, while 'Abdur-Raḥmān bin Isḥāq Al-Qurashī is from Al-Madīnah, and he is more reliable than this one. They are both from the same era.]

ظُهُورُهَا مِنْ بُطُونِهَا، وَبُطُونُها مِنْ ظُهُورِهَا» فَقَامَ أَعْرَابِيٌّ فَقَالَ: لِمَنْ هِيَ يا رَسُولَ اللهِ؟ فَقَالَ: «لِمَنْ أَطَابَ الكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ الصِّيَامَ، وَصَلَّى [للهِ] بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ [وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ هٰذا مِنْ قِبَلِ حِفْظِهِ، وَهُوَ كُوفِيٌّ، وعَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ الْقُرَشِيُّ مَدَنِيٌّ، وهُوَ أَثْبَتُ مِنْ هٰذَا، وكِلَاهُمَا كَانَا فِي عَصْرٍ وَاحِدٍ].

تخريج: [**حسن**] وأخرجه أحمد: ١/ ١٥٥، ١٥٦ وابن خزيمة، ح: ٢١٣٦ من حديث عبدالرحمن بن إسحاق الكوفي به وهو ضعيف وللحديث شاهد عند أحمد: ٥/ ٣٤٣ وصححه ابن حبان وسنده حسن، وللحديث شواهد أخرى عند الحاكم: ١/ ٨٠، ٣٢١ وغيره.

Comments:

Paradise is for those who are virtuous in deeds, amiable in behaviour and blameless in conduct. The nobler the deeds and the more impeccable the morals of the people, the higher shall be their ranks in Paradise.

Chapter 54. What Has Been Related About The Virtue Of The Righteous Slave

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي فَضْلِ الْمَمْلُوكِ الصَّالِحِ (التحفة ٥٤)

1985. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "How wonderful it is for one of them that he obeys Allāh and fulfills the rights of his master." Meaning the slave. And Ka'b said: "Allāh and His Messenger spoke the truth." (***Ṣaḥīḥ***)

There are narrations on this topic from Abū Mūsā and Ibn 'Umar.

١٩٨٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نِعْمَ مَا لأَحَدِهِمْ أَنْ يُطِيعَ اللهَ وَيُؤَدِّيَ حَقَّ سَيِّدِهِ» يَعْنِي الْمَمْلُوكَ. وَقَالَ كَعْبٌ: صَدَقَ اللهُ وَرَسُولُهُ.

وفِي الْبَابِ عَنْ أَبِي مُوسَى وابْنِ عُمَرَ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، العتق، باب العبد إذا أحسن عبادة ربه ونصح سيده، ح:٢٥٤٩ ومسلم، ح:١٦٦٦ من حديث الأعمش به مختصرًا ومطولاً والأعمش صرح بالسماع، ورواه همام ابن منبه عن أبي هريرة به (مسلم، ح:١٦٦٧) * وفي الباب عن أبي موسى [تقدم:١١١٦] وابن عمر [يأتي:١٩٨٦].

Comments:

At the root of all evil is the fact that each group considers it a legitimate practice to secure by use of force his rights from others but is oblivious of delivering rights to others. The world shall remain without peace and tranquility as long as people refuse to recognize the importance of rendering what is due to others, rather than wresting their rights from others.

1986. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Three shall be upon dunes of musk – I think he said: On the Day of Judgement – a slave who fulfills Allāh's right and the right of his patron (master), a man who leads a people (in prayer) and they are pleased with him, and a man who calls for the five prayers during every day and night." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of this except through the narration of Sufyān [Ath-Thawrī, from Abū Al-Yaqẓān as narrated by Wakī'] and Abū Yaqẓān's name is 'Uthmān bin Qais [and they say it is Ibn 'Umair which is more popular.]

١٩٨٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْيَقْظَانِ، عَنْ زَاذَانَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ عَلَى كُثْبَانِ الْمِسْكِ - أُرَاهُ قَالَ: يَوْمَ الْقِيَامَةِ - عَبْدٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ أَمَّ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَرَجُلٌ يُنَادِي بِالصَّلَوَاتِ الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سُفْيَانَ [الثَّوْرِيِّ عَنْ أَبِي الْيَقْظَانِ إِلَّا مِنْ حَدِيثِ وَكِيعٍ] وَأَبُو الْيَقْظَانِ اسْمُهُ عُثْمَانُ بْنُ قَيْسٍ [وَيُقَالُ: ابْنُ عُمَيْرٍ وَهُوَ أَشْهَرُ].

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:٢/٢٦ عن وكيع به * أبواليقظان ضعيف وسفيان الثوري عنعن.

Comments:

The three functions mentioned in the *Ḥadīth* are so demanding and difficult that not every man can accomplish them. That is why the reward promised for them is also very great.

Chapter 55. What Has Been Related About Having Amicable Relations With People

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي مُعَاشَرَةِ النَّاسِ (التحفة ٥٥)

1987. Abū Dharr said: "The Messenger of Allāh ﷺ said to me: 'Have *Taqwa* of Allāh wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior.'" (***Hasan***)

He said: There is something on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) with similar. And (another chain) from Mu'ādh bin Jabal, from the Prophet ﷺ with similar.

Mahmūd said: "What is correct is the *Hadīth* of Abū Dharr."

١٩٨٧ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اتَّقِ اللهَ حَيْثُ مَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ».

قَالَ: وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ و أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ بِهٰذَا الْإِسْنَادِ [نَحْوَهُ]. قَالَ مَحْمُودٌ: وَحَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ ابْنِ أَبِي شَبِيبٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ مَحْمُودٌ: والصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ.

تخريج: [حسن] وأخرجه أحمد: ٥/ ١٥٣ من حديث عبدالرحمن بن مهدي به وسنده ضعيف وللحديث شواهد عند الترمذي، ح: ٢٠٠٣ وغيره وصححه الحاكم على شرط الشيخين: ١/ ٥٤ ووافقه الذهبي * وفي الباب عن أبي هريرة [لعله يشير إلى الحديث المتقدم: ١٩٦٤] * حديث أبي نعيم عن سفيان، رواه الدارمي: ٢/ ٣٢٣، ح: ٢٧٩٤.

Comments:

The fountainhead of all virtue and bulwark against all evil is the fear of Allāh, and the remedy for all ills is goodness and virtue. As for the believer, all his grandeur and glory lies in inculcating virtuous behaviour.

Chapter 56. What Has Been Related About Bad Suspicion

(المعجم ٥٦) - بَابُ مَا جَاءَ فِي ظَنِّ السُّوءِ (التحفة ٥٦)

1988. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Beware of *Zann* (suspicion), for indeed *Zann* is the falsest of speech." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[He said:] I heard 'Abd bin Humaid mentioning from some of the companions of Sufyān that Sufyān said: "*Zann* is of two kinds: There is the sinful *Zann* and the *Zann* that is not sinful. As for the *Zann* that is a sin, it is to suspect something and then to talk about it. And the *Zann* that is not sinful is the one that one suspects but does not talk about."

١٩٨٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[قَالَ: و]سَمِعْتُ عَبْدَ بْنَ حُمَيْدٍ يَذْكُرُ عَنْ بَعْضِ أَصْحَابِ سُفْيَانَ قَالَ: قَالَ سُفْيَانُ: الظَّنُّ ظَنَّانِ: فَظَنٌّ إِثْمٌ، وَظَنٌّ لَيْسَ بِإِثْمٍ. فَأَمَّا الظَّنُّ الَّذِي هُوَ إِثْمٌ: فَالَّذِي يَظُنُّ ظَنًّا وَيَتَكَلَّمُ بِهِ، وأَمَّا الظَّنُّ الَّذِي لَيْسَ بِإِثْمٍ: فَالَّذِي يَظُنُّ وَلَا يَتَكَلَّمُ بِهِ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب: ﴿يأيها الذين آمنوا اجتنبوا كثيرًا من الظن إن بعض الظن إثم ولا تجسسوا﴾، ح:٦٠٦٦ ومسلم، ح:٢٥٦٣ من حديث أبي الزناد به مطولاً ومختصرًا.

Comments:

Attributing false things to a person is a too well-known evil, but the evil of bad suspicion against someone is often taken too lightly, although it has much more potential for harm.

Chapter 57. What Has Been Related About Joking

(المعجم ٥٧) - بَابُ مَا جَاءَ فِي الْمِزَاحِ (التحفة ٥٧)

1989. Anas narrated: "The Messenger of Allāh ﷺ used to mingle with us such that he said to my younger brother: 'O Abū 'Umair ! What did the *Nughair*[1] do?'" (***Sahīh***)

١٩٨٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الوَضَّاحِ الكُوفِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُخَالِطُنَا حَتَّى إِنْ كَانَ

[1] A *Nughair* is a type of small bird similar to a sparrow. This *Hadīth* appeared previously, see no 333.

لَيَقُولُ لِأَخٍ لِي صَغِيرٍ: «يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ؟».

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو التَّيَّاحِ اسْمُهُ يَزِيدُ بْنُ حُمَيْدٍ الضُّبَعِيُّ.

(Another chain) from Anas with similar.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. Abū At-Tayyāh's (a narrator in the chain) name is Yazīd bin Humaid Ad-Duba'ī.

تخريج: وأخرجه البخاري، الأدب، باب الانبساط إلى الناس، ح:٦١٢٩ من حديث شعبة به.

Comments:

Abū 'Umair the brother of Anas ﷺ was a young child who had a tamed sparrow and he used to play with it. It eventually died, and the Prophet ﷺ tried to humor him by asking: "O Abū 'Umair! What has happened to your *Nughair*? The idea was just to humor the child and demonstrate his love for the little one.

١٩٩٠ - حَدَّثَنَا العَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يا رَسُولَ اللهِ! إِنَّكَ تُدَاعِبُنَا؟ قَالَ: «إِنِّي لَا أَقُولُ إِلَّا حَقًّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى قَوْلِهِ: إِنَّكَ تُدَاعِبُنَا إِنَّمَا يَعْنُونَ: أَنَّكَ تُمَازِحُنَا.

1990. Abū Hurairah narrated: "They said: 'O Messenger of Allāh ﷺ! You joke with us?' He said: 'Indeed I do not say except what is true.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. And the meaning: "You *Tudā'ibunā*" is: "You joke with us."

تخريج: **[إسناده حسن]** وأخرجه أحمد:٢/ ٣٦٠ من حديث ابن المبارك به * أسامة بن زيد الليثي تابعه ابن عجلان، وعلي بن الحسن هو ابن شقيق.

١٩٩١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ الوَاسِطِيُّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللهِ ﷺ قَالَ: «إِنِّي حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ»، فَقَالَ: يا رَسُولَ

1991. Anas narrated: "A man sought a mount from the Messenger of Allāh ﷺ who said: 'Indeed, I will let you ride on a she-camel's child.' So he said: 'O Messenger of Allāh ﷺ! What can a

she-camel's child do?' So the Messenger of Allāh ﷺ said: 'Are camels borne from other than she-camels?'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb*.

اللهِ! مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوقُ»؟.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب ما جاء في المزاح، ح:٤٩٩٨ من حديث خالد بن عبدالله به وصححه البغوي في شرح السنة:١٣/ ١٨١، ١٨٢، ح:٣٦٠٥ * حميد الطويل مدلس وعنعن.

Comments:

The Prophet ﷺ said these words in a jovial mood but the questioner failed to take it in that light and took the words 'she-camel's child' in the literal sense of a young colt, which is unfit for riding. Upon this the Prophet ﷺ explained that every born child however it grows in age, is after all, the child of its parents.

1992. Anas bin Mālik narrated that the Prophet ﷺ said to him: "O possessor of two ears!" Maḥmūd said: "Abū Usāmah said: 'He only meant it as a joke.'" (*Ḥasan*)

١٩٩٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ شَرِيكٍ، عَنْ عاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا ذَا الأُذُنَيْنِ» قَالَ مَحْمُودٌ: قَالَ أَبُو أُسَامَةَ: إِنَّمَا يَعْنِي بِهِ أَنَّهُ يُمَازِحُهُ.

تخريج: [حسن] وأخرجه أحمد:٣/ ١٢٧ عن أبي أسامة، وأبو داود، ح:٥٠٠٢ من حديث شريك النخعي به وسيأتي:٣٨٢٨ وله شاهد حسن عند الطبراني في الكبير:١/ ٢٤٠، ح:٦٦٢.

Comments:

There is no denying the fact that man is born with two ears. It was, therefore, quite right to call the man a possessor of two ears, and the idea behind calling him as such was only to be jovial with him.

Chapter 58. What Has Been Related About Arguing

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي الْمِرَاءِ (التحفة ٥٨)

1993. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever avoids lying while he is doing so falsely, a house will be built for him on the outskirts of Paradise. Whoever avoids arguing while he is in the right, a house will be built for him in its midst. And

١٩٩٣ - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ [العَمِّيُّ] البَصْرِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنِي سَلَمَةُ بْنُ وَرْدَانَ اللَّيْثِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ الكَذِبَ وهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَبَضِ الْجَنَّةِ، وَمَنْ تَرَكَ

whoever has good character, a house will be built for him in its heights."[1] (*Ḍa'īf*)

This [*Ḥadīth*] is *Ḥasan*, we do not know of it except as a narration of Salamah bin Wardān from Anas [bin Mālik].

الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسَطِهَا، وَمَنْ حَسَّنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا».

[وَ] هٰذَا [الحَدِيثُ] حَدِيثٌ حَسَنٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسٍ [بْنِ مَالِكٍ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب اجتناب البدع والجدل، ح:٥١ من حديث ابن أبي فديك به وسنده ضعيف وحديث أبي داود، ح:٤٨٠٠ سلمة بن وردان ضعيف (تقريب) والطبراني:٨/ ١٩، ح:٧٧٧٠ وغيرهما يغني عنه.

Comments:

Abstaining from telling an untruth even when one is contesting for a false cause is a good trait in man's character. Kicking up disputes and argumentation is an unhealthy trait. Hence it is that avoidance of untruth in such a circumstance shall attract less reward. Avoiding disputes and argumentation even while defending a just cause is a commendable act.

1994. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "It is enough sin for you that you never stop disputing." (*Ḍa'īf*)

This [*Ḥadīth*] is *Gharīb*, we do not know of it except from this route.

١٩٩٤ - حَدَّثَنَا فَضَالَةُ بْنُ الفَضْلِ الكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ ابْنِ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَفَى بِكَ إِثْمًا أَنْ لَا تَزَالَ مُخَاصِمًا».

[وَ]هٰذَا [الحَدِيثُ] حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [إسناده ضعيف] * أبو بكر بن عياش ضعيف على الراجح وابن وهب بن منبه مجهول كما في التقريب وغيره وللحديث شاهد ضعيف عند الطبراني من حديث أبي أمامة به انظر فتح الباري:١٣/ ١٨١ تحت، ح:٧١٨٨.

Comments:

Making the kicking up of disputes a regular habit or quarreling with someone all the time, obliterates man's capacity to distinguish between right and wrong, and turns him into a quarrelsome person.

1995. Ibn 'Abbās narrated that the Prophet ﷺ said: "Do not argue with your brother, do not joke with

١٩٩٥ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ البَغْدَادِيُّ: حَدَّثَنَا المُحَارِبِيُّ عَنِ اللَّيْثِ - وَهُوَ ابْنُ أَبِي

[1] With different wording, there are other routes for this *Ḥadīth*, see Abū Dāwūd no. 4800. See *Aṣ-Ṣaḥīḥah* no. 273 where it was graded *Ḥasan* by Shaikh Al-Albānī.

him,[1] and do not make him a promise, only to not fulfill it." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except from this route. [To me, 'Abdul-Mālik is Ibn Bashīr].

سُلَيْمٍ -، عَنْ عَبْدِ الْمَلِكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُمَارِ أَخَاكَ وَلَا تُمَازِحْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ [وعَبْدُ الْمَلِكِ عِنْدِي هُوَ ابْنُ بَشِيرٍ].

تخريج: [إسناده ضعيف] وأخرجه البخاري في الأدب المفرد، ح:٣٩٤ من حديث المحاربي، وأبو نعيم في حلية الأولياء:٣/ ٣٤٤ من حديث زياد بن أيوب به * ليث بن أبي سليم ضعيف مدلس واختلط.

Comments:

Traits of human character singled out in the *Ḥadīth*, if not guarded against, can become a source of pain and discomfort for others. Hence the Prophet's ﷺ advice to avoid them.

Chapter 59. What Has Been Related About Being Polite

(المعجم ٥٩) - بَابُ مَا جَاءَ فِي الْمُدَارَاةِ (التحفة ٥٩)

1996. 'Āishah narrated: "A man sought permission to enter upon the Messenger of Allāh ﷺ while I was with him, so he said: 'What an evil son of his tribe, or brother of his tribe.' Then he admitted him and spoke with him. When he left, I said: 'O Messenger of Allāh! You said what you said about him, then you talked politely with him?' He said: 'O 'Āishah! Indeed among the evilest of people are those whom the people avoid, or who the people leave, fearing his filthy speech.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

١٩٩٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللهِ ﷺ وأَنَا عِنْدَهُ، فَقَالَ: «بِئْسَ ابْنُ الْعَشِيرَةِ أَوْ أَخُو الْعَشِيرَةِ»، ثُمَّ أَذِنَ لَهُ فَأَلَانَ لَهُ الْقَوْلَ، فَلَمَّا خَرَجَ قُلْتُ لَهُ: يَا رَسُولَ اللهِ! قُلْتَ لَهُ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب ما يجوز من اغتياب أهل الفساد والريب، ح:٦٠٥٤ ومسلم، ح:٢٥٩١ من حديث سفيان بن عيينة به.

[1] Joking in a manner intended to harm and insult him by damaging his honor and the like. See *Tuḥfat Al-Aḥwadhī*.

Chapter 60. What Has been Related Concerning Being Moderate In Loving And Hating

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي الْاقْتِصَادِ فِي الْحُبِّ وَالْبُغْضِ (التحفة ٦٠)

1997. Muḥammad bin Sīrīn narrated from Abū Hurairah – and I think he (narrated it from the Prophet ﷺ) who said: "Love your beloved moderately, perhaps he becomes hated to you someday. And hate whom you hate moderately, perhaps he becomes your beloved someday." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it with this chain except from this route.

This *Ḥadīth* was reported from Ayyūb with a chain other than this. Al-Ḥasan bin Abī Ja'far reported it – but it is also a weak *Ḥadīth* – with a chain from 'Alī, from the Prophet ﷺ. What is correct is from 'Alī in *Mawqūf* form, [as his saying].

١٩٩٧ - **حَدَّثَنَا** أَبُو كُرَيْبٍ : حَدَّثَنَا سُوَيْدُ ابْنُ عَمْرٍو الكَلْبِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ - أُرَاهُ رَفَعَهُ - قَالَ: «أَحْبِبْ حَبِيبَكَ هَوْنًا مَا، عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهٰذَا الإِسْنَادِ إِلَّا مِنْ هٰذَا الوَجْهِ.

وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ أَيُّوبَ بِإِسْنَادٍ غَيْرِ هٰذَا، رَوَاهُ الْحَسَنُ بْنُ أَبِي جَعْفَرٍ، وهُوَ حَدِيثٌ ضَعِيفٌ أَيْضًا، بِإِسْنَادٍ لَهُ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ. والصَّحِيحُ عَنْ عَلِيٍّ مَوْقُوفٌ [قَوْلُهُ].

تخريج: [إسناده حسن] وأخرجه ابن عدي: ٢/ ٧١٢ وتمام في الفوائد: ٢/ ٢٠٩، ح: ١٥٤٤ من حديث أبي كريب به * حديث الحسن بن أبي جعفر عند تمام الرازي في فوائده: ٢/ ٢٠٦، ح: ١٥٤١ وسنده ضعيف وحديث علي، عند البخاري في الأدب المفرد، ح: ١٣٢١ وهو موقوف وسنده ضعيف محمد بن عبيد الكندي وأبوه مستوران وللحديث شواهد ضعيفة كلها.

Comments:

Situations and circumstances keep on changing in a person's life. As a result, old friends become new adversaries and vice versa, and nobody knows what is in store for him in the future. It is, therefore, advisable not to go beyond the limits of moderation either in friendship or enmity.

Chapter 61. What Has Been Related About Arrogance

(المعجم ٦١) - بَابُ مَا جَاءَ فِي الْكِبْرِ (التحفة ٦١)

1998. 'Abdullāh narrated that the Messenger of Allāh ﷺ said:

١٩٩٨ - **حَدَّثَنَا** أَبُو هِشَامٍ الرِّفَاعِيُّ:

"Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ الله قالَ: قَالَ رَسُولُ الله ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ»، وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ وسَلَمَةَ بْنِ الْأَكْوَعِ وأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب تحريم الكبر وبيانه، ح: ٩١ من حديث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح:٥٧٨٩ ومسلم، ح:٢٠٨٨ وابن عباس [ابن ماجه، ح:٤١٧٥] وسلمة بن الأكوع [يأتي: ٢٠٠٠] وأبي سعيد [ابن ماجه، ح:٤١٧٦ وأحمد: ٣/ ٤٠].

Comments:

Evil deeds and bad conduct by a man of faith, if it does not please Allāh the Compassionate and Merciful to condone or wipe them out, could push him to the Hellfire. However, ultimately his faith in Allāh would be the cause of his deliverance from Hell and entry into Paradise.

1999. 'Abdullāh narrated: "The Prophet ﷺ said: 'Whoever has a speck of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a speck of faith in his heart, shall not be admitted into the Fire.'" He said: "So a man said to him: 'I like for my clothes to be nice, and my sandals to be nice?' So he ﷺ said: 'Indeed Allāh loves beauty. But pride is refusing the truth and belittling the people.'"

[Some of the people of knowledge explained that in this *Ḥadīth*, the statement: "Whoever has a speck of faith in his heart, shall not be admitted into the Fire" only means not eternally dwelling in the Fire. Similarly, it has been reported from

١٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ منْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ، ولَا يَدخُلُ النَّارَ [يَعْنِي] مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ». قَالَ: فَقَالَ لَهُ رَجُلٌ إِنَّهُ يُعْجِبُنِي أَنْ يَكُونَ ثَوْبِي حَسَنًا وَنَعْلِي حَسَنَةً، قَالَ: «إِنَّ اللهَ يُحِبُّ الْجَمَالَ، ولَكِنَّ الكِبْرَ مَنْ بَطَرَ الْحَقَّ وغَمَصَ النَّاسَ». [وقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هٰذَا الحَدِيثِ: لَا يَدْخُلُ النَّارَ مَنْ كانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ

Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "He who has even a speck of faith in his heart shall be taken out of the Fire." More than one of the *Tābi'īn* explained this *Āyah*: O Our Lord! Verily whom You admit into the Fire, You have indeed disgraced him.[1] saying: "Whoever is made to dwell in the Fire eternally, indeed he is digraced by Allāh."] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb.*

إِيمَانٍ إِنَّمَا مَعْنَاهُ لَا يُخَلَّدُ فِي النَّارِ، وهٰكَذَا رُوِيَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يُخْرَجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيمَانٍ» وقَدْ فَسَّرَ غَيْرُ واحِدٍ مِنَ التَّابِعِينَ هٰذِهِ الآيَة: ﴿رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ﴾ [آل عمران: ١٩٢] فَقَالَ: مَنْ تُخَلِّدُ فِي النَّارِ فَقَدْ أَخْزَيْتَهُ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الإيمان، باب تحريم الكبر وبيانه، ح:٩١/١٤٧ عن محمد بن المثنى به.

Comments:

If a man denies the truth out of pride and arrogance, refuses to believe in Allāh or in the code of life ordained by Him and belittles others of his ilk, then this denial of truth shall make him an unbeliever deserving of Hellfire. If, however, he is a man of faith but considers himself superior to others because of things like his handsome figure, his position and rank, his pedigree or his superior knowledge, or else he does not follow the path of truth just out of obstinacy, then he is not a disbeliever in the accepted sense of the term. His position will then be like what we have discussed in the comments.

2000. Iyās bin Salamah bin Al-Akwa' narrated from his father, that the Messenger of Allāh ﷺ said: "A man shall remain exalting himself until he is written among the tyrants, so that he suffers from their afflictions." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

٢٠٠٠ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ فَيُصِيبُهُ مَا أَصَابَهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن عدي: ١٦٧٦/٥ والبغوي في شرح السنة: ١٦٧/١٣، ح: ٣٥٨٩ من حديث أبي معاوية الضرير به وصرح بالسماع * عمر بن راشد ضعيف كما في التقريب وغيره.

Comments:

The *Ḥadīth* informs us that the hot-headed and arrogant people, if they do not repent, shall eventually suffer from various afflictions both in this world

[1] *Āl 'Imrān* 3:192.

and the Hereafter; they lose their peace of mind and are always beset by grief and worries and cares, and meet a fearful end.

2001. Jubair bin Muṭ'im narrated from his father who said: "They (meaning the people in general) told me that I was proud, while I rode a donkey, wore a cloak, and I milked the sheep. And the Messenger of Allāh ﷺ had said to me: 'Whoever does these, then there is no pride (arrogance) in him.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan [Ṣaḥīḥ] Gharīb*.

٢٠٠١ - حَدَّثَنَا عَلِيُّ بْنُ عِيسَى بْنِ يَزِيدَ البَغْدَادِيُّ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ القَاسِمِ بْنِ عَبَّاسٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: يَقُولُونَ لِي فِيَّ التِّيهُ وقَدْ رَكِبْتُ الْحِمَارَ وَلَبِسْتُ الشَّمْلَةَ وقَدْ حَلَبْتُ الشَّاةَ وقَدْ قَالَ لِي رَسُولُ الله ﷺ: «مَنْ فَعَلَ هٰذَا فَلَيْسَ فِيهِ مِنَ الْكِبْرِ شَيْءٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ.

تخريج: [إسناده صحيح].

Comments:

The *Ḥadīth* informs us that we can recognize arrogance in a man through his conduct and behaviour. Everything about him — his dress, his gait, and his manners — is unlike the humble and modest persons walking on the face of the earth.

Chapter 62. What Has Been Related About Good Character

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي حُسْنِ الْخُلُقِ (التحفة ٦٢)

2002. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Nothing is heavier on the believer's Scale on the Day of Judgement than good character. For indeed Allāh, Most High, is angered by the shameless obscene person." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Abū Hurairah, Anas, and Usāmah bin Sharīk.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٠٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا شَيْءٌ أَثْقَلَ فِي مِيزَانِ المُؤْمِنِ يَوْمَ القِيَامَةِ مِنْ خُلُقٍ حَسَنٍ فَإِنَّ اللهَ تَعالَى لَيُبْغِضُ الْفَاحِشَ البَذِيءَ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَائِشَةَ وأَبِي هُرَيْرَةَ وأَنَسٍ وَأُسَامَةَ بْنِ شَرِيكٍ.

[وَ]هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وسنده حسن وصححه ابن حبان، ح:١٩٢١ ورواه أبو داود، ح:٤٧٩٩ من حديث أم الدرداء به وصححه ابن حبان، ح:١٩٢٠ * وفي الباب عن عائشة [أبو داود، ح:٤٧٩٨] وأبي هريرة [يأتي: ٢٠٠٤] وأنس [أبو يعلى: ٦/ ٥٣، ح:٣٢٩٨ وبمتن آخر، ابن ماجه، ح:٤١٨١] وأسامة بن شريك [ابن ماجه، ح:٣٦٣٦].

Comments:

After the testimony of faith and other pillars of the religion, good moral conduct shall weigh the heaviest on the Scale on the Day of Judgement since Allāh despises evil speech, indecent language and obscene expressions. Additionally, the best conduct is the conduct of faith, which includes adhering to the orders and abstaiting from the prohibitions.

2003. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "Nothing is placed on the Scale that is heavier than good character. Indeed the person with good character will have attained the rank of the person of fasting and prayer." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route.

٢٠٠٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا قَبِيصَةُ ابْنُ اللَّيْثِ [الْكُوفِيُّ] عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُوضَعُ فِي المِيزَانِ أَثْقَلُ مِنْ حُسْنِ الْخُلُقِ، وإِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ والصَّلَاةِ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

تخريج: [إسناده حسن] عطاء هو الكيخاراني، وللحديث طريق آخر عند أبي داود، ح:٤٧٩٩ عن أم الدرداء به وصححه ابن حبان، ح:١٩٢١ وسنده صحيح.

Comments:

Another narration specifies that prayer here means the nightly optional prayer and fasting refers to optional fasts. The *Hadīth* thus signifies that a man of good moral conduct shall match those in rank who pray in the middle of the night and most often fast in the day.

2004. Abū Hurairah narrated that the Messenger of Allāh ﷺ was asked about that for which people are admitted into Paradise the most, so he said: "*Taqwā* of Allāh, and good character." And he was asked about that for which people are admitted into the Fire the

٢٠٠٤ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنِي أَبِي عَنْ جَدِّي، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: «تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ»،

وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: «الفَمُ وَالْفَرْجُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ. وعَبْدُ اللهِ بْنُ إِدْرِيسَ هُوَ ابْنُ يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ الأَوْدِيُّ.

most, and he said: "The mouth and the private parts." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*. 'Abdullāh bin Idrīs (a narrator) is Ibn Yazīd bin 'Abdur-Raḥmān Al-Awdī.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، ح:٤٢٤٦ من حديث عبد الله بن إدريس به وجده وثقه العجلي وابن حبان وغيرهما.

Comments:

Taqwā of Allāh means fulfilling one's duty towards Allāh, namely, doing what Allāh commands and abstaining from what He prohibits. As for the term *Husn Al-Khuluq*, it means behaving well with the people.

٢٠٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا أَبُو وَهْبٍ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ: هُوَ بَسْطُ الْوَجْهِ، وبَذْلُ الْمَعْرُوفِ، وَكَفُّ الأَذَى.

2005. Abū Wahb narrated that 'Abdullāh bin Al-Mubārak explained good character, and then he said: "It is a smiling face, doing one's best in good, and refraining from harm." (*Ṣaḥīḥ*)

تخريج: [سنده صحيح] * أبو وهب هو محمد بن مزاحم المروزي.

Comments:

The noted scholar Ibn Rajab in his commentary on Imām Nawawī's 'Forty *Ḥadīth*' (*Jāmi' Al-'Ulūm Wal-Hikam*) has cited various definitions of *'Khuluq Ḥasan'* but the sum total of all is that it means demonstrating the kind of nice behaviour towards the people that would give them happiness, and joy and would cause no hurt or pain to them

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي الْإِحْسَانِ وَالْعَفْوِ (التحفة ٦٣)

Chapter 63. What Has Been Related About Beneficence And Pardoning

٢٠٠٦ - حَدَّثَنَا بُنْدَارٌ و أَحْمَدُ بْنُ مَنِيعٍ و مَحْمُودُ بْنُ غَيْلَانَ قَالُوا: حَدَّثَنَا أَبُو أَحْمَدَ [الزُّبَيرِيُّ] عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! الرَّجُلُ أَمُرُّ بِهِ فَلَا يَقْرِينِي وَلَا يُضَيِّفُنِي فَيَمُرُّ بِي أَفَأَجْزِيهِ؟ قَالَ: «لَا، اقْرِهِ»،

2006. Abū Al-Aḥwaṣ narrated from his father who said: "I said: 'O Messenger of Allāh! I stayed with a man who did not entertain me nor behave hospitably with me. Then he came to stay with me, shall I reciprocate the same to him?' He ﷺ said: 'No, entertain him.'" He said: "He ﷺ saw me

wearing tattered clothes and said: 'Do you have any wealth?' I said: 'Allāh has given me various kinds of wealth through camels and goats.' He said: 'Then let it be seen on you.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Jābir, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Al-Aḥwaṣ's name is 'Awf bin Mālik bin Naḍlah Al-Jushamī.

And the meaning of his saying: "Entertain him" is "Be hospitable to him." *Al-Qira* is hospitality.

قَالَ: وَرَآنِي رَثَّ الثِّيَابِ فَقَالَ: «هَلْ لَكَ مِنْ مَالٍ»؟ قُلْتُ: مِنْ كُلِّ الْمَالِ قَدْ أَعْطَانِي اللهُ مِنَ الإِبِلِ وَالْغَنَمِ، قَالَ: «فَلْيُرَ عَلَيْكَ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عائِشَةَ وجَابِرٍ وأَبِي هُرَيْرَةَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وأَبُو الْأَحْوَصِ اسْمُهُ عَوْفُ بْنُ مَالِكِ بْنِ نَضْلَةَ الْجُشَمِيُّ.

ومَعْنَى قَوْلِه: «اقْرِهِ» أَضِفْهُ، والْقِرَى: [هُوَ] الضِّيَافَةُ.

تخريج: [صحيح] وأخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثواب، ح:٤٠٦٣ والنسائي، ح:٥٢٢٥ من حديث أبي إسحاق به وصرح بالسماع ورواه شعبة عنه * وفي الباب عن عائشة [البخاري، ح:٣٥٦٠ ومسلم، ح:٢٣٢٧، ٢٣٢٨] وجابر [البخاري، ح:٢٩١٠ ومسلم، ح:٨٤٣] وأبي هريرة [أبوالشيخ في أخلاق النبي ﷺ، ص:٨٠، ٨١].

Comments:

Even if a person does not behave well with the other person and neglects him, the latter must exercise restraint, forgive his deeds and treat him well, and not let the feeling of revenge get the better of him.

2007. Ḥudhaifah narrated that the Messenger of Allāh ﷺ said: "Do not let yourselves be 'yes-men',[1] saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong.' Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

٢٠٠٧ - **حَدَّثَنَا** أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ اللهِ ابْنِ جُمَيْعٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَكُونُوا إِمَّعَةً تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] * الوليد بن عبدالله حسن الحديث، ومحمد بن يزيد الرفاعي تبين

[1] *Imma'*: "The one who has no opinion, so he follows everyone's opinion." (*An-Nihāyah*)

لي من ترجمته أنه حسن الحديث في غير ما أنكر عليه، ولبعض الحديث شاهد موقوف عن ابن مسعود عند ابن عبد البر في جامع بيان العلم وفضله: ٢/ ١١٢.

Comments:

The *Hadīth* teaches us that we must help people in their acts of righteousness and piety but, if they choose the path of evil, then we must not emulate their example.

Chapter 64. What Has Been Related About Visiting Brothers

(المعجم ٦٤) - بَابُ مَا جَاءَ فِي زِيَارَةِ الْإِخْوَانِ (التحفة ٦٤)

2008. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever visits the sick, or visits his brother in Allāh (faith), a caller calls out: 'May you have goodness and your livelihood be good, and may you dwell in an abode in Paradise.'" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

Abū Sinān's (a narrator) name is 'Eīsā bin Sinān.

Hammad bin Salamah reported something about this from Thābit, from Abū Rāfi', from Abū Hurairah, from the Prophet ﷺ.

٢٠٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَالْحُسَيْنُ ابْنُ أَبِي كَبْشَةَ الْبَصْرِيُّ، قَالَا: حَدَّثَنَا يُوسُفُ ابْنُ يَعْقُوبَ السَّدُوسِيُّ: حَدَّثَنَا أَبُو سِنَانٍ الْقَسْمَلِيُّ [هُوَ الشَّامِيُّ] عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

وَأَبُو سِنَانٍ اسْمُهُ عِيسَى بْنُ سِنَانٍ.

وَقَدْ رَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هٰذَا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الجنائز، باب ماجاء في ثواب من عاد مريضًا، ح: ١٤٤٣ عن محمد بن بشار به وصححه ابن حبان، ح: ٧١٢ وله وهم عجيب في تسمية أبي سنان: وهو عيسى بن سنان ضعيف كما في التقريب وغيره * حديث حماد بن سلمة، أخرجه مسلم، ح: ٢٥٦٧ (البر والصلة، باب: ١٢) وليس فيه ما يشهد له.

Comments:

Visiting a brother-in-faith in his sickness and maintaining relations with him for the sake of Allāh are acts that prompt the angel to supplicate for him. And since the angel is appointed by Allāh, his supplication is sure to be answered by Allāh.

Chapter 65. What Has Been Related About *Al-Ḥayā'*

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي الْحَيَاءِ (التحفة ٦٥)

2009. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "*Al-Ḥayā'* is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire." (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar, Abū Bakrah, Abū Umāmah, and 'Imrān bin Ḥuṣain.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٠٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ وعَبْدُ الرَّحِيمِ ومُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ؛ وَالْبَذَاءُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وأَبِي بَكْرَةَ وأَبِي أُمَامَةَ وعِمْرَانَ بْنِ حُصَيْنٍ.

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٥٠١ من حديث محمد بن عمرو الليثي به وصححه ابن حبان، ح: ١٩٢٩ والحاكم: ١/ ٥٢، ٥٣ ووافقه الذهبي وله طريق آخر عند ابن حبان، ح: ١٩٣٠ * وفي الباب عن ابن عمر [يأتي: ٢٦١٥] وأبي بكرة [ابن ماجه، ح: ٤١٨٤] وأبي أمامة [يأتي: ٢٠٢٧] وعمران بن حصين [البخاري، ح: ٦١١٧ ومسلم، ح: ٣٧].

Comments:

Al-Ḥayā' (bashfulness, modesty, or self-respect) is a state of mind in which a man feels a kind of unease or discomfort in doing something hateful or unpleasant.

Chapter 66. What Has Been Related About Calmness And Haste

(المعجم ٦٦) - بَابُ مَا جَاءَ فِي التَّأَنِّي وَالْعَجَلَةِ (التحفة ٦٦)

2010. 'Abdullāh bin Sarjis Al-Muzanī narrated that the Prophet ﷺ said: "Taking the good route is a part of the twenty-four parts of Prophethood." (***Ḥasan***)

There is something on this topic from Ibn 'Abbās, and this *Ḥadīth* is *Ḥasan Gharīb*.

(Another chain) from 'Abdullāh bin Sarjis, from the Prophet ﷺ without mentioning "from 'Āṣim"

٢٠١٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الْجَهْضَمِيُّ]: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللهِ بْنِ عِمْرَانَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ الْمُزَنِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «السَّمْتُ الْحَسَنُ وَالتُّؤَدَةُ وَالاقْتِصَادُ جُزْءٌ مِنْ أَرْبَعَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ».

وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ [و] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

in it, and what is correct is the narration of Naṣr bin 'Alī (a narrator in the chain of this *Ḥadīth*).

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَبْدِ اللهِ بْنِ عِمْرَانَ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ ولَمْ يَذْكُرْ فِيهِ عَنْ عاصِمٍ، وَالصَّحِيحُ حَدِيثُ نَصْرِ بْنِ عَلِيٍّ.

تخريج: [**حسن**] وللحديث شاهد عند أبي داود، ح:٤٧٧٦ وراجع نيل المقصود * وفي الباب عن ابن عباس [يأتي:٢٠١١].

Comments:

Good character and doing one's work with sobriety, dignity, and moderation, are part of the twenty-four parts of Prophethood. We must try to follow the distinctive habits and traits of the Prophet's character.

2011. Ibn 'Abbās narrated that the Prophet ﷺ said to the Ashajj 'Abdul-Qais: "Indeed there are two traits in you that Allāh loves: Forebearance, and deliberateness." (***Ṣaḥīḥ***)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.]

There is something about this from Al-Ashajj Al-'Aṣarī.

٢٠١١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ قُرَّةَ بْنِ خالِدٍ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لأَشَجِّ عَبْدِ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللهُ: الحِلْمُ وَالْأَنَاةُ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ].

وفِي الْبَابِ عَنِ الأَشَجِّ الْعَصَرِيِّ.

تخريج: وأخرجه مسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين ... إلخ، ح:١٧ من حديث قرة بن خالد به * وفي الباب عن الأشج العصري [أحمد:٤/٢٠٥ واسمه منذر بن عائذ العصري].

Comments:

Acting wisely and with due forbearance, patience, thoughtfulness and dignity is the most commendable attitude that makes human life enjoyable and pleasant.

2012. 'Abdul-Muhaimin bin 'Abbās bin Sahl bin Sa'd As-Sā'idī narrated from his father, from his grandfather, who said that the Messenger of Allāh ﷺ said: "Deliberateness is from Allāh, and haste is from the *Ash-Shaiṭān*." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is

٢٠١٢ - **حَدَّثَنَا** أَبُو مُصْعَبٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْمُهَيْمِنِ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْأَنَاةُ مِنَ اللهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ غَرِيبٌ وقَدْ

Gharīb. Some of the people of knowledge criticized 'Abdul-Muhaimin bin 'Abbās bin Sahl and graded him weak due to his memory. [And Ashajj bin 'Abdul-Qais' name is Al-Mundhir bin 'Āidh].[1]

تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلٍ وَضَعَّفَهُ مِنْ قِبَلِ حِفْظِهِ [والأَشَجُّ بْنُ عَبْدِ الْقَيْسِ اسْمُهُ الْمُنْذِرُ بْنُ عائِذٍ].

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الكبير: ٦/ ١٢٢، ح: ٥٧٠٢ من حديث عبدالمهيمن به وهو ضعيف كما في التقريب وغيره.

Comments:

Doing one's responsibility or task with serenity, composure and dignity is a commendable trait which Allāh alone can grant or bestow upon man. On the other hand, haste and hurry is an evil trait prompted and provoked by Satan.

Chapter 67. What Has Been Related About Gentleness

(المعجم ٦٧) - بَابُ مَا جَاءَ فِي الرِّفْقِ (التحفة ٦٧)

2013. Abū Ad-Dardā' narrated that the Prophet ﷺ said: "Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good." ***(Ḥasan)***

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Jarīr bin 'Abdullāh, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠١٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرِّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عائِشَةَ وَجَرِيرِ بْنِ عَبْدِ اللهِ وأَبِي هُرَيْرَةَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/ ٤٥١ والحميدي، ح: ٣٩٤ عن سفيان بن عيينة به * يعلى بن مملك وثقه الترمذي وابن حبان: ٥/ ٥٥٦ وللحديث شواهد كثيرة * وفي الباب عن عائشة [البخاري، ح: ٢٩٣٥ ومسلم، ح: ٢١٦٥] وجرير بن عبدالله [مسلم، ح: ٢٥٩٢] وأبي هريرة [البخاري، ح: ٦١٢٨].

[1] *Al-Ashajj* was a description, and it is said that it was due to the marks on his face, from *Ashajj*; to break, split, or mark of the wound. See *Minnat Al-Mun'im,* no. 117.

Comments:

Man lives and interacts with many people in life. If he speaks with gentle and polite speech with his fellows, he leaves a good impression on them. But if he speaks or deals with them in a harsh manner, it will only produce bad results for him.

Chapter 68. What Has Been Related About The Supplication Of The Oppressed

(المعجم ٦٨) - بَابُ مَا جَاءَ فِي دَعْوَةِ الْمَظْلُومِ (التحفة ٦٨)

2014. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ sent Mu'ādh [bin Jabal] to Yemen, and said: 'Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allāh.'" (*Saḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ma'bad's (a narrator in the chain) name is Nāfidh. There are narrations on this topic from Anas, Abū Hurairah, 'Abdullāh bin 'Amr, and Abū Sa'eed.

٢٠١٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبْدِ اللهِ ابْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ مُعَاذَ [بْنَ جَبَلٍ] إِلَى الْيَمَنِ فَقَالَ: «اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو مَعْبَدٍ اسْمُهُ نَافِذٌ وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي هُرَيْرَةَ وعَبْدِ اللهِ بْنِ عَمْرٍو وأَبِي سَعِيدٍ.

تخريج: وأخرجه البخاري، الزكاة، باب وجوب الزكاة، ح:١٣٩٥ من حديث زكريا بن إسحاق به * وفي الباب عن أنس [أحمد:٣/١٥٣] وأبي هريرة [تقدم:١٩٠٥] وعبدالله بن عمرو [لم أجده، وعبدالله بن عمر، الحاكم:١/٢٩] وأبي سعيد [البخاري في التاريخ الكبير:٧/١٣٩].

Comments:

An oppressed person is a creature with a broken heart, and the supplication he makes to Allāh rises from the bottom of his heart in a tone of utter helplessness and humility. And a supplication made in humility by a helpless person with a broken heart, finds its way to Allāh's mercy, and is readily answered.

Chapter 69. What Has Been Related About The Character Of The Prophet ﷺ

(المعجم ٦٩) - بَابُ مَا جَاءَ فِي خُلُقِ النَّبِيِّ ﷺ (التحفة ٦٩)

2015. Anas narrated: "I served the Prophet ﷺ for ten years. He never said *Uff* and never blamed me by

٢٠١٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ:

saying: 'Why did you do so' or 'why did you not do so?' And the Messenger of Allāh ﷺ had the best character among all of the people. I never touched *Khazz*[1] nor silk, nor anything softer than the hand of the Messenger of Allāh ﷺ, nor have I smelled musk, or a fragrance sweeter than the sweat of the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah and Al-Barā'. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

خَدَمْتُ رَسُولَ اللهِ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَه؟ وَلَا لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتَهُ؟ وكَانَ رَسُولُ اللهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا وَلَا مَسِسْتُ خَزًّا قَطُّ وَلَا حَرِيرًا وَلَا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، وَلَا شَمَمْتُ مِسْكًا قَطُّ وَلَا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عائِشَةَ وَالْبَرَاءِ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفضائل، باب طيب ريحه ﷺ ولين مسه والتبرك بمسحه، ح:٢٣٣٠ عن قتيبة به ورواه البخاري، ح:٣٥٦١ من حديث ثابت مختصرًا ＊ وفي الباب عن عائشة [يأتي:٢٠١٦] والبراء [الترمذي في الشمائل، ح:٣].

Comments:

The shining example and perfect model left by the Messenger of Allāh ﷺ for us to emulate is that we inculcate the quality of forbearance, patience and tenderness of heart in us. We should also learn to forgive the mistakes and failings of the young and lead a life of purity and virtue.

2016. Abū 'Abdullāh Al-Jadalī narrated: "I asked 'Āishah about the character of the Messenger of Allāh ﷺ. She said: 'He was not obscene, nor uttering obscenities, nor screaming in the markets, he would not return an evil with an evil, but rather he was pardoning and forgiving." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Abdullāh Al-Jadalī's (a narrator in the chain) name is 'Abd bin 'Abd, and he is called 'Abdur-Raḥmān bin 'Abd.

٢٠١٦ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ الْجَدَلِيَّ يَقُولُ: سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللهِ ﷺ فَقَالَتْ: لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا وَلَا صَخَّابًا فِي الْأَسْوَاقِ وَلَا يُجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو ويَصْفَحُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو عَبْدِ اللهِ الْجَدَلِيُّ اسْمُهُ عَبْدُ بْنُ عَبْدٍ، ويُقَالُ: عَبْدُ الرَّحْمٰنِ بْنُ عَبْدٍ.

[1] A type of garment or cloth made from silk and wool. See *Tuḥfat Al-Aḥwadhī*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٦/ ١٧٤ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٥٢٠.

Comments:

The Messenger of Allāh ﷺ is the perfect role model for his *Ummah*, and all his actions represent the highest standard of conduct, so that the people should emulate and follow his example.

Chapter 70. What Has Been Reported About Keeping Consistent Relations

(المعجم ٧٠) - بَابُ مَا جَاءَ فِي حُسْنِ الْعَهْدِ (التحفة ٧٠)

2017. 'Āishah narrated: "I was not jealous of any wife of the Prophet ﷺ as I was jealous of Khadījah, and it was not because I saw her. It was only because the Messenger of Allāh ﷺ mentioned her so much, and because whenever he would slaughter a sheep, he would look for Khadījah's friends to gift them some of it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Ṣaḥīḥ*.

٢٠١٧ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عائِشَةَ قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا وَمَا ذَاكَ إِلَّا لِكَثْرَةِ ذِكْرِ رَسُولِ اللهِ ﷺ لَها، وإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَتَبَّعُ بِهَا صَدَائِقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ خديجة وفضلها رضي الله تعالى عنها، ح: ٣٨١٨ ومسلم، ح: ٢٤٣٥ من حديث حفص بن غياث به.

Comments:

If a man keeps good relations with someone in his life, he should continue these relations till the end. By the same token, he should give the relatives and friends of his expired wife and parents etc. The same consideration as he used to during their lifetime. This is what we would call consistency in behavior and constancy in character.

Chapter 71. What Has Been Related About The Most Excellent Character

(المعجم ٧١) - بَابُ مَا جَاءَ فِي مَعَالِي الْأَخْلَاقِ (التحفة ٧١)

2018. Jābir narrated that the Messenger of Allāh ﷺ said: "Indeed the most beloved among

٢٠١٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ:

حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُم إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ القِيَامَةِ أَحَاسِنَكُمْ أَخْلَاقًا، وإِنَّ مِنْ أَبْغَضِكُمْ إِلَيَّ وَأَبْعَدِكُمْ مِنِّي مَجْلِسًا يَوْمَ القِيَامَةِ الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ» قَالُوا: يا رَسُولَ اللهِ! قَدْ عَلِمْنَا الثَّرْثَارِينَ وَالْمُتَشَدِّقِينَ فَمَا الْمُتَفَيْهِقُونَ؟ قَالَ: «الْمُتَكَبِّرُونَ».

you to me, and the nearest to sit with me on the Day of Judgement is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgement are the *Tharthārūn*, and the *Mutashaddiqūn*, and the *Mutafaihiqūn*." They said: "O Messenger of Allāh! We know about the *Tharthārūn*, and the *Mutashaddiqūn*, but what about the *Mutafaihiqūn*?" He said: "The arrogant." (***Hasan***)

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[Abū 'Eīsā said:] There is something on this topic from Abū Hurairah.

وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

This *Hadith* is *Hasan Gharīb* from this route.

الثَّرْثَارُ: هُوَ كَثِيرُ الْكَلَامِ، وَالْمُتَشَدِّقُ: الَّذِي يَتَطاوَلُ عَلَى النَّاسِ فِي الْكَلَامِ ويَبْذُو عَلَيْهِم وَرَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنِ المُبَارَكِ بْنِ فَضَالَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ. وهٰذَا أَصَحُّ.

The *Tharthār* is the one who is excessive in speech, and the *Mutashaddiq* is the one who talks about people unnecessarily and reviles them.

Some of them narrated this *Hadīth* from Al-Mubārak bin Faḍālah, from Muḥammad bin Al-Munkadir, from Jābir, from the Prophet ﷺ, without mentioning "from 'Abd Rabbih bin Sa'eed" in it, and this is more correct.

تخريج: [إسناده حسن] وأخرجه الخطيب في تاريخه: ٤/ ٦٣ت، ١٦٨٠ من حديث حبان بن هلال به وللحديث شواهد كثيرة، انظر مشكاة المصابيح (بتحقيقي): ٤٧٩٧ * وفي الباب عن أبي هريرة [الطبراني في الأوسط: ٨/ ٣٤١، ح: ٧٦٩٣ وابن عدي: ٤/ ٣٨١].

Comments:

We learn from the *Hadīth* that excellence of character is what makes the man lovable in this world and deserving of the Prophet's closeness in the Hereafter. Affectation and making a show of one's civility accompanied by boasting, bragging and excessive speech, on the other hand, are detested in every civilized society in the world. In the Hereafter too, these traits shall drive the person away from the company of the Prophet ﷺ.

Chapter 72. What Has Been Related About The Curse And Insulting One's Honor

(المعجم ٧٢) - بَابُ مَا جَاءَ فِي اللَّعْنِ وَالطَّعْنِ (التحفة ٧٢)

2019. Ibn 'Umar narrated that the Prophet ﷺ said: "The believer is not one who curse others." (***Hasan***)

[Abū 'Eīsā said:] There is something on this topic from ['Abdullāh] Ibn Mas'ūd, and this *Hādīth* is *Ḥasan Gharīb*. With this chain, some of them reported that the Prophet ﷺ said: "It is not becoming[1] of the believer that he curse others." [And this *Ḥadīth* is explanatory.]

٢٠١٩ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَكُونُ الْمُؤْمِنُ لَعَّانًا».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ [عَبْدِ اللهِ] بْنِ مَسْعُودٍ [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وروَى بَعْضُهُمْ بِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ لَعَّانًا». [وهٰذَا الحَدِيثُ مُفَسِّرٌ].

تخريج: [إسناده حسن] وأخرجه البخاري في الأدب المفرد، ح:٣٠٩ باللفظ الآتي بعده وقال الحاكم في المستدرك: ١/٤٧: "أسنده جماعة من الأئمة عن كثير بن زيد ثم أوقف عنه حماد ابن زيد وحده" * وفي الباب عن عبدالله بن مسعود [تقدم:١٩٧٧].

Comments:

It is not the character of a believer to curse, taunt and abuse others, and these things are not consistent with his status and rank.

Chapter 73. What Has Been Related About Too Much Anger

(المعجم ٧٣) - بَابُ مَا جَاءَ فِي كَثْرَةِ الْغَضَبِ (التحفة ٧٣)

2020. Abū Hurairah narrated that a man came to the Prophet ﷺ and said: "Teach me something that is not too much for me so that, perhaps, I may abide by it." He ﷺ said: "Do not get angry." He repeated that (the request) a number of times, each time he replied: "Do not get angry." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are

٢٠٢٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: وحَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: عَلِّمْنِي شَيْئًا وَلَا تُكْثِرْ عَلَيَّ لَعَلِّي أَعِيهِ قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ ذَلِكَ مِرَارًا، كُلَّ ذَلِكَ يَقُولُ: «لَا تَغْضَبْ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي

[1] *Lā yanbagī*: "That is; it is not allowed." (*Tuḥfat Al-Aḥwadhī*)

سَعِيدٍ وَسُلَيْمَانَ بْنِ صُرَدٍ. وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الأَسَدِيُّ.

narrations on this topic from Abū Sa'eed and Sulaimān bin Ṣurad. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Abū Ḥaṣīn's (a narrator) name is 'Uthmān bin 'Āṣim Al-Asadī.

تخريج: [**صحيح**] وأخرجه البخاري، الأدب، باب الحذر من الغضب، ح: ٦١١٦ من حديث أبي بكر بن عياش به وتابعه إسماعيل بن عياش (التمهيد لابن عبد البر: ٧/ ٢٤٩) وأبو حصين تابعه الأعمش (أيضًا: ٧/ ٢٤٨) وللحديث شواهد انظر الترغيب والترهيب: ٣/ ٤٤٥، ٤٤٦ * وفي الباب عن أبي سعيد [يأتي: ٢١٩١] وسليمان بن صرد [البخاري، ح: ٦٠٤٨ ومسلم، ح: ٢٦١٠].

Comments:

It seems the man was short-tempered. That is why, in spite of his repeated pleading, he ﷺ gave him the same piece of advice. It is because anger is an extremely dangerous trait fraught with fearful results.

Chapter 74. What Has Been Related About Supressing One's Rage

(المعجم ٧٤) - بَابٌ: فِي كَظْمِ الْغَيْظِ (التحفة ٧٤)

٢٠٢١ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ وغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

2021. Sahl bin Mu'ādh bin Anas Al-Juhanī narrated from his father, that the Prophet ﷺ said: "Whoever suppresses his rage while he is able to unleash it, Allāh will call him before the heads (leaders) of creation on the Day of Judgement, so that he can inform Him of which of the *Ḥūr* he would like." (***Ḥasan***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب من كظم غيظًا، ح: ٤٧٧٧ وابن ماجه، ح: ٤١٨٦ من حديث سعيد بن أبي أيوب به وانظر نيل المقصود، ح: ١١١٠ لتحقيق السند.

Comments:

A person who can suppress his rage just for the sake of Allāh, although he is able to unleash it, richly deserves the reward in the Hereafter, in a manner that Allāh will call him in the midst of all those present and say: "O my servant, in return for the way you sacrificed your desire for My sake, choose anyone of the *Ḥūr* of Paradise".

Chapter 75. What Has Been Related About Honoring The Elder

(المعجم ٧٥) - **بَابُ مَا جَاءَ فِي إِجْلَالِ الْكَبِيرِ** (التحفة ٧٥)

2022. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "No young person honors an elder due to his age, except that Allāh appoints for him one who will honor him at that age." (***Da'īf***)

[Abū 'Eīsā said:] This Hadīth is *Gharīb*, we do not know of it except from this *Shaikh* Yazīd bin Bayān, and Abū Ar-Rijāl Al-Anṣārī is someone else.[1]

٢٠٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ بَيَانٍ الْعُقَيْلِيُّ: حَدَّثَنَا أَبُو الرَّحَّالِ الْأَنْصَارِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هٰذَا الشَّيْخِ يَزِيدَ بْنِ بَيَانٍ، وَأَبُو الرِّجَالِ الْأَنْصَارِيُّ آخَرُ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٣/ ٨٩٨ من حديث محمد بن المثنى به * يزيد ابن بيان وأبو الرحال خالد بن محمد البصري الأنصاري: ضعيفان كما في التقريب وغيره.

Chapter 76. What Has Been Related About The Two Who Shun Each Other

(المعجم ٧٦) - **بَابُ مَا جَاءَ فِي الْمُتَهَاجِرَيْنِ** (التحفة ٧٦)

2023. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The gates of Paradise are opened on Monday and Thursday. In them, (will enter) whoever has not associated anything with Allāh will be forgiven, except for the two who shun each other, (about whom) it is said: 'Return these two until they make amends.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Hadīth is *Hasan Ṣaḥīḥ*. Some narrated the Hadīth: "Leave these two until they make amends." He said: And the meaning of *Mutahājirain* is the two who have forsaken each other. This

٢٠٢٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ فَيُغْفَرُ فِيهِمَا لِمَنْ لَا يُشْرِكُ بِاللهِ شَيْئًا إِلَّا الْمُتَهَاجِرَيْنِ يَقُولُ: رُدُّوا هَذَيْنِ حَتَّى يَصْطَلِحَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَيُرْوَى فِي بَعْضِ الْحَدِيثِ: «ذَرُوا هَذَيْنِ

[1] That is; he should not be confused with Abū Ar-Riḥḥāl Al-Anṣārī in this chain.

حَتَّى يَصْطَلِحَا» قَالَ: ومَعْنَى قَوْلِهِ الْمُتَهَاجِرَيْنِ: يَعْنِي الْمُتَصَارِمَيْنِ. وهٰذَا مِثْلُ مَا رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوقَ ثَلَاثَةِ أَيَّامٍ».

is the same as what is reported from the Prophet ﷺ saying: "It is not lawful for the Muslim to shun his brother beyond three days."

تخريـج: وأخرجه مسلم، البر والصلة، باب النهي عن الشحناء، ح:٢٥٦٥ عن قتيبة به * حديث: "لا يحل لمسلم أن يهجر أخاه . . . إلخ" متفق عليه كما تقدم:١٩٣٢.

Comments:

Mutual bickering that propels a person to sever relations with his brother, for the interests of the world, is so serious a crime before Allāh, that it may deprive the person concerned of His mercy and, consequently, leave his sins to remain unrequited and unforgiven. However, out of consideration for man's natural inclination in such matters, a concession of three days has been allowed for him within which he may ponder over the matter and quiet his frayed tempers.

(المعجم ٧٧) - بَابُ مَا جَاءَ فِي الصَّبْرِ (التحفة ٧٧)

Chapter 77. What Has Been Related About Patience

٢٠٢٤ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا النَّبِيَّ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوا فَأَعْطاهُمْ، ثُمَّ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ شَيْئًا هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَنَسٍ [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. ويُرْوَى هٰذَا الحَدِيثُ عَنْ مالِكٍ: «فَلَنْ أَدَّخِرَهُ عَنْكُمْ» ويُرْوَى عَنْهُ: «فَلَمْ أَدَّخِرْهُ عَنْكُمْ» والمَعْنَى فِيهِ وَاحِدٌ يَقُولُ: لَنْ أَحْبِسَهُ عَنْكُمْ.

2024. Abū Sa'eed narrated: "Some persons from the *Anṣār* asked for (something) from the Messenger of Allāh ﷺ and he gave them. They again asked him for (something), and he gave them. Then he said: 'Whatever of good that I have, I would never hoard it from any of you. (Remember) whoever abstains from asking others, Allāh will make him content, and whoever tries to make due, Allāh will suffice him. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and more encompassing than patience.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There is something on this topic from Anas. [And] this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* has been reported from Mālik: "I would never hoard it from

any of you," and it has been reported from him as: "I have not kept it from any of you." And the meaning of it is the same, as if to say: "I would not keep it from you."

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح:١٤٦٩ ومسلم، ح:١٠٥٣ من حديث مالك به وهو في الموطأ:٢/ ٩٩٧ (يحيى) * وفي الباب عن أنس [تقدم:١٢١٨ وأبو داود، ح:١٦٤١ والبيهقي:٧/ ٢٥].

Comments:

Allāh will surely encourage and help a person, bestow upon him self-confidence, exempt him from the ignominy of begging from others and enable him to stand on his feet, if the person truly desires to be self-reliant and makes an effort to avoid being a burden on others.

Chapter 78. What Has Been Related About The Two Faced Person

(المعجم ٧٨) - بَابُ مَا جَاءَ فِي ذِي الْوَجْهَيْنِ (التحفة ٧٨)

2025. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed among the worst of people to Allāh, on the Day of Judgement, is the two faced person." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Ammār and Anas, and this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٢٥ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ شَرِّ النَّاسِ عِنْدَ اللهِ يَومَ الْقِيَامَةِ ذَا الْوَجْهَيْنِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَمَّارٍ وَأَنَسٍ. [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الأدب، باب ما قيل في ذي الوجهين، ح:٦٠٥٨ من حديث الأعمش به ورواه مسلم، ح:٢٥٢٦ من طريق آخر عن أبي هريرة به * وفي الباب عن عمار [أبو داود، ح:٤٨٧٣] وأنس [هناد في الزهد، ح:١١٣٧ وابن أبي الدنيا في الصمت، ح:٢٨٢ وغيرهما.

Comments:

Some people do it as a habit that when they see some kind of dispute or conflict developing between two persons or families they will go to one of the parties and speak evil of the other party. At other times they will meet with a person and praise him to the sky and brag of close relations between the two. But the moment this person is gone or separated from them, they start finding faults with him and impute all kinds of defects in him. In Arabic such a person is called *Dhul-Wajhain* i.e., a two-faced (person).

Chapter 79. What Has Been Related About The *Nammām*

(المعجم ٧٩) - بَابُ مَا جَاءَ فِي النَّمَّامِ

(التحفة ٧٩)

2026. Hammām bin Al-Ḥārith said: "A man passed by Ḥudhaifah bin Al-Yamān and it was said to him: 'This person conveys news about the people to the leaders.' So Ḥudhaifah said: 'The Messenger of Allāh ﷺ said: "The *Qattāt* shall not enter Paradise." (*Ṣaḥīḥ*)

Sufyān said: "The *Qattāt* is the *Nammām*."[1]

And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ [ابْنُ عُيَيْنَةَ] عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: مَرَّ رَجُلٌ عَلَى حُذَيْفَةَ بْنِ الْيَمَانِ فَقِيلَ لَهُ: إِنَّ هٰذَا يُبَلِّغُ الأُمَرَاءَ الْحَدِيثَ عَنِ النَّاسِ، فَقَالَ حُذَيْفَةُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ».

قَالَ سُفْيَانُ: وَالْقَتَّاتُ: النَّمَّامُ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، أخرجه البخاري، الأدب، باب ما يكره من النميمة، ح:٦٠٥٦ من حديث سفيان بن عيينة ومسلم، ح:١٠٥ من حديث منصور به.

Comments:

A gossiping person revels in carrying such reports from one person to another that shall sow the seeds of mistrust among them, provoke them into anger and poison their relations, to the extent that they begin to harbor feelings of enmity and hatred for each other.

Chapter 80. What Has Been Related About *Al-Ḥayā'* And *Al-'Īy*

(المعجم ٨٠) - بَابُ مَا جَاءَ فِي الْعِيِّ

(التحفة ٨٠)

2027. Abū Umāmah narrated that the Prophet ﷺ said: "*Al-Ḥayā'* and *Al-'Īy* are two branches of faith, and *Al-Badhā'* and *Al-Bayān* are two branches of hypocrisy." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We only know of it through the narration of Abū Ghassān Muḥammad bin Muṭarrif. He said: *Al-'Īy* is little talk, *Al-Badhā'* is obscene talk, and *Al-Bayān* is too much talk. The example of the people addressed

٢٠٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ وَالْعِيُّ شُعْبَتَانِ مِنَ الْإِيمَانِ، وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي غَسَّانَ

[1] The person who commits *Namīmah*, which is to spread gossip among people with the intent of damaging the reputation of someone.

مُحَمَّدِ بْنِ مُطَرِّفٍ قَالَ: وَالْعِيُّ: قِلَّةُ الْكَلَامِ، وَالْبَذَاءُ هُوَ الفُحْشُ فِي الْكَلَامِ، وَالْبَيَانُ: هُوَ كَثْرَةُ الْكَلَامِ، مِثْلَ هٰؤُلَاءِ الْخُطَبَاءِ الَّذِينَ يَخْطُبُونَ فَيَتَوَسَّعُونَ فِي الْكَلَامِ ويَتَفَصَّحُونَ فِيهِ مِنْ مَدْحِ النَّاسِ فِيمَا لَا يُرْضِي اللهَ.

here are the speakers who talk too much, praising people so much that Allāh would not be pleased.

تخريج: [**إسناده صحيح**] وأخرجه أحمد: ٥/ ٢٦٩ من حديث أبي غسان به وصححه الحاكم على شرط الشيخين: ١/ ٨، ٩ ووافقه الذهبي وحسنه العراقي.

Comments:

Frugality in speech born of one's habit of contemplation or a desire to avoid talkativeness, is as good a virtue as modesty. On the other hand, the gift of the gab used for sycophancy is as reprehensible as evil-speaking or malevolent gossiping.

Chapter 81. What Has Been Related About: Indeed There Is Magic In Eloquence (*Al-Bayān*)

(المعجم ٨١) - بَابُ مَا جَاءَ فِي إِنَّ مِنَ الْبَيَانِ سِحْرًا (التحفة ٨١)

٢٠٢٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلَيْنِ قَدِمَا فِي زَمَانِ رَسُولِ اللهِ ﷺ فَخَطَبَا فَعَجِبَ النَّاسُ مِنْ كَلَامِهِمَا، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، [أَوْ] إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَمَّارٍ وابْنِ مَسْعُودٍ وعَبْدِ اللهِ بْنِ الشِّخِّيرِ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2028. Ibn 'Umar narrated that two men arrived during the time of the Messenger of Allāh ﷺ delivering an address. The people were amazed by their speech, so the Messenger of Allāh ﷺ turned to us and said: 'Indeed there is magic in eloquence' – or – 'Indeed some eloquence is magic.'" [1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Ammār, Ibn Mas'ūd, and 'Abdullāh bin A<u>sh</u>-<u>Sh</u>i<u>kh</u>-<u>kh</u>īr.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [**إسناده صحيح**] وأخرجه البخاري، النكاح، باب الخطبة، ح: ٥١٤٦ من حديث زيد بن أسلم به * وفي الباب عن عمار [مسلم، ح: ٨٦٩] وابن مسعود [أحمد: ١/ ٤٥٤] وعبدالله بن الشخير [لم أجده].

[1] It is clear that the author has narrated this *Ḥadīth* after the previous, due to the descriptions of "*Al-Bayān*" in them. While "*Bayān*" may be used for clarification, or explanation, or eloquence, and all good types, these narrations explain the harmful types of "*Bayān*," and some of that has an effect like magic, putting a spell on the listener, so that he sees that something is true, when in reality it is false, and vice-versa.

Comments:

Allāh has, without a doubt, invested eloquence some speech, elegance of style, sweetness of the tongue and grandeur and aptness of the articulated phrases and words with such a power that they can keep the audiences spell-bound and mesmerize the listeners.

Chapter 82. What Has Been Related About Being Humble

(المعجم ٨٢) - **بَابُ مَا جَاءَ فِي التَّوَاضُعِ** (التحفة ٨٢)

2029. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Charity does not diminish wealth, Allāh does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allāh but Allāh raises him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdur-Raḥmān bin 'Awf, Ibn 'Abbās, and Abū Kabshah Al-Anmārī whose name is 'Umar bin Sa'd. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ رَجُلًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلّٰهِ إِلَّا رَفَعَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وابْنِ عَبَّاسٍ وأَبِي كَبْشَةَ الأَنْمَارِيِّ واسْمُهُ عُمَرُ بْنُ سَعْدٍ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه مسلم، البر والصلة، باب استحباب العفو والتواضع، ح:٢٥٨٨ من حديث العلاء به * وفي الباب عن عبدالرحمن بن عوف [لعله يشير إلى حديث الشمائل له، ح:٣٧٨ أو أحمد: ١/١٩٣] وابن عباس [الطبراني في الكبير: ١٢/٢١٩، ح:١٢٩٣٩] وأبي كبشة الأنماري [يأتي: ٢٣٢٥].

Comments:

Allāh blesses acts of almsgiving and charity and makes them the cause of increases in wealth rather than decrease in it. Similarly, the act of forgiving and pardoning a wrongdoer from a position of strength is the cause of increase in a man's honor and prestige.

Chapter 83. What Has Been Related About Oppression

(المعجم ٨٣) - **بَابُ مَا جَاءَ فِي الظُّلْمِ** (التحفة ٨٣)

2030. Ibn 'Umar narrated that the Prophet ﷺ said: "Oppression shall be darkness on the Day of Judgement." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are

٢٠٣٠ - حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ،

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو وَعَائِشَةَ وأَبِي مُوسَى وأَبي هُرَيْرَةَ وجَابِرٍ [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

narrations on this topic from 'Abdullāh bin 'Amr, 'Āishah, Abū Mūsā, Abū Hurairah, and Jābir. This *Hadīth* is *Hasan Gharīb Sahīh* as a narration of Ibn 'Umar.

تخريج: متفق عليه، وأخرجه البخاري، المظالم، باب الظلم ظلمات يوم القيامة، ح:٢٤٤٧ ومسلم، ح:٢٥٧٩ من حديث عبدالعزيز به وهو في مسند أبي داود الطيالسي، ح:١٨٩٠ * وفي الباب عن عبدالله بن عمرو [أبو داود، ح:١٦٩٨] وعائشة [البخاري، ح:٢٤٥٣ ومسلم، ح:١٦١٢] وأبي موسى، يأتي:٣١١٠ وأبي هريرة [لعله يشير إلى الحديث الآتي:٢٤١٨] وجابر [مسلم، ح:٢٥٨٤].

Comments:

Tyranny and oppression in this world shall be requited by darkness and doom on the Day of Judgement to which the Qur'ān refers when Allāh rhetorically poses the question: "Who rescues you from the darkness of the land and sea?" (6:63)

Chapter 84. What Has Been Related About Criticizing The Favor

(المعجم ٨٤) - بَابُ مَا جَاءَ فِي تَرْكِ الْعَيْبِ لِلنِّعْمَةِ (التحفة ٨٤)

٢٠٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَاهُ أَكَلَهُ وإِلَّا تَرَكَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ [الْكُوفِيُّ] واسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ.

2031. Abū Hurairah narrated: "The Messenger of Allāh ﷺ never critcized any food. If he liked it, he would eat it, and if not, he would leave it." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Abū Hāzim (a narrator in the chain) is Al-Ashja'ī [Al-Kūfī], and his name is Salmān, the freed slave of 'Azzah Al-Ashja'iyyah.

تخريج: متفق عليه، وأخرجه البخاري، الأطعمة، باب ما عاب النبي ﷺ طعامًا، ح:٥٤٠٩ ومسلم، ح:٢٠٦٤ من حديث سفيان الثوري به.

Comments:

The Messenger of Allāh ﷺ was gifted with an extremely generous disposition and as such he never discouraged or disheartened the cooks.

Chapter 85. What Has Been Related About Honoring The Believer

(المعجم ٨٥) - بَابُ مَا جَاءَ فِي تَعْظِيمِ الْمُؤْمِنِ (التحفة ٨٥)

2032. Nāfi' narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ ascended the *Minbar* and called out with a raised voice: 'O you who accepted Islām with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother's secrets, Allāh exposes his secrets wide open, even if he were in the depth of his house.'" He (Nāfi') said: "One day Ibn 'Umar looked at the House – or – the Ka'bah and said: 'What is it that is more honored than you, and whose honor is more sacred than yours! And the believer's honor is more sacred to Allāh than yours.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Al-Husain bin Wāqid.

Ishāq bin Ibrāhīm As-Samarqandī reported similarly from Husain bin Wāqid, and Abū Barzah Al-Aslamī reported something similar to this from the Prophet ﷺ.

٢٠٣٢ - حَدَّثَنَا يَحْيَى بْنُ أَكْثَمَ وَالْجَارُودُ ابْنُ مُعَاذٍ، قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَوْفَى بْنِ دَلْهَمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَعِدَ رَسُولُ اللهِ ﷺ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ قَالَ: «يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفْضِ الْإِيمَانُ إِلَى قَلْبِهِ، لَاتُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ تَتَبَّعَ اللهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ». قَالَ: وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ: مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللهِ مِنْكِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ وَاقِدٍ.

وَقَدْ رَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ السَّمَرْقَنْدِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ نَحْوَهُ. وَرُوِيَ عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

تخريج: [إسناده حسن] وصححه ابن حبان، ح:١٤٩٤ * حديث أبي برزة الأسلمي: أخرجه أبو داود، ح:٤٨٨٠.

Comments:

It does not behoove a true believer to act in a way that causes hurt to his Muslim brothers or humiliate them. To insult the faithful or put them to shame or insult or pry into their faults and failings is incompatible with being a believer.

Chapter 86. What Has Been Related About Experience

(المعجم ٨٦) - بَابُ مَا جَاءَ فِي التَّجَارِبِ (التحفة ٨٦)

2033. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "There is no forebearence except for the one who stumbled, and there is no wisdom except for the one who has experience." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route.

٢٠٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ، وَلَا حَكِيمَ إِلَّا ذُو تَجْرِبَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٣/٨ عن قتيبة به * دراج حسن الحديث عن غير أبي الهيثم، وضعيف الحديث عن أبي الهيثم، عند التحقيق.

Comments:

When a man falls into some error in his conduct or commits an injudicious act, and finds himself in need of pardon and remission, it is then that he realizes the importance of forgiveness and condonation in life. Again, it is only after passing through such a process that practising forbearance and toleration begins to look easy to him. Similarly, when a man has passed through various experiences and tastes the good and the bad, and the sweet and the sour of life, he gets to know how to put his affairs right and starts giving all things their due importance. It is then that his knowledge and deeds begin to fall in accord with each other.

Chapter 87. What Has Been Related About One Who Pretends To Be Satisfied With Something He Was Not Given

(المعجم ٨٧) - بَابُ مَا جَاءَ فِي الْمُتَشَبِّعِ بِمَا لَمْ يُعْطَهُ (التحفة ٨٧)

2034. Jābir narrated that the Prophet ﷺ said: "Whoever is given a gift, then if he finds something let him reciprocate. If he has nothing, then let him mention some praise. For whoever has mentioned some praise, then he has expressed his gratitude. And whoever refrains (from doing so) then he has committed *Kufr*. And whoever

٢٠٣٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، وَمَن لَمْ يَجِدْ فَلْيُثْنِ، فَإِنَّ مَنْ أَثْنَى فَقَدْ شَكَرَ، وَمَنْ كَتَمَ فَقَدْ كَفَرَ، وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَهُ كَانَ كَلَابِسِ ثَوْبَيْ زُورٍ».

pretends to be satisfied by that which he was not given, he is like the one who wears a garment of falsehood."[1] (*Ḍa'īf*)

There are narrations on this topic from Asmā' bint Abī Bakr, and 'Āishah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. And the meaning of his saying: "And whoever refrains, then he has committed *Kufr*" is that he feigned that bounty.

وفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وعائِشَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

ومَعْنَى قَوْلِهِ: «وَمَنْ كَتَمَ فَقَدْ كَفَرَ» يَقُولُ: كَفَرَ تِلْكَ النِّعْمَةَ.

تخريج: [إسناده ضعيف] * إسماعيل بن عياش عنعن وللحديث طرق ضعيفة عند أبي داود، ح:٤٨١٣ وابن حبان، ح:٢٠٧٣ وأحمد:٦/ ٩٠ وغيرهم.

Chapter 88. What Has Been Related About Praising For Good

(المعجم ٨٨) - بَابُ مَا جَاءَ فِي الثَّنَاءِ بِالْمَعْرُوفِ (التحفة ٨٨)

2035. Usāmah bin Zaid narrated that the Messenger of Allāh ﷺ said: "Whoever some good was done to him, and he says: 'May Allāh reward you in goodness' then he has done the most that he can of praise." (*Ḥasan*)

[Abū 'Eīsā asid:] This *Ḥadīth* is *Ḥasan Jayyid Gharīb*, we do not know of it as a narration of Usāmah bin Zaid except through this route.

Similar has been reported from Abū Hurairah from the Prophet ﷺ. [I asked Muḥammad about it and he did not know it.]

['Abdur-Raḥīm bin Ḥāzim Al-Balkhī narrated to us, he said: "I heard Al-Makkī bin Ibrāhīm

٢٠٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ وَالحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ وكَانَ سَكَنَ بِمَكَّةَ، قَالَا: حَدَّثَنَا الأَحْوَصُ بْنُ جَوَّابٍ عَنْ سُعَيْرِ بْنِ الْخِمْسِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللهُ خَيْرًا فَقَدْ أَبْلَغَ فِي الثَّنَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ جَيِّدٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أُسَامَةَ بْنِ زَيْدٍ، إِلَّا مِنْ هٰذَا الْوَجْهِ.

وقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [وَسأَلْتُ مُحَمَّدًا فَلَمْ يَعْرِفْهُ]

[1] What is correct regarding the first half, is found in the following narration. As for the second half it is recorded by *Muslim*, nos. 5583-5585, and others.

[حَدَّثَني عَبْدُ الرَّحِيمِ بْنُ حَازِمٍ الْبَلْخِيُّ قَالَ: سَمِعْتُ الْمَكِّيَّ بْنَ إِبْرَاهِيمَ يَقُولُ: كُنَّا عِنْدَ ابْنِ جُرَيْجٍ الْمَكِّيِّ، فَجَاءَ سَائِلٌ فَسَأَلَهُ؟ فَقَالَ ابْنُ جُرَيْجٍ لِخَازِنِهِ: أَعْطِهِ دِينَارًا. فَقَالَ: مَا عِنْدِي إِلَّا دِينَارٌ إِنْ أَعْطَيْتُهُ لَجُعْتَ وَعِيَالُكَ، قَالَ: فَغَضِبَ وَقَالَ: أَعْطِهِ. قَالَ الْمَكِّيُّ: فَنَحْنُ عِنْدَ ابْنِ جُرَيْجٍ إِذْ جَاءَهُ رَجُلٌ بِكِتَابٍ وَصُرَّةٍ وَقَدْ بَعَثَ إِلَيْهِ بَعْضُ إِخْوَانِهِ وَفِي الْكِتَابِ: إِنِّي قَدْ بَعَثْتُ خَمْسِينَ دِينَارًا قَالَ: فَحَلَّ ابْنُ جُرَيْجٍ الصُّرَّةَ فَعَدَّهَا فَإِذَا هِيَ أَحَدٌ وَخَمْسُونَ دِينَارًا قَالَ: فَقَالَ ابْنُ جُرَيْجٍ لِخَازِنِهِ: قَدْ أَعْطَيْتَ وَاحِدًا فَرَدَّهُ اللهُ عَلَيْكَ، وَزَادَكَ خَمْسِينَ دِينَارًا].

saying: 'We were with Ibn Juraij Al-Makkī when someone came to him begging. So Ibn Juraij said to his treasurer: "Give him a Dinār." So he said: "There is only one Dinār with me, if I give it to him, then you and your dependants will go hungry."' He said: 'So he became angry, and said: "Give it to him."' Al-Makkī said: 'So we were with Ibn Juraij when a man came to him with a letter and a package, for which he had been dispatched to him by one of his brothers. In the letter it said: "I have sent fifty Dinār."' He said: 'So Ibn Juraij opened the package to count it and he found that there were fifty-one Dinār in it.' He said: 'So Ibn Juraij said to his treasurer: "You have given one, and Allāh returned it to you, and He added fifty Dinār."]

تخريج: **[إسناده حسن]** وأخرجه النسائي في الكبرى، ح:١٠٠٠٨ وعمل اليوم والليلة، ح:١٨٠ عن إبراهيم بن سعيد الجوهري به وصححه ابن حبان (الإحسان):٥/ ١٧٤، ح:٣٤٠٤ * روى عن أبي هريرة [لعله يشير إلى حديث الحميدي، ح:١١٦٩ وعبد بن حميد، ح:١٤١٨ * حديث عطاء بن أبي رباح في الدينار، إسناده حسن، عبدالرحيم بن حازم ذكره ابن حبان في الثقات:٨/ ٤١٤ وقال: "وكان صاحب حديث روى عنه أهل بلده".

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

26. Chapters On Medicine From The Messenger Of Allāh ﷺ

(المعجم ٢٦) - أَبْوَابُ الطِّبِّ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٣)

Chapter 1. What Has Been Related About Diet[1]

(المعجم ١) - بَابُ مَا جَاءَ فِي الْحِمْيَةِ (التحفة ١)

2036. Qatādah bin An-Nu'mān narrated that the Messenger of Allāh ﷺ said: "When Allāh loves a slave, He prevents him from the world, just as one of you prevents his sick one from water."[2] ***(Sahīh)***

[Abū 'Eīsā said:] There are narrations on this topic from Şuhaib [and Umm Al-Mundhir]. This *Hadīth* is *Hasan Gharīb*. This *Hadīth* was reported from Mahmūd bin Labīd, from the Prophet ﷺ in *Mursal* form.

٢٠٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَاصِمِ ابْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ قَتَادَةَ بْنِ النُّعْمَانِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَحَبَّ اللهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظَلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءَ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ صُهَيْبٍ [وأُمِّ الْمُنْذِرِ و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [صحيح] وأخرجه عبدالله بن أحمد في زوائد المسند، ص:١١، ح:٥٧ من حديث إسماعيل بن جعفر به وصححه ابن حبان، ح:٢٤٧٤ والحاكم:٤/٢٠٧، ٣٠٩ ووافقه الذهبي وللحديث شواهد * وفي الباب عن صهيب [ابن ماجه، ح:٣٤٤٣ وصححه البوصيري والحاكم:٣/٣٩٩، ٤/٤١١ ووافقه الذهبي وسنده حسن] وأم المنذر [يأتي:٢٠٣٧] * محمود بن لبيد رضي الله عنه صحابي ومراسيل الصحابة صحيحة كلها.

[1] *Al-Himyah* means; that which is protected, and also "diet" because of the concern to stay away from certain things with a diet.

[2] Meaning just as a patient is prevented from drinking water when it may add to their illness, Allāh prevents His beloved slave from the matters of the world he may have a thirst for.

Comments:

When Allāh loves some of His chosen servants and decides to bestow His special favors upon them, He protects them from the world (things of merriment and allurement) that would make them forget their Creator.

2037. Umm Al-Mundhir said: "The Messenger of Allāh entered upon me, while 'Alī was with him, and we had a cluster of unriped dates hanging." She said: "The Messenger of Allāh ﷺ began eating, and 'Alī ate with him. The Messenger of Allāh ﷺ said to 'Alī: 'Stop, stop, for you are still recovering.' So 'Alī sat and the Prophet ﷺ ate." She said: "I made some chard and barely for them, so the Prophet ﷺ said: 'O 'Alī eat from this, for indeed it will be more suitable for you.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the narration of Fulaih bin Sulaimān. And this *Hadīth* has been reported from Fulaih bin Sulaimān, from Ayyūb bin 'Abdur-Rahmān.

(Another chain) from Umm Al-Mundhir Al-Ansāriyyah who said: "The Messenger of Allāh ﷺ entered upon me" and mentioned similar to the narration of Yūnus bin Muhammad (a narrator in the chain of no. 2037) from Fulaih bin Sulaimān, except that in it he said: "More beneficial for you." In his narration, Muhammad bin Bashshār said: "Ayyūb bin 'Abdur-Rahmān narrated it to me." And this *Hadīth* is *Jayyid Gharīb*.

(Another chain) from 'Āsim bin 'Umar bin Qatādah, from Mahmūd

٢٠٣٧ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ [التَّيمِيِّ]، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَمَعَهُ عَلِيٌّ وَلَنَا دَوَالٍ مُعَلَّقَةٌ. قَالَتْ: فَجَعَلَ رَسُولُ اللهِ ﷺ يَأْكُلُ، وَمَعَهُ عَلِيٌّ يَأْكُلُ، فَقَالَ رَسُولُ اللهِ ﷺ لِعَلِيٍّ: «مَهْ مَهْ يا عَلِيُّ فَإِنَّكَ نَاقِهٌ» قَالَ: فَجَلَسَ عَلِيٌّ وَالنَّبِيُّ ﷺ يَأْكُلُ، قَالَتْ: فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا، فَقَالَ النَّبِيُّ ﷺ: «يا عَلِيُّ مِنْ هٰذَا فَأَصِبْ فَإِنَّهُ أَوْفَقُ لَكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ فُلَيْحِ بْنِ سُلَيْمَانَ، وَيُرْوَى هٰذا عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، قَالَا: أَخْبَرَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ الأَنْصَارِيَّةِ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ يُونُسَ ابْنِ مُحَمَّدٍ عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ إِلَّا أَنَّهُ قَالَ: «أَنْفَعُ لَكَ». وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ فِي حَدِيثِهِ، [وَ]حَدَّثَنِيهِ أَيُّوبُ بْنُ عَبْدِ الرَّحْمٰنِ.

هٰذَا حَدِيثٌ جَيِّدٌ غَرِيبٌ.

bin Labīd, from the Prophet ﷺ with similar, but he did not mention "from Qatādah bin An-Nu'mān" in it.

[Abū 'Eīsā said:] Qatādah bin An-Nu'mān Az-Zafarī is the brother of Abū Sa'eed Al-Khudrī through his mother, and Maḥmūd bin Labīd lived during the life time of the Prophet ﷺ, and he saw him when he was a young boy.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَلَمْ يَذْكُرْ فِيهِ عَنْ قَتَادَةَ بْنِ النُّعْمَانِ.

[قَالَ أَبُو عِيسَى:] وَقَتَادَةُ بْنُ النُّعْمَانِ الظَّفَرِيُّ هُوَ أَخُو أَبِي سَعِيدٍ الْخُدْرِيِّ لأُمِّهِ، وَمَحْمُودُ بْنُ لَبِيدٍ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَرَآهُ وَهُوَ غُلَامٌ صَغِيرٌ.

تخريج: [إسناده حسن] وصححه الحاكم: ٤/ ٤٠٧ ووافقه الذهبي * حديث محمد بن بشار: أخرجه ابن ماجه، ح: ٣٤٤٢ حديث عمرو بن أبي عمرو، رواه أحمد في الزهد وسنده صحيح حديث أبي عامر، أبو داود، ح: ٣٨٥٦.

Umm Al-Mundhir's narration confirms the fact that a sick person must avoid those items of food that either harm him or do not suit with his condition. He should instead use things that are useful and medically appropriate for him.

Chapter 2. What Has Been Related About Remedies And Encouragement For Them

(المعجم ٢) - بَابُ مَا جَاءَ فِي الدَّوَاءِ وَالْحَثِّ عَلَيْهِ (التحفة ٢)

2038. Usāmah bin Sharīk said: "Some bedouins asked: 'O Messenger of Allāh ﷺ shall we treat (our ill)?' He said: 'Yes, O worshippers of Allāh! Use remedies. For indeed Allāh did not make a disease but He made a cure for it' – or – 'a remedy. Except for one disease.' they said: 'O Messenger of Allāh! What is it?' He said: 'Old age.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Abū Hurairah, Abū Khizāmah from his father, and Ibn 'Abbās.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٣٨ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ الْبَصْرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قَالَتِ الأَعْرَابُ: يَا رَسُولَ اللهِ! أَلَا نَتَدَاوَى؟ قَالَ: «نَعَمْ يَا عِبَادَ اللهِ تَدَاوَوْا، فَإِنَّ اللهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً أَوْ دَوَاءً، إِلَّا دَاءً وَاحِدًا» فَقَالُوا: يَا رَسُولَ اللهِ! وَمَا هُوَ؟ قَالَ: «الْهَرَمُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ، وأَبِي خِزَامةَ، عَنْ أَبِيه وَابْنِ عَبَّاسٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الطب، باب الرجل يتداوي، ح:٣٨٥٥ وابن ماجه، ح:٣٤٣٦ من حديث زياد بن علاقة به وصححه ابن حبان، ح:١٣٩٥ والبوصيري والحاكم:٤/ ٣٩٩ والذهبي * وفي الباب عن ابن مسعود [ابن ماجه، ح:٣٤٣٨ والنسائي في الكبرى:٤/ ١٩٤، ح:٦٨٦٥] وأبي هريرة [البخاري، ح:٥٦٧٨] وأبي خزامة عن أبيه [يأتي:٢٠٦٥، ٢١٤٨] وابن عباس [عبد بن حميد، ح:٦٢٥ والطحاوي في معاني الآثار:٤/ ٣٢٣].

Comments:

Old age is incurable since it is prelude to death, and death is an absolute reality. That is why according to some other narrations, the Messenger of Allāh ﷺ is reported to have named "death" (instead of old age) which defies all treatment or healing. (See no. 2041)

Chapter 3. What Has Been Related About What To Feed The Sick Person

(المعجم ٣) - بَابُ مَا جَاءَ مَا يُطْعَمُ الْمَرِيضُ (التحفة ٣)

2039. 'Āishah narrated: "Whenever one of the wives of the Messenger of Allāh ﷺ became (feverishly) ill, he would order that some broth be prepared. Then he would tell them to take some of the broth,[1] and he would say: 'It firms the heart of the grieved, and it rids the worries from the heart of the ill just as one of you removes dirt from her face with water.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. Some of this was reported by [Ibn Al-Mubārak from Yūnus, from] Az-Zuhrī, from 'Urwah, from 'Āishah, from the Prophet ﷺ.

(Another chain) from 'Āishah, from the Prophet ﷺ with its meaning. That was narrated to us by Abū Ishāq.

٢٠٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ السَّائِبِ بْنِ بَرَكَةَ عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَخَذَ أَهْلَهُ الْوَعْكُ أَمَرَ بِالْحَسَاءِ فَصُنِعَ، ثُمَّ أَمَرَهُمْ فَحَسَوْا مِنْهُ، وَكَانَ يَقُولُ: «إِنَّهُ لَيَرْتُو فُؤَادَ الْحَزِينِ وَيَسْرُو عَنْ فُؤَادِ السَّقِيمِ كَمَا تَسْرُو إِحْدَاكُنَّ الْوَسَخَ بِالْمَاءِ عَنْ وَجْهِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَى [ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ] الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ شَيْئًا مِنْ هٰذَا.

حَدَّثَنَا بِذَلِكَ الْحُسَيْنُ [بْنُ مُحَمَّدٍ] الْجُرَيْرِيُّ: أَخْبَرَنَا أَبُو إِسْحَاقَ الطَّالَقَانِيُّ، عَنِ

[1] *Hasā'* refers to any soup or broth, and see the comments that follow.

ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ، حَدَّثَنَا بِذَلِكَ أَبُو إِسْحَاقَ.

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الطب، باب التلبينة، ح:٣٤٤٥ والحاكم:٤/ ٤٠٥ من حديث إسماعيل ابن علية به وصححه الحاكم:٤/ ١١٧ ووافقه الذهبي وسنده حسن * حديث الحسين بن محمد: حسن بحديث أم محمد بن السائب بن بركة.

Comments:

Hasā' is a preparation of flour, ghee (clarified butter) and water. They may also add sugar in appropriate measure in it. It has the effect of providing relief to the grieved and comfort to the heart of the sick person.

Chapter 4. What Has Been Related About: Do Not Force Your Sick To Eat And Drink

(المعجم ٤) - بَابُ مَا جَاءَ لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ (التحفة ٤)

2040. 'Uqbah bin 'Āmir Al-Juhanī narrated that the Messenger of Allāh ﷺ said: "Do not force your sick to eat, for indeed Allāh, Blessed and Most High, provides them food and drink." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except from this route.

٢٠٤٠ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: أَخْبَرَنَا بَكْرُ ابْنُ يُونُسَ بْنِ بُكَيْرٍ عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ، فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى يُطْعِمُهُمْ وَيَسْقِيهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الطب، باب: لا تكرهوا المريض على الطعام، ح:٣٤٤٤ من حديث بكر بن يونس به وللحديث شواهد ضعيفة عند الحاكم:٤/ ٤١٠ وغيره، وحسنه البوصيري.

Comments:

The sick must not be forced to eat against his will. In case he eats his food willingly, then well and good, otherwise Allāh the glorified shall take care of the sick servant, and he will not feel the pinch of hunger or thirst.

Chapter 5. What Has Been Related About Black Seed

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْحَبَّةِ السَّوْدَاءِ (التحفة ٥)

2041. Abū Hurairah narrated that the Prophet ﷺ said: "Use this

٢٠٤١ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ وَسَعِيدُ بْنُ

عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ». والسَّامُ: المَوْتُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ بُرَيْدَةَ وَابْنِ عُمَرَ وَعَائِشَةَ [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[والحَبَّةُ السَّوْدَاءُ هِيَ: الشُّونِيزُ].

black seed. For indeed it contains a cure for every disease except *As-Sām*" And *As-Sām* is death. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Buraidah, Ibn 'Umar and 'Āishah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And black seed is *Ash-Shūnīz*].

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب التداوي بالحبة السوداء، ح:٢٢١٥ عن محمد بن يحيى بن أبي عمر والبخاري، ح:٥٦٨٨ من حديث الزهري به * وفي الباب عن بريدة [أحمد:٥/٣٤٦، ٣٥٤] وابن عمر [ابن ماجه، ح:٣٤٤٨] وعائشة [أحمد:٦/١٣٨].

Comments:

Black seed (nigella stiva) is a seed much like black cumin. It is sharp in smell and taste. If kept in a paper jacket it leaves oily traces on it. It can be used for treating different ailments in different forms - compounded, uncompounded, ground, in the form of a dressing (or bandage) or even by sniffing it. (For further details see *'Ilāj Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī, pp.246-254).

Chapter 6. What Has Been Related About Drinking Camel's Urine

(المعجم ٦) - بَابُ مَا جَاءَ فِي شُرْبِ أَبْوالِ الْإِبِلِ (التحفة ٦)

٢٠٤٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا حُمَيْدٌ وَثَابِتٌ وَقَتَادَةُ عَنْ أَنَسٍ: أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا المَدِينَةَ فَاجْتَوَوْهَا، فَبَعَثَهُمْ رَسُولُ اللهِ ﷺ فِي إِبِلِ الصَّدَقَةِ، وقَالَ: «اشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2042. Anas narrated: "Some people from 'Urainah arrived in Al-Madīnah, and they were uncomfortable (with the climate). So the Messenger of Allāh ﷺ sent them some camels from charity. He told them: "Drink from their milk and urine."[1] (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There is something on this topic from Ibn 'Abbās, and this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[1] This *Ḥadīth* preceded under no. 72.

تخريج: [إسناده صحيح] تقدم:١٨٤٥ * وفي الباب عن ابن عباس [أحمد:١/٢٩٣، ح:٢٦٧٧].

Comments:

Necessary comments on the *Hadith* have already been made in the preceding chapter (no. 72). The *Hadith* confirms that camel's urine is good for stomach-related diseases. (Further details may be seen in *Zād Al-Ma'ād*, v.4, p. 42-44).

Chapter 7. What Has Been Related About Who Kills Himself With Poison Or Something Else

(المعجم ٧) - **بَابُ مَا جَاءَ فِيمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ أَوْ غَيْرِهِ** (التحفة ٧)

2043. Abū Hurairah narrated (from the Prophet ﷺ): "Whoever kills himself with (an instrument of) iron, he will come on the Day of Judgement with his iron in his hand, to continually stab himself in his stomach with it, in the Fire of *Jahannam*, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of *Jahannam*, dwelling in that state eternally." (***Ṣaḥīḥ***)

٢٠٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - أُرَاهُ رَفَعَهُ - قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا [أَبَدًا]».

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب شرب السم والدواء به، وما يخاف منه والخبيث، ح:٥٧٧٨ ومسلم، ح:١٠٩ من حديث سليمان الأعمش به انظر الحديث الآتي.

2044. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever kills himself with (an instrument of) iron, his iron will be in his hand, to continually stab himself in his stomach with it in the Fire of *Jahannam*, dwelling in that state eternally. And whoever kills himself with poison, then his poison will be in his hand, to continually take it in the Fire of *Jahannam*, dwelling in that state eternally. And whoever throws himself from a mountain to kill

٢٠٤٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمٍّ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ يَتَرَدَّى فِي نَارِ جَهَنَّمَ خَالِدًا

مُخَلَّدًا فِيهَا أَبَدًا».

حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: أَخْبَرَنَا وَكِيعٌ وأَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شُعْبَةَ عَنِ الأَعْمَشِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وَهُوَ أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ، هٰكَذَا رُوِيَ هٰذَا الْحَدِيثُ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى مُحَمَّدُ ابْنُ عَجْلَانَ عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسَهُ بِسُمٍّ عُذِّبَ فِي نَارِ جَهَنَّمَ». وَلَمْ يَذْكُرْ فِيهِ: «خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا». وَهٰكَذَا رَوَاهُ أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وهٰذَا أَصَحُّ لأَنَّ الرِّوَايَاتِ إِنَّمَا تَجِيءُ بِأَنَّ أَهْلَ التَّوْحِيدِ يُعَذَّبُونَ فِي النَّارِ ثُمَّ يُخْرَجُونَ مِنْهَا وَلَا يُذْكَرُ أَنَّهُمْ يُخَلَّدُونَ فِيهَا.

himself, then he will be continually throwing himself in the Fire of *Jahannam*, dwelling in that state eternally." (*Ṣaḥīḥ*)

(Another chain) from Abū Hurairah, from the Prophet ﷺ with similar to the narration of Shu'bah from Al-A'mash (no. 2044).

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. It is more correct than the first *Ḥadīth*. This is how this *Ḥadīth* was reported: From Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah, from the Prophet ﷺ. Muḥammad bin 'Ajlān reported from Sa'eed Al-Maqburī, from Abū Hurairah, that the Prophet ﷺ said: "Whoever kills himself with poison, he will be punished in the Fire of *Jahannam*." And he did not mention: "Dwelling in that state eternally." And this is how Abū Az-Zinād reported it, from Al-A'raj, from Abū Hurairah, from the Prophet ﷺ. And this is more correct, because these two narrations only provide that the people of *Tawḥīd* would be punished in the Fire and then be removed from it, not mentioning that they would abide eternally in it.

تخريج: متفق عليه، وأخرجه البخاري، أيضًا، ح:٥٧٧٨ ومسلم، ح:١٠٩/ ١٧٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٢٤١٦ * حديث وكيع: رواه مسلم، ح:١٠٩ حديث ابن عجلان حديث أبي الزناد: رواه البخاري، ح:١٣٦٥ وأحمد:٢/ ٤٣٥.

Comments:

A person's decision to kill himself means that he considers himself master of his own life and death, and therefore free to take his life. This kind of mentality truly warrants punishment in the Hellfire.

2045. Abū Hurairah narrated: "The Messenger of Allāh ﷺ forbade from cures that are Khabīth." [Abū 'Eīsā said:] Meaning poison.[1] (*Ṣaḥīḥ*)

٢٠٤٥ - حَدَّثَنَا سُوَيدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ.

[قَالَ أَبُو عِيسَى:] يَعْنِي السُّمَّ.

تخريج: [صحيح] وأخرجه أبو داود، الطب، باب: في الأدوية المكروهة، ح: ٣٨٧٠ وابن ماجه، ح: ٣٤٥٩ من حديث يونس به وصححه الحاكم على شرط الشيخين: ٤/ ٤١٠ ووافقه الذهبي.

Comments:

Khabīth in the Islamic vocabulary is anything which is filthy or unlawful. Use of medicine containing filthy and unlawful ingredient is, therefore, forbidden in Islam.

Chapter 8. What Has Been Related About It Being Disliked To Treat With Intoxicants

(المعجم ٨) - **بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّدَاوِي بِالْمُسْكِرِ** (التحفة ٨)

2046. Simāk narrated that he heard 'Alqamah bin Wā'il narrate from his father, that he witnessed the Prophet ﷺ being asked by Suwaid bin Ṭāriq – or Ṭāriq bin Suwaid – about Khamr, and he forbade it. So he said: "We use it as a treatment." So the Messenger of Allāh ﷺ said: "It is certainly not a treatement, rather, it is a disease." (*Ṣaḥīḥ*)

٢٠٤٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَائِلٍ، عَنْ أَبِيهِ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ وَسَأَلَهُ سُوَيْدُ بْنُ طَارِقٍ - أَوْ طَارِقُ بْنُ سُوَيْدٍ - عَنِ الْخَمْرِ، فَنَهَاهُ فَقَالَ: إِنَّا لَنَتَدَاوَى بِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا لَيْسَتْ بِدَوَاءٍ وَلَكِنَّهَا دَاءٌ».

Maḥmūd narrated to us (saying): "An-Naḍr bin Shumail and Shabābah narrated to us from Shu'bah" with similar. Maḥmūd said: "An-Naḍr said: 'Ṭāriq bin Suwaid' and Shabābah said:

حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ وَشَبَابَةُ عَنْ شُعْبَةَ بِمِثْلِهِ. قَالَ مَحْمُودٌ: قَالَ النَّضْرُ: طَارِقُ بْنُ سُوَيْدٍ. وقَالَ شَبَابَةُ: سُوَيْدُ ابْنُ طَارِقٍ.

[1] Khabīth means normally filthy, and or unlawful. Regarding the statement that it means poison, Al-Mubārakpūrī said: "This is an explanation of Khabīth from Abū Hurairah or someone below him." And he quoted Ibn Ḥajar indicating the same, see *Tuḥfat Al-Aḥwadhī*, and the statement "[Abū 'Eīsā said]" between brackets is not in the text of *Tuḥfat Al-Aḥwadhī* as is the general rule.

"Suwaid bin Ṭāriq."

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الأشربة، باب تحريم التداوي بالخمر وبيان أنها ليس بدواء، ح:١٩٨٤ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٠١٨.

Comments:

The *Hadīth* conclusively proves that treatment with intoxicants (e.g. wine) is not allowed in Islam since it is not a treatment but a disease.

Chapter 9. What Has Been Related About *As-Sa'ūṭ*[1] And Other Than That

(المعجم ٩) - بَابُ مَا جَاءَ فِي السَّعُوطِ وَغَيْرِهِ (التحفة ٩)

2047. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ said: 'Indeed the best of what you treat with is *As-Sa'ūṭ*, *Al-Ladūd*,[2] cupping and laxitives.' So when the Messenger of Allāh ﷺ was suffering his Companions treated him with *Al-Ladūd*, and when they were finished he said: 'Treat them with *Al-Ladūd*.' So all of them except Al-'Abbās were treated with *Al-Ladūd*." (*Da'īf*)

٢٠٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَدُّويَه: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ حَمَّادٍ [الشُّعْبِيُّ]: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ وَاللَّدُودُ وَالْحِجَامَةُ وَالْمَشِيُّ». فَلَمَّا اشْتَكَى رَسُولُ اللهِ ﷺ لَدَّهُ أَصْحَابُهُ، فَلَمَّا فَرَغُوا قَالَ: «لُدُّوهُمْ». قَالَ: فَلُدُّوا كُلُّهُمْ غَيْرَ الْعَبَّاسِ.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم:٤/٢٠٩ من حديث عباد بن منصور وصححه فقال الذهبي: "عباد ضعفوه" ويأتي:٢٠٥٣ ولأصل الحديث شواهد عند البخاري، ح:٥٧١٢ وغيره وللحديث شاهد ضعيف عند أبي داود في المراسيل والبيهقي:٩/٣٤٦ من مرسل الشعبي رحمه الله * السعوط (البخاري، ح:٥٦٩١) واللدود (البخاري، ح:٥٦٩٢).

Comments:

The *Hadith* specifies various methods of treating the patients suffering from different diseases. No one method of treatment is good for all the people and all the diseases. Doctors alone will determine what treatment to give to which patient and when.

2048. Ibn 'Abbās narrated: "The Messenger of Allāh ﷺ said: 'Indeed the best of what you treat

٢٠٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا يَزِيدُ ابْنُ هَارُونَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ

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[1] Any medicine taken through the nose.

[2] A medicine which is poured forcefully into one side of the mouth of a sick person, or, it is put there with a finger, or something else, and he chews on it. See *Tuhfat Al-Ahwadhī*.

with is *As-Sa'ūṭ*, *Al-Ladūd*, cupping and laxitives. And the best of what you use for *Kuhl* is *Ithmid*,[1] for it clears the vision and grows the hair (eye-lashes)." And he said: "The Messenger of Allāh ﷺ had a *Kuhl* holder with which he would apply *Kuhl* before sleeping, three in each eye." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, and it is a narration of 'Abbās bin Manṣūr.

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ اللَّدُودُ والسَّعُوطُ وَالْحِجَامَةُ وَالْمَشِيُّ، وَخَيْرَ مَا اكْتَحَلْتُمْ بِهِ: الْإِثْمِدُ، فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ».

قَالَ: وكانَ رَسُولُ اللهِ ﷺ لَهُ مُكْحُلَةٌ يَكْتَحِلُ بِهَا عِنْدَ النَّوم ثَلَاثًا فِي كُلِّ عَيْنٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ: وهُوَ حَدِيثُ عَبَّادِ بْنِ مَنْصُورٍ.

تخريج: [إسناده ضعيف] انظر الحديث السابق.

Comments:

For detailed information about 'cupping' please see Ibn Al-Qayyim's *Tibb Nabawī* (Urdu). Translation by 'Azīzur-Raḥmān A'ẓamī, pp. 116-136). For discussion on antimony, see *Tibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī, v.1, pp.137-144).

Chapter 10. What Has Been Related About It Being Disliked To Use Cauterization

(المعجم ١٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الْكَيِّ (التحفة ١٠)

2049. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ prohibited cauterization. He said: "We were tested (with a severe medical condition) so we were cauterized, but we did not have good results, nor was it successful for us." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from 'Imrān bin Ḥuṣain who said: "We were prohibited from cauterization."

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, 'Uqbah bin 'Āmir, and Ibn

٢٠٤٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْكَيِّ. قَالَ: فابْتُلِينَا فَاكْتَوَيْنَا فَمَا أَفْلَحْنَا ولَا أَنْجَحْنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: نُهِينَا عَنِ الْكَيِّ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ

[1] It is the well known mineral used for *Kuhl*, and some of this appeared under no. 1757.

'Abbās. And this *Hadīth* is *Hasan Sahīh*.

مَسْعُودٍ وعُقْبَةَ بْنِ عَامِرٍ وابْنِ عَبَّاسٍ. [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الطب، باب الكنى، ح:٣٤٩٠ من حديث الحسن به ورواه مسلم وغيره من حديث حميد بن هلال عن مطرف عن عمران به مطولاً * حديث همام عن قتادة: صحيح تابعه شعبة عن قتادة به * وفي الباب عن ابن مسعود [عبدالرزاق، ح:١٩٥١٧ والطحاوي في معاني الآثار:٤/ ٣٢٠] وعقبة بن عامر [أحمد:٤/ ١٥٦] وابن عباس [البخاري، ح:٥٦١٠].

Comments:

As long as treatment other than cauterization is available, recourse to cauterization must be avoided.

Chapter 11. What Has Been Related About Permission For That

(المعجم ١١) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي ذَلِكَ (التحفة ١١)

2050. Anas narrated: "The Prophet ﷺ cauterized As'ad bin Zurārah for *Shawkah*."[1] (*Sahīh*)

[Abū 'Eīsā said:] There are narrations on this topic from Ubayy and Jābir. This *Hadīth* is *Hasan Gharīb*.

٢٠٥٠ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَوَى أَسْعَدَ بْنَ زُرَارَةَ مِنَ الشَّوْكَةِ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أُبَيٍّ وَجَابِرٍ. [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [صحيح] وأخرجه البيهقي:٩/ ٣٤٢ من حديث يزيد بن زريع به وله شاهد حسن عند ابن ماجه، ح:٣٤٩٢ وغيره * وفي الباب عن أُبي بن كعب [أحمد:٥/ ١١٥] وجابر [مسلم، ح:٢٢٠٧].

Chapter 12. What Has Been Related About Cupping

(المعجم ١٢) - بَابُ مَا جَاءَ فِي الْحِجَامَةِ (التحفة ١٢)

2051. Anas narrated: "The Prophet ﷺ would get cupped in his jugular veins and his upper back. And he would get cupped on the seventeenth (of the month), (or) the nineteenth, and (or) the twenty

٢٠٥١ - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ وجَرِيرُ ابْنُ حَازِمٍ، قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَحْتَجِمُ فِي الأَخْدَعَيْنِ

[1] A condition that causes reddening of the face and body. See *An-Nihāyah* and *Tuhfat Al-Ahwadhī*.

first."[1] (*Ḍa'īf*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Abbās, and Ma'qil bin Yasār. This *Ḥadīth* is *Ḥasan Gharīb*.

والكَاهِلِ، وَكانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ ومَعْقِلِ بْنِ يَسَارٍ. [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الطب، باب: في موضع الحجامة، ح: ٣٨٦٠ وابن ماجه، ح: ٣٤٨٣ من حديث جرير بن حازم به * قتادة عنعن * وفي الباب عن ابن عباس [يأتي: ٢٠٥٣] ومعقل بن يسار [ابن عدي: ٣/ ١١٤٨ ومن طريقه ابن الجوزي في الموضوعات: ٣/ ٢١٤].

Comments:

Cupping on the neck (between the jugular veins and the upper part of the neck) is an extremely effective cure for ailments of the head as well as head-related parts, such as the face, tongue, ear, nose and throat, if they were caused by the excess of blood.

2052. Ibn Mas'ūd said: "The Messenger of Allāh ﷺ narrated about the the Night of *Isrā'*, saying that he did not pass an assembly of angels except that they ordered him: 'Order cupping among your *Ummah*.'" [2] (*Ḍa'īf*)

[Abū 'Eīsās said:] This *Ḥadīth* is *Ḥasan Gharīb* as a *Ḥadīth* of Ibn Mas'ūd.

٢٠٥٢ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلِ بْنِ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنِ الْقَاسِمِ ابْنِ عَبْدِ الرَّحْمٰنِ - هُوَ ابْنُ عَبْدِ اللهِ بْنِ مَسْعُودٍ -، عَنْ أَبِيهِ، عَنِ ابْنِ مَسْعُودٍ قَالَ: حَدَّثَ رَسُولُ اللهِ ﷺ، عَنْ لَيْلَةِ أُسْرِيَ بِهِ: «أَنَّهُ لَمْ يَمُرَّ عَلَى مَلإٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ: أَنْ مُرْ أُمَّتَكَ بِالْحِجَامَةِ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ.

تخريج: **[إسناده ضعيف]** وسنده ضعيف وللحديث شواهد ضعيفة عند ابن ماجه، ح: ٣٤٧٧ وغيره.

Comments:

It is necessary to give due consideration to factors like the time, place and age of the person concerned before going for cupping. Cupping in hot climates would be very effective. (See Ibn Al-Qayyim's *Ṭibb Nabawī* (Urdu) Translation by 'Azīzur-Raḥmān A'ẓamī, pp. 128-136).

[1] See *Aṣ-Ṣaḥīḥah* nos. 908 and 622 where Shaikh Al-Albānī graded it *Ṣaḥīḥ*.

[2] This narration has also been graded *Ṣaḥīḥ* by many scholars including Shaikh Al-Albānī.

2053. 'Abbād bin Manṣūr narrated from 'Ikrimah who said: "Ibn 'Abbās had three boys who were cuppers. He would use the proceeds from two of them for himself and his family, and one of them would cup him and his family." He said: "Ibn 'Abbās said: 'The Prophet ﷺ said: "How excellent is the slave who cups, letting the blood, relieving the back, and clearing the vision." And he said: "Indeed the best for you to cup on are the seventeenth, the nineteenth, and the twenty-first." And he said: "Indeed the best of what you treat with is *As-Sa'ūṭ*, *Al-Ladūd*, cupping, and laxitives." And indeed, the Messenger of Allāh ﷺ was given medicine by Al-'Abbās and his Companions. So the Messenger of Allāh ﷺ said: "Who gave me this medicine?" All of them were silent, so he said that there shall not remain anyone in the house but he should be treated with *Ladūd*, except for his uncle Al-'Abbās.'" An-Naḍr said: "*Al-Ladūd* is *Al-Wajūr*."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] There is something on this topic from 'Āishah. This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of 'Abbād bin Manṣūr.

٢٠٥٣ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ: كانَ لابْنِ عَبَّاسٍ غِلْمَةٌ ثَلَاثَةٌ حَجَّامُونَ، فَكانَ اثْنَانِ [مِنْهُمْ] يُغِلَّانِ عَلَيْهِ وعَلَى أَهْلِهِ، وَوَاحِدٌ يَحْجِمُهُ وَيَحْجِمُ أَهْلَهُ. قَالَ: وقَالَ ابْنُ عَبَّاسٍ: قَالَ نَبِيُّ اللهِ ﷺ: «نِعْمَ العَبْدُ الْحَجَّامُ يَذْهَبُ بِالدَّمِ، ويُخِفُّ الصُّلْبَ ويَجْلُو عَنِ البَصَرِ». وقَالَ: إِنَّ رَسُولَ اللهِ ﷺ حَيْثُ عُرِجَ بِه مَا مَرَّ عَلَى مَلأٍ مِنَ المَلَائِكَةِ إِلَّا قَالُوا عَلَيْكَ بِالْحِجَامَةِ. وقَالَ: «إِنَّ خَيْرَ مَا تَحْتَجِمُونَ فِيهِ يَوْمُ سَبْعَ عَشْرَةَ وَيَوْمُ تِسْعَ عَشْرَةَ وَيَوْمُ إِحْدَى وعِشْرِينَ». وقَالَ: «إِنَّ خَيْرَ مَا تَدَاوَيْتُمْ بِهِ السَّعُوطُ واللَّدُودُ والْحِجَامَةُ والمَشِيُّ»، وإِنَّ رَسُولَ اللهِ ﷺ لَدَّهُ العَبَّاسُ وأَصْحَابُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَدَّنِي»؟ فَكُلُّهُمْ أَمْسَكُوا فَقَالَ: «لَا يَبْقَى أَحَدٌ مِمَّنْ في البَيْتِ إِلَّا لُدَّ غَيْرُ عَمِّهِ العَبَّاسِ» قَالَ النَّضْرُ: اللَّدُودُ: الوَجُورُ.

[قَالَ أَبُو عِيسَى]: وفِي الْبَابِ عَنْ عَائِشَةَ هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبَّادِ بْنِ مَنْصُورٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب الحجامة، ح:٣٤٧٨ من حديث عباد به الحديث الأول فقط وتقدم:٢٠٤٧ * وفي الباب عن عائشة [أبو داود، ح:٣٤٨، ٣١٦٠ وأحمد:٦/ ١٥٢].

[1] An oral medicine. See *Lisān Al-'Arab*.

Chapter 13. What Has Been Related About Treating With *Ḥinnā'*

2054. 'Alī bin 'Ubaidullāh narrated that his grandmother [Salma] – who used to serve the Prophet ﷺ – said: "There was no wound nor cut on the Messenger of Allāh ﷺ but he would order me to put *Ḥinnā'* on it." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we only know of it as a narration of Fā'id. Some of them reported [this *Ḥadīth*] from Fā'id and he said: "From 'Ubaidullāh bin 'Alī, from his grandmother Salma." And 'Ubaidullāh bin 'Alī is more correct, [and they also say it is: Sulma].

(Another chain) with similar meaning.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي التَّدَاوِي بِالْحِنَّاءِ (التحفة ١٣)

٢٠٥٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ: أَخْبَرَنَا فَائِدٌ مَوْلَى لآلِ أَبِي رَافِعٍ عَنْ عَلِيِّ بْنِ عُبَيْدِ اللهِ، عَنْ جَدَّتِهِ [سَلْمَى]، وكانَتْ تَخْدِمُ النَّبِيَّ ﷺ قَالَتْ: ما كَانَ يَكُونُ بِرَسُولِ اللهِ ﷺ قُرْحَةٌ ولَا نَكْبَةٌ إلَّا أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَضَعَ عَلَيْهَا الحِنَّاءَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فَائِدٍ. ورَوَى بَعْضُهُمْ [هٰذَا الحَديثَ] عَنْ فَائِدٍ وقَالَ: عَنْ عُبَيْدِ اللهِ بْنِ عَلِيٍّ، عَنْ جَدَّتِهِ سَلْمَى. وعُبَيْدُ اللهِ بْنُ عَلِيٍّ أَصَحُّ [ويُقَالُ: سُلْمَى].

حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ فَائِدٍ مَوْلَى عُبَيْدِ اللهِ بْنِ عَلِيٍّ، عَنْ مَوْلَاهُ عُبَيْدِ اللهِ بْنِ عَلِيٍّ، عَنْ جَدَّتِهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

تخريج: **[إسناده ضعيف]** وأخرجه أبو داود، الطب، باب الحجامة، ح:٣٨٥٨ وابن ماجه، ح:٣٥٠٢ من حديث فائد به * علي بن عبيدالله: لين الحديث (تقريب) وباقي السند حسن، حديث زيد بن حباب: أخرجه ابن ماجه.

Comments:

In terms of its properties *Hinnā'* is cool and dry by nature. It is, therefore, effective not only in controlling the pain and inflammation caused by bruises and wounds but also in drying them out and healing them. (*Ṭibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī, v.1, pp. 83-95).

Chapter 14. What Has Been Related About *Ar-Ruqyah* Being Disliked

(المعجم ١٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الرُّقْيَةِ (التحفة ١٤)

2055. 'Aqqār bin Al-Mughīrah bin Shu'bah narrated from his father who said that the Messenger of Allāh ﷺ said: "Whoever seeks treatment by cauterization, or with *Ruqyah*, then he has absolved himself of *At-Tawakkul* (reliance upon Allāh)."[1] (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Ibn 'Abbās, and 'Imrān bin Ḥuṣain.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٠٥٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَقَّارِ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اكْتَوَى أَوِ اسْتَرْقَى فَقَدْ بَرِىءَ مِنَ التَّوَكُّلِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وابْنِ عَبَّاسٍ وعِمْرَانَ بْنِ حُصَيْنٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الطب، باب الكي، ح:٣٤٨٩ من حديث مجاهد به * وفي الباب عن ابن مسعود [أحمد:١/ ٣٩٠، ٤٠٦، ٤٢٣، ٤٢٦ وأبو داود، ح:٣٨٦٦ وابن ماجه، ح:٣٤٨٩] وابن عباس [يأتي:٢٤٤٦] وعمران بن حصين [مسلم، ح:٢١٨].

Comments:

Ruqyah i.e., recitation of the Qur'ānic Verses or Allāh's most beautiful Names and attributes, authenticated by the Prophet ﷺ, over a patient suffering from some disease, or the evil effects of sorcery etc. is mentioned here, with one who does it and relies on it not on Allāh. Also, words whose meaning is either obscure or goes against the Islamic principle of Monotheism must be avoided at all costs.

Chapter 15. What Has Been Related About Permitting That

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي ذٰلِكَ (التحفة ١٥)

2056. Anas narrated that the Messenger of Allāh ﷺ permitted *Ruqyah* for the scorpion sting, the (evil)

٢٠٥٦ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ

[1] Performing the lawful *Ruqyah* is good, the narration does not address those who do it, nor have it done to them, rather it addresses those who seek to have themselves treated with it. See *Taysīr Al-'Azīz fī Sharh Kitāb At-Tawhīd, Fath Al-Majīd, Al-Qawl Al-Mufīd,* and *Majmū' Al-Fatāwa.*

eye, and *An-Namlah*.[1] (*Ṣaḥīḥ*)

(Another chain) from Anas bin Mālik who narrated that the Messenger of Allāh ﷺ permitted *Ruqyah* for the scorpion sting, and *An-Namlah*.

[Abū 'Eīsā said:] this *Ḥadīth* is *Ḥasan Gharīb*.

[Abū 'Eīsā said:] To me, this *Ḥadīth* is more correct than the narration of Mu'āwiyah bin Hishām from Sufyān (no. 2056).

[Abū 'Eīsā said:] There are narrations on this topic from Buraidah, 'Imrān bin Ḥuṣain, Jābir, 'Āishah, Ṭalq bin 'Alī, 'Amr bin Ḥazm, and Abū Khizāmah from his father.

سُفْيَانَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِاللهِ بْنِ الحَارِثِ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالعَيْنِ والنَّمْلَةِ.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ أَنَسِ بْنِ مالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ والنَّمْلَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

[قَالَ أَبُو عِيسَى:] وهٰذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ بُرَيْدَةَ وَعِمْرَانَ بْنِ حُصَيْنٍ وجَابِرٍ وعَائِشَةَ وَطَلْقِ بْنِ عَلِيٍّ وعَمْرِو بْنِ حَزْمٍ وَأَبِي خِزَامَةَ، عَنْ أَبِيهِ.

تخريج: [**صحيح**] وأخرجه مسلم، السلام، باب استحباب الرقية من العين والنملة والحمة والنظرة، ح:٢١٩٦ من حديث يحيى بن آدم به * وفي الباب عن بريدة [مسلم، ح:٢٢٠] وعمران ابن حصين [يأتي:٢٠٥٧] وجابر [مسلم، ح:٢١٩٩] وعائشة [البخاري، ح:٥٧٤١ ومسلم، ح:٢١٩٣ وابن ماجه، ح:٣٥١٧ وغيرهم] وطلق بن علي [أحمد:٤/٢٣] وعمرو بن حزم [ابن ماجه، ح:٣٥١٩] وأبي خزامة عن أبيه [يأتي:٢٠٦٥، ٢١٤٨].

Comments:

The last two chapters of the Qur'ān, *Sūrat Al-Fatiḥah*, and Verse (2:255) known as the 'Verse of the Footstool' (*Āyat Al-Kursī*) are treatments for all ailments.

2057. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "No *Ruqyah* except for the (evil) eye and the scorpion sting." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] Shu'bah reported this *Ḥadīth* from Ḥuṣain, from Ash-

٢٠٥٧ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ».

[1] It is mentioned in *An-Nihāyah* and *Lisān Al-'Arab* as a type of wound, or ulcer that occurs on one's side. See *Tuḥfat Al-Aḥwadhī*.

Sha'bī, from Buraidah [from the Prophet ﷺ, similarly].

[قَالَ أَبُو عِيسَى:] وَرَوَى شُعْبَةُ هٰذَا الحَدِيثَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ بُرَيْدَةَ [عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ].

تخريج: [**صحيح**] وأخرجه أبو داود، الطب، باب: في تعليق التمائم، ح:٣٨٨٤ من حديث حصين به * حديث حصين: أخرجه ابن ماجه، ح:٣٥١٣ ورواه مسلم، ح:٢٢٠/ ٣٧٤ موقوفًا، حديث عمران بن حصين، رواه البخاري، ح:٥٧٠٥ موقوفًا.

Comments:

What we get from this *Ḥadīth*, and in light of others that explain it, is that the two things for which *Ruqyah* is most effective and useful are: the evil eye and the poisonous sting of insects and reptiles, although *Ruqyah* is also used for various other forms of evil troubling the affected people.

Chapter 16. What Has Been Related About Performing *Ruqyah* With *Al-Mu'awwidhatain*

(المعجم ١٦) - بَابُ مَا جَاءَ فِي الرُّقْيَةِ بِالْمُعَوِّذَتَيْنِ (التحفة ١٦)

2058. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ would seek refuge from the jinn and the (evil) eye of humans, until *Al-Mu'awwidhatān* were revealed. So when they were revealed he used them and left other than them." (*Ḍa'īf*)

[Abū 'Eīsā said:] There is something on this topic from Anas. This *Ḥadīth* is *Ḥasan Gharīb*.

٢٠٥٨ - حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الكُوفِيُّ: حَدَّثَنَا القَاسِمُ بْنُ مَالِكٍ المُزَنِيُّ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الإِنْسَانِ حَتَّى نَزَلَتِ المُعَوِّذَتَانِ، فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَنَسٍ. وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [**إسناده ضعيف**] وأخرجه النسائي:٨/ ٢٧١، ح:٥٤٩٦(الاستعاذة، باب الاستعاذة من عين الجان) وابن ماجه، ح:٣٥١١ من حديث الجريري به والجريري اختلط ولم أجد راويًا عنه في هذا الحديث قبل اختلاطه * وفي الباب عن أنس [لم أجده].

Comments:

The last two chapters of the Qur'ān mentioned in the *Hadith* contain petitions to Allāh for protection from the effect of all kinds of evil.

Chapter 17. What Has Been Related About *Ruqyah* For The (Evil) Eye

(المعجم ١٧) - بَابُ مَا جَاءَ فِي الرُّقْيَةِ مِنَ الْعَيْنِ (التحفة ١٧)

2059. Asmā' bint 'Umaish said: "I

٢٠٥٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا

said: 'O Messenger of Allāh ﷺ! Some of Ja'far's children have suffered from an accelerated case of the inflammation of the eye, so should I have them treated with *Ruqyah*?' He said: 'Yes, for indeed if there was anything that could overcome the Decree, then the evil eye would overcome it.'" (*Ṣaḥīḥ*)

سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ - وَهُوَ [أَبُو حَاتِمٍ] بْنُ عَامِرٍ -، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ وَلَدَ جَعْفَرٍ تُسْرِعُ إِلَيْهِمُ الْعَيْنُ أَفَأَسْتَرْقِي لَهُمْ؟ فَقَالَ: «نَعَمْ، فَإِنَّهُ لَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ».

[Abū 'Eīsā said:] There are narrations on this topic from 'Imrān bin Ḥuṣain and Buraidah. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This has been reported from Ayyūb, from 'Amr bin Dīnār, from 'Urwah bin 'Āmir, from 'Ubaid bin Rifā'ah, from Asmā' bint 'Umais from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ وَبُرَيْدَةَ. وَهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ هٰذَا عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عُرْوَةَ بْنِ عَامِرٍ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ عَنِ النَّبِيِّ ﷺ.

This was narrated to us by Al-Ḥasan bin 'Alī Al-Khallāl (who said:) " 'Abdur-Razzāq narrated to us from Ma'mar, from Ayyūb" with this chain.

حَدَّثَنَا بِذٰلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ بِهٰذَا.

تخريج: [صحيح] وأخرجه ابن ماجه، الطب، باب من استرقى من العين، ح:٣٥١٠ من حديث سفيان به وتابعه أيوب كما قال المؤلف رحمه الله وللحديث طرق أخرى عند مسلم، ح:٢١٨٨ وغيره * وفي الباب عن عمران بن حصين [تقدم:٢٠٥٧] وبريدة [مسلم، ح:٢٢٠] * حديث عبدالرزاق: أخرجه النسائي في الكبرى كما في تحفة الأشراف، ح:١٥٧٥٨ وتصحف في المطبوع: ٧٥٣٧.

Comments:

The evil eye is a dangerous and potentially fatal phenomenon. It is in recognition of this fact that the Messenger of Allāh ﷺ has recommended various methods of fighting it. (For detailed discussion please see Ibn Al-Qayyim's *Tibb Nabawi* (Urdu) Translation by 'Azizur-Raḥmān A'ẓamī, pp. 310-334)

Chapter 18. How To Seek Refuge For Boys

(المعجم ١٨) - **بَابٌ: [كَيْفَ يُعَوَّذُ الصِّبْيَانُ]** (التحفة ١٨)

2060. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ used to seek refuge for Al-Ḥasan and Al-

٢٠٦٠ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَيَعْلَى عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ،

Ḥusain saying: "*U'īdhukumā bikalimātillāhit-tāmmati, min kulli shaiṭānin wa hāmmatin, wa minkulli 'aīnin lāmmah* (I seek refuge for the two of you in the Perfect Words of Allāh, from every devil and every poisonous pest, and from every evil harmful eye)." And he would say: "It is with this that Ibrāhīm would seek refuge for Isḥāq and Ismā'īl [peace be upon them]." (*Ṣaḥīḥ*)

(Another chain) with its similar meanings.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ يَقُولُ: «أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ». وَيَقُولُ: «هٰكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ [عَلَيْهِمُ السَّلَامُ]».

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، أحاديث الأنبياء، باب:(١٠)، ح:٣٣٧١ من حديث منصور به.

Comments:

At-Tāmmah: is anything perfect, free from all failings and defects.

Hāmmah (pl. *Hawām*) means extremely poisonous and noxious insects etc.

Lammah is anything harmful or painful.

Chapter 19. What Has Been Related About: The (Evil) Eye Is Real, And Washing Due To It

(المعجم ١٩) - بَابُ مَا جَاءَ أَنَّ الْعَيْنَ حَقٌّ وَالْغُسْلُ لَهَا (التحفة ١٩)

2061. Ḥayyah bin Ḥābis At-Tamīmī narrated: "My father narrated that he heard the Messenger of Allāh ﷺ saying: 'There is nothing to *Al-Hām*,[1] and the eye is real." (*Ḥasan*)

٢٠٦١ - **حَدَّثَنَا** أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: أَخْبَرَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ: حَدَّثَنِي حَيَّةُ بْنُ حَابِسٍ التَّمِيمِيُّ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا شَيْءَ فِي الْهَامِ وَالْعَيْنُ حَقٌّ».

[1] It also comes in the *Aḥādīth* as *Hammah*, and there are a number of explanations about what kind of superstition it was, these included a worm that comes out of the head of a murdered person until he is avenged; an owl that they thought was an omen if it stayed near the house; and a bird that came from the bones of the dead. See *Fatḥ Al-Bāri* and *Tuḥfat Al-Aḥwadhī*.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٤/ ٣١، ح: ٣٥٦٢ من حديث يحيى بن كثير، وأحمد: ٤/ ٦٧ من حديث علي بن المبارك به وله شاهد ضعيف عند الطبراني: ٨/ ١٩٢، ح: ٨٦٨٦ ومجمع الزوائد: ٥/ ١٠٦ * حية بن حابس وثقه ابن حبان وأخرج حديثه ابن خزيمة وروى عنه يحيى بن أبي كثير وهو لا يروي إلا عن ثقة عنده، وذكره بعضهم في الصحابة والصواب أنه تابعي ـــ حسن الحديث على الأقل.

Comments

By decrying *Al-Hām* the Prophet ﷺ means to disparage superstitions prevalent in the pre-Islamic Arab society which said that if an owl was seen sitting on a house it foreboded the death of someone in the family, or that the spirit of the murdered man would hover over the house in the form of a skull crying "Give me the drink, give me the drink" (meaning thereby the murderer's blood) until the victim's death was avenged.

2062. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "If there was anything that could overcome the Decree then the (evil) eye would overcome it, and when you are requested to wash (due to it) then wash."[1] (***Sahīh***)

[Abū 'Eīsā said:] There is something on this topic from 'Abdullāh bin 'Amr.

This *Hadīth* is [*Hasan*] *Sahīh* [*Gharīb*]. And the narration of Hayyah bin Hābis is a *Gharīb Hadīth*. Shaibān reported it from Yahya bin Abī Kathīr from Hayyah bin Hābis, from his father, from Abū Hurairah, from the Prophet ﷺ. 'Alī bin Al-Mubārak and Harb bin Shaddād did not mention "From Abū Hurairah" in it.

٢٠٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ الْبَغْدَادِيُّ: أَخْبَرَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ: أَخْبَرَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَو كَانَ شَيْءٌ سَابَقَ الْقَدَرِ لَسَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا».

[**قَالَ أَبُو عِيسَى:**] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

وهٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ [غَرِيبٌ] وحَدِيثُ حَيَّةَ بْنِ حَابِسٍ حَدِيثٌ غَرِيبٌ ورَوَى شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ حَيَّةَ بْنِ حَابِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وعَلِيُّ بْنُ الْمُبَارَكِ وحَرْبُ بْنُ شَدَّادٍ لَا يَذْكُرَانِ فِيهِ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: وأخرجه مسلم، السلام، باب الطب والمرض والرقي، ح: ٢١٨٨ من حديث وهيب به * وفي الباب عن عبدالله بن عمرو [أحمد: ٢/ ٢٢٢].

[1] See no. 3509 of *Ibn Mājah*. The meaning is that the one suspected of casting the evil eye is requested to wash his body with water, and that used water that has come off of his body is caught in a container, then poured over the affected person from behind him.

Chapter 20. What Has Been Related About Taking Payment For *Ta'wīdh* (Incantation)

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي أَخْذِ الْأَجْرِ عَلَى التَّعْوِيذِ (التحفة ٢٠)

2063. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ dispatched us on a military expedition. We camped with some people and asked them to entertain us but they did not entertain us. Their leader was stung so they came to us saying: 'Is there anyone among you who can treat a scorpion sting with *Ruqyah*?' I said: 'Yes I can. But I will not do any *Ruqyah* until you give us some sheep.' They said: 'Then we shall give you thirty sheep.' We accepted that, and I recited *Al-Ḥamda* [*Lillāh*] seven times. He became better and we took the sheep." He said: "We became concerned about that being permissible and said: 'Do not be hasty until we reach the Messenger of Allāh ﷺ.'" He said: 'When we arrived with him I mentioned what I did to him. He ﷺ said: 'How did you know that it was a *Ruqyah*? Take the sheep, and assign me a share among you.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū Naḍrah's name is Al-Mundhir bin Mālik bin Quṭ'ah. Ash-Shāfi'ī permitted the teacher to take compensation for teaching the Qur'ān, and he saw no harm that he could make that a condition for doing so. He used this *Ḥadīth* as proof. [And Ja'far bin Iyās is Ja'far bin Abī Waḥshiyyah, and he is Abū Bishr].

٢٠٦٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ فَنَزَلْنَا بِقَوْمٍ فَسَأَلْنَاهُمُ الْقِرَى فَلَمْ يَقْرُونَا، فَلُدِغَ سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا: هَلْ فِيكُمْ مَنْ يَرْقِي مِنَ الْعَقْرَبِ؟ قُلْتُ: نَعَم أَنَا، وَلَكِنْ لَا أَرْقِيهِ حَتَّى تُعْطُونَا غَنَمًا، قَالُوا: فَإِنَّا نُعْطِيكُمْ ثَلَاثِينَ شَاةً فَقَبِلْنَا، فَقَرَأْتُ عَلَيْهِ الْحَمْدَ [لله] سَبْعَ مَرَّاتٍ فَبَرَأَ وَقَبَضْنَا الْغَنَمَ. قَالَ: فَعَرَضَ فِي أَنْفُسِنَا مِنْهَا شَيْءٌ، فَقُلْنَا: لَا تَعْجَلُوا حَتَّى تَأْتُوا رَسُولَ اللهِ ﷺ، قَالَ: فَلَمَّا قَدِمْنَا عَلَيْهِ ذَكَرْتُ لَهُ الَّذِي صَنَعْتُ، قَالَ: «وَمَا عَلِمْتَ أَنَّهَا رُقْيَةٌ؟ اقْبِضُوا الْغَنَمَ وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وأَبُو نَضْرَةَ اسْمُهُ الْمُنْذِرُ بْنُ مَالِكِ بْنِ قُطَعَةَ. ورَخَّصَ الشَّافِعِيُّ لِلمُعَلِّمِ أَنْ يَأْخُذَ عَلَى تَعْلِيمِ الْقُرْآنِ أَجْرًا، ويُرَى لَهُ أَنْ يَشْتَرِطَ عَلَى ذَلِكَ، وَاحْتَجَّ بِهٰذَا الْحَدِيثِ [وجَعْفَرُ بْنُ إِيَاسٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحشِيَّةَ وهُو أَبُو بِشْرٍ]. ورَوَى شُعْبَةُ وَأَبُو عَوَانَةَ [وهِشَامٌ] وَغَيْرُ وَاحِدٍ [عَنْ أَبِي بِشْرٍ]، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ هٰذَا الْحَدِيثَ

Sh'ubah, Abū 'Awānah, [Hishām], and others reported this *Hadīth* [from Abū Bishr], from Abū Al-Mutawakkil, from Abū Sa'eed [from the Prophet ﷺ].

[عَنِ النَّبِيِّ ﷺ].

تخريج: [**صحيح**] وأخرجه ابن ماجه، التجارات، باب أجر الراقي، ح:٢١٥٦ من حديث أبي معاوية الضرير به وأصله متفق عليه، البخاري، ح:٢٢٧٦ ومسلم، ح:٢٢٠١ من حديث أبي سعيد الخدري رضي الله عنه، انظر الحديث الآتي.

Comments:

Al-Fātihah, the opening chapter of the Qur'ān, has been described by the Prophet ﷺ as the 'Chapter of Healing'. Allāh also described the Qur'ān as a Healing. *Al-Fātihah*, moreover, has rightly been described as the Essence of the Qur'ān.

2064. Abū Sa'eed Al-Khudrī narrated: "Some of the Companions of the Messenger of Allāh ﷺ came across a tribe of Bedouins that did not entertain them, nor behave hospitably with them. Their leader became ill, and they came to us saying: 'Do you have any medicine?' We said: 'Yes. But you did not entertain us nor have us as guests so we will not do anything until you give us something.' Then they gave some sheep for that." He said: "So a man from us began reciting the Opening of the Book (*Sūrat Al-Fātihah*) and he was cured. So when we came to the Messenger of Allāh ﷺ we mentioned that to him, He said: 'How did you know that it was a *Ruqyah*?' And he did not mention any prohibition against it, and he said: 'Eat, and assign me a share among you from them (the sheep).'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*. And this is more correct than the (previous) narration of Al-

٢٠٦٤ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بِشْرٍ قَالَ: سَمِعْتُ أَبَا الْمُتَوَكِّلِ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرُّوا بِحَيٍّ مِنَ الْعَرَبِ فَلَمْ يَقْرُوهُمْ وَلَمْ يُضَيِّفُوهُمْ، فَاشْتَكَى سَيِّدُهُمْ فَأَتَوْنَا فَقَالُوا: هَلْ عِنْدَكُمْ دَوَاءٌ؟ قُلْنَا: نَعَمْ وَلٰكِنَّكُمْ لَمْ تَقْرُونَا ولَمْ تُضَيِّفُونَا فَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعْلًا، فَجَعَلُوا عَلَى ذٰلِكَ قَطِيعًا مِنْ غَنَمٍ، قَالَ: فَجَعَلَ رَجُلٌ مِنَّا يَقْرَأُ عَلَيْهِ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَلَمَّا أَتَيْنَا النَّبِيَّ ﷺ ذَكَرْنَا ذٰلِكَ لَهُ، قَالَ: «وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ؟» وَلَمْ يَذْكُرْ نَهْيًا مِنْهُ، وقَالَ: «كُلُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. وهٰذَا أَصَحُّ مِنْ حَدِيثِ الأَعْمَشِ عَنْ جَعْفَرِ ابْنِ إِيَاسٍ. وهٰكَذَا رَوَى غَيْرُ وَاحِدٍ هٰذَا الْحَدِيثَ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ،

A'mash from Ja'far bin Iyās. Similarly, more than one narrator reported this *Hadīth* from Abū Bishr Ja'far bin Abī Wahshiyyah, from Abū Al-Mutawakkil, from Abū Sa'eed. And Ja'far bin Iyās is Ja'far bin Abī Wahshiyyah.

عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ. وَجَعْفَرُ بْنُ إِيَاسٍ هُوَ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب الرقي بفاتحة الكتاب، ح:٥٧٣٦ ومسلم، ح:٢٢٠١/ ٦٥ب من حديث شعبة به.

Comments:

The Messenger of Allāh ﷺ desired to be given a share out of the gift in order to make the Companions feel easy and not have any pricks of conscience in the matter. For a discussion on the permissibility, or otherwise of accepting the wages for the teacing of the Qur'an see *Al-Mughnī*, v.8, pp.136-140.

Chapter 21. What Has Been Related About *Ruqyah* And Medication

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الرُّقَى وَالْأَدْوِيَةِ (التحفة ٢١)

2065. Abū Khizāmah narrated from his father who said: "I asked the Messenger of Allāh ﷺ: 'O Messenger of Allāh! Do you think that the *Ruqyah* we use, the treatments we use, and what we seek to protect ourselves with contradict anything from Allāh's Decree?' He said: 'They are from Allāh's Decree.'"[1] ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*].

(Another chain) with similar, and this is a *Hasan Sahīh Hadīth*. Both narrations have been reported from Ibn 'Uyainah, some said: "from Abū Khizāmah from his father" [and some said: "From Ibn Abī Khizāmah, from his father" and

٢٠٦٥ - **حَدَّثَنَا** ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً نَتَّقِيهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللهِ شَيْئًا؟ قَالَ: «هِيَ مِنْ قَدَرِ اللهِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وقَدْ رُوِيَ عَنِ ابْنِ عُيَيْنَةَ كِلْتَا الرِّوَايَتَيْنِ، فَقَالَ

[1] This appears again in number 2148.

some said: "from Abū Khizāmah]. Others besides Ibn 'Uyainah reported this *Hadīth* from Az-Zuhrī, from Abū Khizāmah [from his father] and this is more correct. We do not know Abū Khizāmah to have reported anything [from his father] other than this *Hadīth*.

بَعْضُهُمْ عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ [وقَالَ بَعْضُهُمْ عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ [وقَالَ بَعْضُهُمْ عَنْ أَبِي خِزَامَةَ] وقَدْ رَوَى غَيْرُ ابْنِ عُيَيْنَةَ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ [عَنْ أَبِيهِ] وَهٰذَا أَصَحُّ، ولَا نَعْرِفُ لأَبِي خِزَامَةَ [عَنْ أَبِيهِ] غَيْرَ هٰذَا الْحَدِيثِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الطب، باب ما أنزل الله داءً إلا أنزل له شفاءً، ح:٣٤٣٧ من حديث سفيان بن عيينة به وسيأتي:٢١٤٨ وللحديث طرق أخرى عند الحاكم: ١/ ٣٢ وغيره ابن أبي خزامة مجهول الحال وثقه الترمذي وحده.

Comments:

Every action happens as foreseen in the Divine Decree. How, then, can measures like *Ruqyah* or others relating to treatment and prevention of diseases remain outside its domain? They are also part of the Divine Destiny. Thus, if it is the will of Allāh that they be beneficial to us, they shall be, otherwise not.

Chapter 22. What Has Been Related About Truffles And *Al-'Ajwah*[1]

(المعجم ٢٢) - **بَابُ مَا جَاءَ فِي الْكَمْأَةِ وَالْعَجْوَةِ** (التحفة ٢٢)

2066. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "*Al-'Ajwah* is from Paradise and it contains a cure for poison. Truffles are a form of manna,[2] and its liquid is a cure for the eye." (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Sa'eed bin Zaid, Abū Sa'eed, and Jābir.

This *Hadīth* is *Hasan Gharīb* from this route, [and it is the *Hadīth* of Muhammad bin 'Amr]; we do not know of it as a *Hadīth* of Muhammad bin 'Amr except through the narration of Sa'eed bin 'Āmir.

٢٠٦٦ - حَدَّثَنَا أَبُو عُبَيْدَةَ [أَحْمَدُ بْنُ عَبْدِ اللهِ الهَمْدَانِيُّ - وهُوَ] ابْنُ أَبِي السَّفَرِ - وَمَحْمُودُ بْنُ غَيْلَانَ، قَالَا: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «العَجْوَةُ مِنَ الْجَنَّةِ، وفِيهَا شِفَاءٌ مِنَ السُّمِّ، والكَمْأَةُ مِنَ المَنِّ وَمَاؤُهَا شِفَاءٌ لِلعَيْنِ».

[**قَالَ أَبُو عِيسَى:**] وفِي الْبَابِ عَنْ سَعِيدِ ابْنِ زَيْدٍ وَأَبِي سَعِيدٍ وَجَابِرٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا

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[1] The name of a certain type of date, and it is also a word used to refer to dried, pressed dates.

[2] That is the Manna that descended unto Banī Isrā'īl. The scholars explain that truffles are like it, because they also come freely as the Manna came to Bani Isra'īl.

الْوَجْهِ [وهُوَ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو وَ]لَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو إِلَّا مِنْ حَدِيثِ سَعِيدِ بْنِ عامِرٍ.

تخريج: [**إسناده حسن**] وانظر، ح:٢٠٦٨ * وفي الباب عن سعيد بن زيد [يأتي:٢٠٦٧] وأبي سعيد [ابن ماجه، ح:٣٤٥٣] وجابر [ابن ماجه، ح:٣٤٥٣].

Comments:

'Ajwah is a date from Al-Madinah and is the best and the most beneficial of them all. It is extremely delicious and full of energy for the human body. Those looking for more details may consult *Ṭibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī.

2067. Sa'eed bin Zaid narrated that the Prophet ﷺ said: "Truffles are a form of manna and its liquid is a cure for the eye.' (*Sahīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٦٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ ابْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ؛ ح: وحَدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الكَمْأَةُ مِنَ المَنِّ وَمَاؤُهَا شِفَاءٌ لِلعَيْنِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، ومسلم، الأشربة، باب فضل الكمأة، ومداواة العين بها، ح:٢٠٤٩ عن محمد بن المثنى والبخاري، ح:٥٧٠٨ من حديث شعبة به.

2068. Abū Hurairah narrated that people among the Companions of the Prophet ﷺ would say: "Truffles are the earth's smallpox." So the Messenger of Allāh ﷺ said: "Truffles are a form of manna, and its liquid is a cure for the eye. *Al-'Ajwah* is from Paradise, and it contains a cure for poison." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا: الكَمْأَةُ جُدَرِيُّ الأَرْضِ، فَقَالَ رَسُولُ اللهِ ﷺ: «الكَمْأَةُ مِنَ المَنِّ، وَمَاؤُهَا شِفَاءٌ لِلعَيْنِ، والعَجْوَةُ مِنَ الْجَنَّةِ وَهِيَ شِفَاءٌ مِنَ السُّمِّ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه ابن ماجه، ح:٣٤٥٥ من حديث شهر بن حوشب به وهو حسن الحديث.

2069. Qatādah said: "It was narrated to me that Abū Hurairah said: 'I took three truffles, or five, or seven, and pressed them. Then I put their liquid in a bottle, and I liquid the eyes of a slave girl of mine with it and she was cured.'" (*Ḍa'īf*)

٢٠٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حُدِّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَخَذْتُ ثَلَاثَةَ أَكْمُؤٍ أَوْ خَمْسًا أَو سَبْعًا فَعَصَرْتُهُنَّ فَجَعَلْتُ مَاءَهُنَّ فِي قَارُورَةٍ فَكَحَلْتُ بِهِ جَارِيَةً لِي فَبَرَأَتْ.

تخريج: [إسناده ضعيف لانقطاعه].

2070. Qatādah said: "It was narrated to me that Abū Hurairah said: '*Ash-Shūnīz*[1] is a cure for every disease except *As-Sām*.' Qatādah said: "One takes twenty-one seeds daily, and puts them in a cloth, then infuses (water) and sniffs two drops in his right nostril, and one drop in the left. The second (day) two drops are sniffed in the left, and one drop in the right. The third (day) two drops in the right and one drop in the left." (*Ṣaḥīḥ*)

٢٠٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حُدِّثْتُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: الشُّونِيزُ دَوَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ. قَالَ قَتَادَةُ: يَأْخُذُ كُلَّ يَوْمٍ إِحْدَى وَعِشْرِينَ حَبَّةً فَيَجْعَلُهُنَّ فِي خِرْقَةٍ فَيَنْقَعُهُ فَيَسْتَعِطُ بِهِ كُلَّ يَوْمٍ فِي مَنْخَرِهِ الْأَيْمَنِ قَطْرَتَيْنِ وَالْأَيْسَرِ قَطْرَةً، وَالثَّانِي فِي الْأَيْسَرِ قَطْرَتَيْنِ وَفِي الْأَيْمَنِ قَطْرَةً، وَالثَّالِثُ فِي الْأَيْمَنِ قَطْرَتَيْنِ وَفِي الْأَيْسَرِ قَطْرَةً.

تخريج: [صحيح] * قول قتادة صحيح عنه ولباقي الحديث شواهد صحيحة.

Comments:

The method specified by Qatādah for medication with *Ash-Shūnīz* (black seed) is also supported by a *Marfū' Hadīth* as mentioned by Imām At-Tirmidhi under the Chapter on Black Seed. (See *Tuḥfat Al-Ahwadhī*, v.3, p.159).

Chapter 23. What Has Been Related About The Wage of The Fortune-Teller

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي أَجْرِ الْكَاهِنِ (التحفة ٢٣)

2071. Abū Mas'ūd Al-Anṣārī narrated: "The Messenger of Allāh ﷺ prohibited the price of a dog,

٢٠٧١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ،

[1] See no. 2041.

the earnings of a fornicator (from fornication), and the payment made to the fortune-teller."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ الكَلْبِ، ومَهْرِ البَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب الكهانة، ح: ٥٧٦١ ومسلم، ح: ١٥٦٧ من حديث ابن شهاب الزهري به.

Chapter 24. What Has Been Related About *At-Ta'līq*[2] Being Disliked

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّعْلِيقِ (التحفة ٢٤)

2072. 'Eīsā – Ibn 'Abdur-Raḥmān bin Abī Lailā said: "I entered upon 'Abdullāh bin 'Ukaim Abū Ma'bad Al-Juhanī to visit him, while he had *Ḥumrah*.[3] I said: 'Why don't you hang something?' He said: 'Death is better than that. The Prophet ﷺ said: "Whoever hangs something, he is entrusted to it."[4] (*Ḍa'īf*)

[Abū 'Eīsā said:] We only know of the *Ḥadīth* of 'Abdullāh bin 'Ukaim through the narration of [Muḥammad bin 'Abdur-Raḥmān] Ibn Abī Lailā. [And 'Abdullāh bin 'Ukaim did not hear from the Prophet ﷺ. He lived during the time of the Prophet ﷺ, saying: "The Messenger of Allāh ﷺ wrote to us."]

(Another chain) with similar in

٢٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَدُّويَه: حَدَّثَنَا عُبَيْدُ اللهِ [بْنُ مُوسَى] عَنْ [مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ] بْنِ أَبِي لَيْلَى، عَنْ عِيسَى - وهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى - قَالَ: دَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عُكَيْمٍ أَبِي مَعْبَدٍ الْجُهَنِيِّ أَعُودُهُ وبِهِ حُمْرَةٌ، فَقُلْتُ: أَلَا تُعَلِّقُ شَيْئًا؟ قَالَ: المَوْتُ أَقْرَبُ مِنْ ذٰلِكَ، قَالَ النَّبِيُّ ﷺ: «مَنْ تَعَلَّقَ شَيْئًا وُكِلَ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] وحَدِيثُ عَبْدِ اللهِ بْنِ عُكَيْمٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ [مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ] بْنِ أَبِي لَيْلَى [وعَبْدُ اللهِ بْنُ عُكَيْمٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَكَانَ فِي زَمَنِ النَّبِيِّ ﷺ يَقُولُ: كَتَبَ إِلَيْنَا رَسُولُ اللهِ ﷺ].

[1] This appeared previously under no. 1133.

[2] To hang something, meaning a charm or talisman around the neck or otherwise.

[3] In *Al-Qāmūs* it is described as a swelling that results from a form of plague. Modern dictionaries call it *erysipelas*.

[4] While there are defects in the chain with this wording, there are similar authentic narrations indicating the *Shirk* of hanging talismans. See *Ghayāt Al-Marām* no. 297, and the extensive annotation of *Musnad Aḥmad* (4:310) (4:154) by Al-Arna'ūṭ, and *Aṣ-Ṣaḥīḥah* no.492.

meaning.

[Abū 'Eīsā said:] There is something on this topic from 'Uqbah bin 'Āmir.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي لَيْلَى نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُقْبَةَ ابْنِ عَامِرٍ.

تخريج: [**إسناده ضعيف**] وأخرجه الحاكم: ٤/ ٢١٦ من حديث عبيد الله بن موسى، وأحمد: ٤/ ٣١٠ من حديث محمد بن عبد الرحمن بن أبي ليلى به وهو ضعيف وللحديث شاهد ضعيف عند النسائي: ٧/ ١١٢، ح: ٤٠٨٤ * وفي الباب عن عقبة بن عامر [أحمد: ٤/ ١٥٤].

Chapter 25. What Has Been Related About Cooling Fever With Water

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي تَبْرِيدِ الْحُمَّى بِالْمَاءِ (التحفة ٢٥)

2073. Rāfi' bin Khādīj narrated that the Prophet ﷺ said: "Fever is from the agitation of the Fire, so cool it with water." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Asmā' bint Abī Bakr, Ibn 'Umar, Ibn 'Abbās, the wife of Az-Zubair and 'Āishah.

٢٠٧٣ - **حَدَّثَنَا** هَنَّادٌ: أَخْبَرَنَا أَبُو الأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى فَوْرٌ مِنَ النَّارِ فَابْرُدُوهَا بِالْمَاءِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، وَابْنِ عُمَرَ، وابْنِ عَبَّاسٍ، وَامْرَأَةِ الزُّبَيْرِ وَعَائِشَةَ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب: لكل داء دواء، واستحباب التداوي، ح: ٢٢١٢ عن هناد والبخاري، ح: ٥٧٢٦ من حديث أبي الأحوص به * وفي الباب عن أسماء بنت أبي بكر [يأتي: ٢٠٧٤ب] وابن عمر [البخاري، ح: ٣٢٦٤ ومسلم، ح: ٢٢٠٩] وابن عباس [البخاري، ح: ٣٢٦١] وامرأة الزبير [الحاكم: ٤/ ٤٠٣] وعائشة [يأتي: ٢٠٧٤].

2074. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Fever is from the heat of Hell, so cool it with water." (*Ṣaḥīḥ*)

(Another chain) from Asmā' bint Abī Bakr, from the Prophet ﷺ with similar meaning.

[Abū 'Eīsā said:] There is more said in the *Ḥadīth* of Asmā' than

٢٠٧٤ - **حَدَّثَنَا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَابْرُدُوهَا بِالْمَاءِ».

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدَةُ عَنْ

this, and both *Ahādīth* are *Sahīh*.

هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وفِي حَدِيثِ أَسْمَاءَ كَلَامٌ أَكْثَرُ مِنْ هٰذَا، وَكِلَا الْحَدِيثَيْنِ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، السلام، باب: لكل داء دواء، واستحباب التداوي، ح: ٢٢١٠ من حديث عبدة والبخاري، ح: ٥٧٢٥ من حديث هشام بن عروة به * حديث أسماء: أخرجه البخاري، ح: ٥٧٢٤ [مسلم، ح: ٢٢١١/ ٨٢ من حديث عبدة بن سليمان] من حديث هشام به.

Comments:

As pointed out by *'Allāmah* Tamīmī, fever is the heat generated in the body when some poisonous germs finding their way into one of the premier parts of the body, or when the body develops some other kind of acute pain that disturbs the normal system of the body and adversely affects its mechanism. The heat has its source in the heat that emanates from Hell. (For more detailed information please see *Bayyināt* (Urdu translated version of *Mishkāt*), pp. 102 - 205).

Chapter 26. Invocation For Fever And All Pains

(المعجم ٢٦) - بَابُ [دُعَاءِ الْحُمَّى وَالْأَوْجَاعِ كُلِّهَا] (التحفة ٢٦)

2075. Ibn 'Abbās narrated: "For fever, and all pains, the Prophet ﷺ would teach them to say: *Bismillāhil-Kabīr; a'ūdhu billāhil-'Azīmi min sharri kulli 'irqin na'-'ārin, wa min sharri harrin-nār.* ('In the Name of Allāh the Great, I seek refuge with Allāh the Magnificent from the evil of every gushing vein, and from the evil of the heat of the Fire.)" ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Ibrāhīm bin Ismā'īl bin Abī Habībah. Ibrāhīm was graded weak in *Hadīth*. It has been reported as (*Ya'-'ār*) "screaming vein."

٢٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ ابْنِ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمَّى وَمِنَ الأَوْجَاعِ كُلِّهَا أَنْ يَقُولَ: «بِسْمِ اللهِ الكَبِيرِ، أَعُوذُ بِاللهِ العَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ. وإِبْرَاهِيمُ يُضَعَّفُ فِي الْحَدِيثِ، وَيُرْوَى: عِرْقٌ يَعَّارٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الطب، باب ما يعوذ به من الحمى، ح:٣٥٢٦ عن محمد بن بشار به * إبراهيم ضعيف راجع تسهيل الحاجة، ح:١٠٣٢ و"داود عن عكرمة: منكر".

Comments:

The Arabic word *Na'-'ār* means gushing forth (blood). Others have read it as *Ya'-'ār* which means clamorous or vociferous.

Chapter 27. What Has Been Related About *Al-Ghīlah*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْغِيلَةِ (التحفة ٢٧)

2076. 'Āishah narrated from Wahb's daughter – and she is Judāmah – who said: "I heard the Messenger of Allāh ﷺ saying: 'I wanted to prohibit *Al-Ghiyāl*, but the Persians and Romans did it, and they did not kill their children.'" (*Sahīh*)

[Abū 'Eīsā said:] There is something on this topic from Asmā' bint Yazīd.

This *Hadīth* is [*Hasan*] *Sahīh*. Mālik reported a similar narration from Abūl-Aswad, from 'Urwah, from 'Āishah, from Judāmah bint Wahb from the Prophet ﷺ.

Mālik said: "*Al-Ghiyāl* is when a man has intercourse with his wife while she is breast-feeding."

٢٠٧٦ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ بِنْتِ وَهْبٍ - وَهِيَ جُدَامَةُ - قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَرَدْتُ أَنْ أَنْهَى عَنِ الْغِيَالِ فَإِذَا فَارِسُ وَالرُّومُ يَفْعَلُونَ وَلَا يَقْتُلُونَ أَوْلَادَهُمْ».

[**قَالَ أَبُو عِيسَى**:] وفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ.

[و]هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وقَدْ رَوَاهُ مَالِكٌ عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ مَالِكٌ: وَالْغِيَالُ أَنْ يَطَأَ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرْضِعُ.

تخريج: وأخرجه مسلم، النكاح، باب جواز الغيلة وهي وطىء المرضع، وكراهة العزل، ح:١٤٤٢ من حديث يحيى بن إسحاق به * وفي الباب عن أسماء بنت يزيد [أبو داود، ح:٣٨٨١] * حديث مالك يأتي: بعده.

2077. 'Āishah narrated from Judāmah bint Wahb Al-Asadiyyah that she heard the Messenger of Allāh ﷺ saying: "I intended to prohibit *Al-Ghīlah* until I

٢٠٧٧ - **حَدَّثَنَا** عِيسَى بْنُ أَحْمَدَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ جُدَامَةَ بِنْتِ وَهْبٍ الأَسَدِيَّةِ:

remembered that the Persians and Romans do that, without any harm to their children." (*Ṣaḥīḥ*)

Mālik said: "*Al-Ghīlah* is when a man touches his wife (sexually) while she is breast-feeding."

(Another chain) with similar meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ حَتَّى ذُكِرْتُ أَنَّ فَارِسَ وَالرُّومَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ».

قَالَ مَالِكٌ: وَالْغِيلَةُ أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ وَهِيَ تُرْضِعُ.

قَالَ عِيسَى بْنُ أَحْمَدَ: وحَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الأَسْوَدِ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، النكاح، باب جواز الغيلة وهي وطىء المرضع وكراهة العزل، ح: ١٤٤٢/ ١٤٠ من حديث مالك به وهو في الموطأ: ٢/ ٦٠٧، ٦٠٨.

Comments:

Ghilah, and Ghil means the condition where a person has intercourse with his wife while she is breast-feeding. Ibn Sakīt, on the other hand, states that it means the act of breast-feeding done by a woman during pregnancy (See *Tuḥfat Al-Ahwadhī*, v.3, p.173). The fact of the matter is that if a husband has intercourse with his breast-feeding wife, she may become pregnant as a result, which can adversely affect the quality of her milk, and cause harm to the fetus. It is not, however, a matter prohibited in the Islamic *Sharī'ah*.

Chapter 28. What Has Been Related About Treatment For Pleurisy

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي دَوَاءِ ذَاتِ الْجَنْبِ (التحفة ٢٨)

2078. Qatādah narrated from Abū 'Abdullāh, that Zaid bin Arqam said: "The Prophet ﷺ would acclaim oil and *Wars* for (the treatment of) pleurisy." Qatādah said: "And it is put in the mouth on the side which he is suffering." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū 'Abdullāh's name is Maimūn, he is a Shaikh from Al-Baṣrah.

٢٠٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْعَتُ الزَّيْتَ وَالْوَرْسَ مِنْ ذَاتِ الْجَنْبِ. قَالَ قَتَادَةُ: وَيَلُدُّ مِنَ الْجَانِبِ الَّذِي يَشْتَكِيهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو عَبْدِ اللهِ اسْمُهُ مَيْمُونٌ هُوَ شَيْخٌ بَصْرِيٌّ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الطب، باب دواء ذات الجنب، ح: ٣٤٦٧ من

حديث أبي عبد الله ميمون به وهو ضعيف كما في التقريب وغيره.

2079. Maimūn Abū ʻAbdullāh said: "I heard Zaid bin Arqam say: 'The Messenger of Allāh ﷺ ordered us to use *Qusṭ Al-Baḥrī*[1] and oil to treat pleurisy.'" (*Daʻīf*)

[Abū ʻEīsā said:] This *Ḥadīth* is *Ḥasan* [*Gharīb*] *Ṣaḥīḥ*. We do not know of it except as a narration of Maimūn from Zaid bin Arqam. More than one of the people of knowledge have reported this *Ḥadīth* from Maimūn. And *Dhāt Al-Janb* (pleurisy) is *As-Sill* (tuberculosis).[2]

٢٠٧٩ - **حَدَّثَنَا** رَجَاءُ بْنُ مُحَمَّدٍ الْعُذْرِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدِ بْنِ أَبِي رَزِينٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنَا مَيْمُونٌ أَبُو عَبْدِ اللهِ قَالَ: سَمِعْتُ زَيْدَ بْنَ أَرْقَمَ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَتَدَاوَى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ] صَحِيحٌ، وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَيْمُونٍ عَنْ زَيْدِ بْنِ أَرْقَمَ. وَقَدْ رَوَى عَنْ مَيْمُونٍ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ هٰذَا الْحَدِيثَ.

وَذَاتُ الْجَنْبِ: يَعْنِي السِّلَّ.

تخريج: [**إسناده ضعيف**] انظر الحديث السابق.

Comments:

Qusṭ Al-Baḥrī (costus) is a kind of Indian incense. Pleurisy is of two kinds: (i) Real, which is the name given to a condition of swelling appearing in the inner wall of the ribs, and (ii) Unreal, a condition of pain (similar to the one that a person feels in Real Pleurisy) around the rib cage, caused by obnoxious and painful gases collected in the peritoneum.

Chapter 29. How To Ward Off Pain From Oneself

(المعجم ٢٩) - **بَابٌ: [كَيْفَ يُدْفَعُ الْوَجَعُ، عَنْ نَفْسِهِ]** (التحفة ٢٩)

2080. ʻUthmān bin Abī Al-ʻĀṣ narrated: "The Messenger of Allāh ﷺ came to me while I had a pain that almost ruined me. So, the Messenger of Allāh ﷺ said: 'Rub it with your right hand seven times and say: *Aʻūdhu bi ʻIzzatillāh wa*

٢٠٨٠ - **حَدَّثَنَا** إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ عَمْرِو بْنِ عَبْدِ اللهِ بْنِ كَعْبٍ السُّلَمِيِّ: أَنَّ نَافِعَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ أَخْبَرَهُ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ أَنَّهُ قَالَ:

[1] A type of Indian incense.

[2] Regarding this association, Al-Mubārapūrī said: "I have not seen anyone explain it like that other than At-Tirmidhī." (*Tuḥfat Al-Aḥwadhī*).

أَتَانِي رَسُولُ اللهِ ﷺ وَبِي وَجَعٌ قَدْ كَادَ يُهْلِكُنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «امْسَحْ بِيَمِينِكَ سَبْعَ مَرَّاتٍ وَقُلْ: أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ وَسُلْطَانِهِ، مِنْ شَرِّ مَا أَجِدُ». قَالَ: فَفَعَلْتُ فَأَذْهَبَ اللهُ مَا كَانَ بِي، فَلَمْ أَزَلْ آمُرُ بِهِ أَهْلِي وَغَيْرَهُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Qudratihi wa Sultānihi min sharri mā ajid." ("I seek refuge in Allāh's Might, Power, and Authority, from the evil of what I suffer.)" He said: "So I did it, and Allāh removed what I had, and I never ceased telling my family and others to do it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: **[صحيح]** وأخرجه أبو داود، الطب، باب: كيف الرقى، ح:٣٨٩١ من حديث مالك وابن ماجه، ح:٣٥٢٢ من حديث يزيد بن خصيفة، ومسلم، ح:٢٢٠٢ من حديث نافع بن جبير به والحديث في الموطأ: ٢/ ٩٤٢.

Comments:

Ṣaḥīḥ Muslim's version of the narration, however, asks the believers to first recite *Bismillāh* three times before reciting the words contained in this *Ḥadīth*, then add the expression *Uhādhiru* after *Ajidu*, meaning: "I fear, I apprehend."

Chapter 30. What Has Been Related About Senna

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي السَّنَا (التحفة ٣٠)

٢٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي عُتْبَةُ بْنُ عَبْدِ اللهِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ: أَنَّ رَسُولَ اللهِ ﷺ سَأَلَهَا بِمَا تَسْتَمْشِينَ؟ قَالَتْ: بِالشُّبْرُمِ، قَالَ: «حَارٌّ جَارٌّ» قَالَتْ: ثُمَّ اسْتَمْشَيْتُ بِالسَّنَا، فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ شَيْئًا كَانَ فِيهِ شِفَاءٌ مِنَ الْمَوْتِ لَكَانَ فِي السَّنَا».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. [يَعْنِي دَوَاءَ الْمَشِيِّ].

2081. Asmā' bint 'Umais narrated that the Messenger of Allāh ﷺ asked her what they used as a laxative. She said: "*Shubrum*" He said: "It is hot and too strong." She said: "Then I use senna as a laxitive." So the Prophet ﷺ said: "If there was anything that would have a cure for death in it, then it would have been senna." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. [Meaning the usage of a laxitive as a treament].

تخريج: **[إسناده ضعيف]** وصححه الحاكم: ٤/ ٤٠٤ ووافقه الذهبي(!) وفي سند الترمذي سقط وفي اتصال السند نظر كما حققته في تسهيل الحاجة، ح: ٣٤٦١ وللحديث شاهد ضعيف عند

الحاكم: ٤/ ٢٠٠، ٢٠١ وصححه ووافقه الذهبي وفيه ابن جريج عنعن وعلل أخرى.

Comments:

Senna (cassia) is a self-vegetating shrub growing in the Ḥijāz region of Western Arabia. Its leaves are granulated (surface roughened with grains) and the plant grows from a single root. It is a good laxative. (For details see *Ṭibb Nabawī Aur Jadīd Science* (Urdu) by Dr. Khālid Ghaznawī pp. 145 - 158; *Zād Al-Ma'ād* v.4, p.69 and Ibn Al-Qayyim's *Ṭibb Nabawī* (Urdu) Translation by 'Azizur-Raḥmān A'ẓamī, p. 155)

Chapter 31. What Has Been Related About (Treating) With Honey

(المعجم ٣١) - **بَابُ مَا جَاءَ فِي [التَّدَاوِي] بِالْعَسَلِ** (التحفة ٣١)

2082. Abū Sa'eed said: "A man came to the Prophet ﷺ and said: 'My brother is suffering from loose bowels.' He said: 'Let him drink honey.' So he drank it. Then he came and said: 'O Messenger of Allāh! He has drunk honey, but it has only made him more worse.' So the Messenger of Allāh ﷺ said: 'Let him drink honey."' He said: "So he drank it. Then he came and said: 'O Messenger of Allāh! I gave him some more to drink, but it has only made him more worse."' He said: "The Messenger of Allāh ﷺ said: 'Allāh has told the truth, and your brother's stomach has lied. Give him honey to drink'. So he gave him some more honey to drink, and he was cured."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٨٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنُهُ؟ فَقَالَ: «اسْقِهِ عَسَلًا»، فَسَقَاهُ ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللهِ! قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا؟ قَالَ رَسُولُ اللهِ ﷺ: «اسْقِهِ عَسَلًا» قَالَ: فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا؟ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقَ اللهُ وَكَذَبَ بَطْنُ أَخِيكَ. اسْقِهِ عَسَلًا»، فَسَقَاهُ عَسَلًا فَبَرَأَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب دواء المبطون، ح:٥٧١٦ ومسلم، ح:٢٢١٧ عن محمد بن بشار به.

Comments:

The Messenger of Allāh ﷺ advised the man to give honey to his brother. But the man gave an insufficient quantity of honey to the patient, which failed to cure the disease. So, time and again, the man came to the Messenger of Allāh

ﷺ with a negative report, but each time the Messenger of Allāh ﷺ advised him to give his brother more of the same. Ultimately, all the filth collected in his stomach was cleared and he was cured by the honey.

Chapter 32. What Is Said When Visiting The Ill

(المعجم ٣٢) - بَابُ [مَا يَقُولُ عِنْدَ عِيَادَةِ الْمَرِيضِ] (التحفة ٣٢)

2083. Ibn 'Abbās narrated that the Prophet ﷺ said: "There is no Muslim worshipper who visits one who is ill – other than at the time of death – and he says seven times: *As'alullāh Al-'Azeem Rabbal 'Arshil 'Azeem an yashfik* ('I ask Allāh the Magnificent, Lord of the Magnificent Throne to cure you') except that he will be cured." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. We do not know of it except from the narration of Al-Minhāl bin 'Amr.

٢٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ أَبِي خَالِدٍ قَالَ: سَمِعْتُ المِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللهَ العَظِيمَ رَبَّ الْعَرْشِ العَظِيمِ أَنْ يَشْفِيَكَ إِلَّا عُوفِيَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ المِنْهَالِ بْنِ عَمْرٍو.

تخريج: [صحيح] وأخرجه أبو داود، الجنائز، باب الدعاء للمريض عند العيادة، ح:٣١٠٦ من حديث شعبة به وصححه ابن حبان، ح:٧١٤ والحاكم:١/ ٣٤٢، ٣٤٣، ٤/ ٢١٣ والذهبي وغيرهم * يزيد تابعه عبدربه بن سعيد وغيره والمنهال وثقه الجمهور.

Comments:

Sickness is but from the command of Allāh. It is He alone that bestows health and recovery. Treatments of all kinds and hues shall only show their result by His permission and will. All prayers for health and recovery should, therefore, be directed to Him alone whose writ runs throughout the universe.

Chapter 33. How To Cool Fever With Water

(المعجم ٣٣) - بَابُ [كَيْفِيَّةِ تَبْرِيدِ الْحُمَّى بِالْمَاءِ] (التحفة ٣٣)

2084. Thawbān narrated that the Prophet ﷺ said: "When one of you suffers from fever – and indeed fever is a piece of the Fire – let him extinguish it with water. Let him stand in a flowing river facing the direction of its flow and say:

٢٠٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الأَشْقَرُ الرِّبَاطِيُّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا مَرْزُوقٌ أَبُو عَبْدِ اللهِ الشَّامِيُّ: حَدَّثَنَا سَعِيدٌ - رَجُلٌ مِنْ أَهْلِ الشَّامِ - أَخْبَرَنَا ثَوْبَانُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصَابَ أَحَدَكُمُ الْحُمَّى،

فَإِنَّ الْحُمَّى قِطْعَةٌ مِنَ النَّارِ، فَلْيُطْفِهَا عَنْهُ بِالْمَاءِ فَلْيَسْتَنْقِعْ فِي نَهْرٍ جَارٍ فَلْيَسْتَقْبِلْ جِرْيَتَهُ فَيَقُولُ: بِسْمِ اللهِ اللَّهُمَّ اشْفِ عَبْدَكَ وَصَدِّقْ رَسُولَكَ بَعْدَ صَلَاةِ الصُّبْحِ، وَقَبْلَ طُلُوعِ الشَّمْسِ، فَلْيَغْمِسْ فِيهِ ثَلَاثَ غَمَسَاتٍ ثَلَاثَةَ أَيَّامٍ، فَإِنْ لَمْ يَبْرَأْ فِي ثَلَاثٍ فَخَمْسٌ، فَإِنْ لَمْ يَبْرَأْ فِي خَمْسٍ فَسَبْعٌ، فَإِنْ لَمْ يَبْرَأْ فِي سَبْعٍ، فَتِسْعٌ، فَإِنَّهَا لَا تَكَادُ تُجَاوِزُ تِسْعًا بِإِذْنِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

Allāhummashfi 'abdaka wa saddik Rasūlak ('In the Name of Allāh. O Allāh! Cure Your slave and testify to Your Messenger.)' Doing so after *Ṣalāt Aṣ-Ṣubḥ* (*Fajr*) and before the rising of the sun. Let him submerse himself in it three times, for three days. If he is not cured in three, then five. If he is not cured in five, then seven. If he is not cured in seven, then nine. For indeed it will not remain after nine, with the permission of Allāh." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٥/ ٢٨١ عن روح بن عبادة به * سعيد بن زرعة الحمصي الشامي مستور كما في التقريب.

Comments:

Allāh will surely bless and crown with success the task done with absolute trust in Allāh. For details about fever see *Zād Al-Ma'ād* v.4,pp. 23-30.

Chapter 34. Treating With Ashes

(المعجم ٣٤) - بَابُ التَّدَاوِي بِالرَّمَادِ (التحفة ٣٤)

٢٠٨٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، قَالَ: سُئِلَ سَهْلُ بْنُ سَعْدٍ وَأَنَا أَسْمَعُ: بِأَيِّ شَيْءٍ دُووِيَ جُرْحُ رَسُولِ اللهِ ﷺ؟ فَقَالَ: مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي: كَانَ عَلِيٌّ يَأْتِي بِالْمَاءِ فِي تُرْسِهِ وفَاطِمَةُ تَغْسِلُ عَنْهُ الدَّمَ، وَأُحْرِقَ لَهُ حَصِيرٌ فَحُشِيَ بِهِ جُرْحُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2085. Abū Ḥazim said: "While I was listening, Sahl bin Sa'd was asked: 'What were the wounds of the Messenger of Allāh ﷺ treated with?' He said: 'None is alive who is more knowledgeable of it than I. 'Alī would come with water in his sheild, and Fāṭimah would use it to wash his blood off, and a mat was burnt for him and his wounds were filled with it (its ashes).'" ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الجهاد، باب غزوة أحد، ح: ١٧٩٠ عن محمد بن أبي عمر والبخاري، ح: ٢٤٣ من حديث سفيان بن عيينة به.

Comments:

In cases where the wound is not very deep, bleeding can be stopped through the use of the ashes of date-palm leaves or jute or some cotton cloth, since all these objects have the effect of drying out the wounds.

2086. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The parable of the ill when he is cured and becomes healthy is that of hail that falls from the heavens in its purity and its color." (*Ḍa'īf*)

٢٠٨٦ - **حَدَّثَنَا** عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوقَرِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا مَثَلُ المَرِيضِ إِذَا بَرَأَ وَصَحَّ كَالْبَرْدَةِ تَقَعُ مِنَ السَّماءِ فِي صَفَائِهَا وَلَوْنِهَا».

تخريج: [**ضعيف**] وأخرجه ابن عدي: ٧/ ٢٥٣٤ من حديث علي بن حجر به وسنده ضعيف جدًا، وأورده ابن الجوزي في الموضوعات: ٣/ ٢٠٠، ٢٠١، ونقل عن ابن حبان قال: "هذا حديث باطل، إنما هو قول الزهري لم يرفعه عن الزهري إلا الموقري" والموقري كما في التقريب وغيره وللحديث طرق أخرى ضعيفة جدًا.

Comments:

Sickness for a believer is like expiation from his sins of omission and commission. In sickness he is most likely to turn to Allāh with repentance and praying for the forgiveness of his sins.

Chapter 35. Comforting The Ill

(المعجم ٣٥) - **بَابُ [تَطْيِيبِ نَفْسِ الْمَرِيضِ]** (التحفة ٣٥)

2087. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "When one of you visits the ill, then reassure him regarding his lifespan. Indeed that will not repel anything, but it will comfort his soul." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

٢٠٨٧ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَفِّسُوا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطَيِّبُ نَفْسَهُ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الجنائز، باب ما جاء في عيادة المريض، ح: ١٤٣٨ من حديث عقبة بن خالد به * موسى بن محمد: منكر الحديث كما في التقريب وغيره.

Comments:

Visiting the sick and enquiring about their health is an excellent deed meriting reward from Allāh. Its main purpose is to offer comfort and solace to them. That is why the Prophet ﷺ has advised such visitors to speak to the patients in a way that would comfort them, alleviate their suffering and be a source of happiness to them.

2088. Abū Hurairah narrated that the Prophet ﷺ visited a man who was ill, so he said: "Cheer up, for indeed Allāh said: 'It is My Fire which I impose upon My sinning slave as his portion of the Fire." (***Hasan***)

٢٠٨٨ - حَدَّثَنَا هَنَّادٌ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ إِسْمٰعِيلَ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي صَالِحٍ الأَشْعَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا مِنْ وَعَكٍ كَانَ بِهِ، فَقَالَ: «أَبْشِرْ فَإِنَّ اللهَ يَقُولُ: هِيَ نَارِي أُسَلِّطُهَا عَلَى عَبْدِي الْمُذْنِبِ لِتَكُونَ حَظَّهُ مِنَ النَّارِ»

تخريج: [حسن] وأخرجه ابن ماجه، الطب، باب الحمى، ح:٣٤٧٠ من حديث أبي أسامة به وصححه البوصيري والحاكم:١/ ٣٤٥ والذهبي * عبدالرحمن هو ابن يزيد بن تميم كما في تفسير ابن جرير:١٦/ ٨٣، ٨٤ وابن السني، ح:٥٤٢ من رواية الشاميين عنه وقوله: عن ابن جابر خطأ كما حققته في تخريج النهاية في الفتن والملاحم وله شاهد حسن عند البخاري في التاريخ الكبير(٧/ ٦٣) وبه حسنته والحمد لله.

2089. Al-Hasan said: "They would hope that the fever that occurred at night would atone for any defeciency caused by sins."

٢٠٨٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: كَانُوا يَرْتَجُونَ الْحُمَّى لَيْلَةً كَفَّارَةً لِمَا نَقَصَ مِنَ الذُّنُوبِ.

تخريج: [إسناده ضعيف] * سفيان الثوري وهشام بن حسان عنعنا.

Comments:

Sickness for a believing servant of Allāh is not outright pain and adversity; it could also be a blessing in disguise since it would wipe out some of his sins, and make up for the loss in his rank with Allāh suffered because of his sins, and be a source of salvation from Hellfire.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

27. Chapters On Inheritance From The Messenger Of Allāh ﷺ

(المعجم ٢٧) - أَبْوَابُ الْفَرَائِضِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٤)

Chapter 1. What Has Been Related About Whoever Leaves Wealth Then It Is For His Heirs

(المعجم ١) - بَابُ مَا جَاءَ فِي مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ (التحفة ١)

2090. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever leaves wealth then it is for his heirs, and whoever leaves poor dependants then it (the responsibility) is for me." (***Ḥasan***)[1]

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Az-Zuhrī reported it longer and more complete than this from Abū Salamah from Abū Hurairah from the Prophet ﷺ.

There are other narrations on this topic from Jābir and Anas, and his saying: "*Ḍiyā'an*" means wretched, having nothing – then I will take responsibility for him and spend on him.

٢٠٩٠ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ ضِيَاعًا فَإِلَيَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَطْوَلَ مِنْ هٰذَا وَأَتَمَّ.

وفِي الْبَابِ عَنْ جابِرٍ وأَنَسٍ ومَعْنَى قَوْلِهِ ضِيَاعًا يَعْنِي ضَائِعًا لَيْسَ لَهُ شَيْءٌ فَأَنَا أَعُولُهُ وَأُنْفِقُ عَلَيْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٢٨٧ من حديث محمد بن عمرو به وأصله متفق عليه والبخاري، ح: ٢٢٩٨ ومسلم، ح: ١٦١٩ من حديث الزهري عن أبي سلمة به * وفي الباب عن جابر [مسلم، ح: ٨٦٧] وأنس [أحمد: ٣/ ٢١٥].

Comments:

The *Ḥadith* makes it the responsibility of the Islamic government to settle the debts of a poor and needy person in the event of his death and take care of the financial needs of his family and children.

[1] Meaning this chain, while it is recorded through another route by *Al-Bukhārī* (2298 and others) as well as *Muslim* (1619).

Chapter 2. What Has Been Related About Learning The Laws Of Inheritance

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَعْلِيمِ الْفَرَائِضِ (التحفة ٢)

2091. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Learn the laws of inheritance and the Qur'ān, and teach the people, for I am a mortal." (***Ḍa'īf***)

[Abū 'Eīsā said:] There is *Iḍṭirāb* in this *Ḥadīth*. Abū Usāmah reported this *Ḥadīth* from 'Awf, from a man, from Sulaimān bin Jābir, from Ibn Mas'ūd from the Prophet ﷺ.

That was narrated to us by Al-Ḥusain bin Ḥuraith (who said): "Abū Usāmah informed us [from 'Awf" with this, similar in its meaning. And Muḥamamd bin Al-Qāsim Al-Asadī was graded weak by Aḥmad bin Ḥanbal and others.]

٢٠٩١ - حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ القَاسِمِ الأَسَدِيُّ: حَدَّثَنَا الفَضْلُ بْنُ دَلْهَمٍ: حَدَّثَنِي عَوْفٌ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَلَّمُوا الْفَرَائِضَ وَالقُرْآنَ وَعَلِّمُوا النَّاسَ فَإِنِّي مَقْبُوضٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ فِيهِ اضْطِرَابٌ. وَرَوَى أَبُو أُسَامَةَ هٰذَا الحَدِيثَ عَنْ عَوْفٍ، عَنْ رَجُلٍ، عَنْ سُلَيْمَانَ بْنِ جَابِرٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.

حَدَّثَنَا بِذٰلِكَ الحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا أَبُو أُسَامَةَ [عَنْ عَوْفٍ بِهٰذَا نَحْوَهُ بِمَعْنَاهُ، ومُحَمَّدُ بْنُ الْقَاسِمِ الأَسَدِيُّ قَدْ ضَعَّفَهُ أَحْمَدُ ابْنُ حَنْبَلٍ وَغَيْرُهُ].

تخريج: [ضعيف] * محمد بن القاسم الأسدي كذبوه (تقريب) والفضل بن دلهم: لين ورمي بالاعتزال (أيضًا) وللحديث شواهد ضعيفة عند ابن ماجه، ح:٢٧١٩ وغيره * سليمان بن جابر وتلميذه: مجهولان كما في التقريب وغيره.

Comments:

The Arabic word *Al-'Farā'iḍ* is the plural of *'Fariḍah'* meaning an enjoined ordinance or a duty prescribed (prescribed by Allāh). Since the shares of inheritors are meticulously determined and described in the *Sharī'ah*, the science dealing with these laws is known as *Ilm Al-Farā'iḍ* (Laws of Inheritance). There are numerous *Aḥādīth* concerning the learning and teaching of the laws of inheritance in Islam.

Chapter 3. What Has Been Related About The Inheritance For Daughters

(المعجم ٣) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْبَنَاتِ (التحفة ٣)

2092. Jābir bin 'Abdullāh said: "The wife of Sa'd bin Ar-Rabī'

٢٠٩٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي

came with her two daughters from Sa'd to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! These two are daughters of Sa'd bin Ar-Rabī' who fought along with you on the Day of Uḥud and was martyred. Their uncle took their wealth, without leaving any wealth for them, and they will not be married unless they have wealth.' He said: 'Allāh will decide on that matter.' The *Āyah* about inheritance was revealed, so the Messenger of Allāh ﷺ sent (word) to their uncle saying: 'Give the two daughters of Sa'd two thirds, and give their mother one eighth, and whatever remains; then it is for you.'"[1] ***(Ḍa'īf)***

زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ قَالَ: جَاءَتْ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْهَا مِنْ سَعْدٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! هَاتَانِ ابْنَتَا سَعْدِ بْنِ الرَّبِيعِ قُتِلَ أَبُوهُمَا مَعَكَ يَوْمَ أُحُدٍ شَهِيدًا، وإِنَّ عَمَّهُمَا أَخَذَ مَالَهُمَا فَلَمْ يَدَعْ لَهُمَا مَالًا، ولَا تُنْكَحَانِ إِلَّا وَلَهُمَا مَالٌ. قَالَ: «يَقْضِي اللهُ فِي ذٰلِكَ». فَنَزَلَتْ آيَةُ الْمِيرَاثِ، فَبَعَثَ رَسُولُ اللهِ ﷺ إِلَى عَمِّهِمَا فَقَالَ: «أَعْطِ ابْنَتَيْ سَعْدٍ الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمُنَ وَمَا بَقِيَ فَهُوَ لَكَ».

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, we do not know of it except as a narration of 'Abdullāh bin Muḥammad bin 'Aqīl (a narrator in the chain).

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ.

Sharīk also reported it from 'Abdullāh bin Muḥammad bin 'Aqīl.

وَقَدْ رَوَاهُ شَرِيكٌ أَيْضًا عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الفرائض، باب ما جاء في ميراث الصلب، ح:٢٨٩١ وابن ماجه، ح:٢٧٢٠ من حديث ابن عقيل به وصححه الحاكم: ٤/ ٣٣٣، ٣٣٤ ووافقه الذهبي ابن عقيل تقدم: ١٢٨.

Comments:

What the *Ḥadīth* instructs us is that just as more than two daughters get two thirds of the inherited wealth; two daughters also get the same, viz. two-thirds of the inherited wealth.

This is the view of the vast majority of scholars, which is on the correct side. The mother of course, in the presence of a child or more, gets just one-eighth of the wealth.

[1] See the explanation of Ibn Kathīr in his *Tafsīr* of *An-Nisā'* (4:11), and the narration here in chapter 6. no. 2096.

Chapter 4. What Has Been Related About The Inheritance Of The Daughter Of One's Son Along With One's Own Daughter

(المعجم ٤) - بَابُ مَا جَاءَ فِي مِيرَاثِ بِنْتِ الْابْنِ مَعَ بِنْتِ الصُّلْبِ (التحفة ٤)

2093. Huzail bin Shuraḥbīl said: "A man came to Abū Musa and Salmān bin Rabī'ah and asked them about a daughter, a son's daughter, a father's sister and a mother's sister. So they said: 'For the daughter is half, for the sister of the father and the mother is what remains.' And they said to him: 'Go to 'Abdullāh (bin Mas'ūd) and ask him, for surely he will concur with us.' So he went to 'Abdullāh mentioning that to him and informing him what they had said. 'Abdullāh said: 'If that were the case, then I would have erred and not been among the rightly-guided (on the matter). Rather, I will judge with what the Messenger of Allāh ﷺ judged: For the daughter is half, for the son's daughter a sixth, totaling two thirds, and for the sister is what remains.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Abū Qais Al-Awdī's (a narrator) name is 'Abdur-Raḥmān bin Tharwān Al-Kūfī.

Shu'bah also reported it from Abū Qais.

٢٠٩٣ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى وَسَلْمَانَ بْنِ رَبِيعَةَ فَسَأَلَهُمَا، عَنِ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ لِأَبٍ وَأُمٍّ، فَقَالَا: لِلْابْنَةِ النِّصْفُ، وَلِلْأُخْتِ مِنَ الْأَبِ وَالْأُمِّ مَا بَقِيَ. وَقَالَا لَهُ: انْطَلِقْ إِلَى عَبْدِ اللهِ فَاسْأَلْهُ فَإِنَّهُ سَيُتَابِعُنَا، فَأَتَى عَبْدَ اللهِ فَذَكَرَ لَهُ ذَلِكَ وَأَخْبَرَهُ بِمَا قَالَا. قَالَ عَبْدُ اللهِ: قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، وَلَكِنِّي أَقْضِي فِيهَا كَمَا قَضَى رَسُولُ اللهِ ﷺ لِلابْنَةِ النِّصْفُ وَلِابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَلِلْأُخْتِ مَا بَقِيَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو قَيْسٍ الأَوْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بْنُ ثَرْوَانَ الكُوفِيُّ.

وقَدْ رَوَاهُ أَيْضًا شُعْبَةُ عَنْ أَبِي قَيْسٍ.

تخريج: وأخرجه البخاري، الفرائض، باب ميراث الأخوات مع البنات عصبة، ح:٦٧٤٢ من حديث سفيان الثوري به مختصرًا وللحديث طرق أخرى عن أبي قيس الأودي.

Comments:

If the deceased person has left behind a single daughter plus one daughter or more from the son, unquestionably the daughter would get half of the

inherited wealth since Allāh himself has decreed one half for the single daughter (*An-Nisā'*, 4:11). In case there is one daughter or more from the son then, in order to make good the share of the daughters, one-sixth of the inherited wealth shall go to her (or them).

Chapter 5. What Has Been Related About The Brothers From (The Same) Father And Mother

(المعجم ٥) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْإِخْوَةِ مِنَ الْأَبِ وَالْأُمِّ (التحفة ٥)

2094. Al-Ḥārith narrated that 'Alī said: "You recite this *Āyah*: After payment of legacies he (or she) may have bequeathed or debts, without causing harm.[1] And indeed the Messenger of Allāh ﷺ judged the debt before the will, and that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers. The man inherits from his brother from his father, and his mother, not his brother from his father."[2] (***Ḍa'īf***)

(Another chain) from 'Alī, from the Prophet ﷺ with similar meaning.

٢٠٩٤ - حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: إِنَّكُمْ تَقْرَأُونَ هٰذِهِ الآيَةَ: ﴿مِنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ﴾ [النساء:١٢] وَإِنَّ رَسُولَ اللهِ ﷺ قَضَى بِالدَّيْنِ قَبْلَ الوَصِيَّةِ، وأَنَّ أَعْيَانَ بَنِي الأُمِّ يَرِثُونَ دُونَ بَنِي العَلَّاتِ، الرَّجُلُ يَرِثُ أَخَاهُ لأَبِيهِ وَأُمِّهِ دُونَ أَخِيهِ لأَبِيهِ.

حَدَّثَنَا بُنْدَارٌ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الفرائض، باب الدين قبل الوصية، ح:٢٧١٥ من حديث سفيان الثوري به مختصرًا وسنده ضعيف جدًّا ولمفهوم الحديث شاهد حسن عند ابن ماجه، ح:٢٤٣٣ وغيره.

Comments:

Clearing the debts takes precedence over implementation of the will of the deceased person, as we shall see in the ensuing chapter devoted solely to this matter.

2095. Al-Ḥārith narrated that 'Alī said: "The Messenger of Allāh ﷺ judged that the children (sons and daughters) from the same mother and father inherit, not the sons from various mothers." (***Ḥasan***)

٢٠٩٥ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنِ الحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَضَى رَسُولُ اللهِ ﷺ أَنَّ أَعْيَانَ بَنِي الأُمِّ يَتَوَارَثُونَ دُونَ بَنِي العَلَّاتِ.

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[1] *An-Nisā'* 4:12.

[2] For this and the following narration, see no. 2122.

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* except through the narration of Abū Isḥāq from Al-Ḥārith, from 'Alī, and some of the people of knowledge have criticized Al-Ḥārith. This *Ḥadīth* is acted upon according to the people of knowledge [in general].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ. وقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي الحَارِثِ، وَالعَمَلُ عَلَى هٰذَا الْحَدِيثِ عِنْدَ [عَامَّةِ] أَهْلِ الْعِلْمِ.

تخريج: [حسن] انظر الحديث السابق.

Chapter 6. Inheritance Of The Sons Along With The Daughters

(المعجم ٦) - بَابُ [مِيرَاثِ الْبَنِينَ مَعَ الْبَنَاتِ] (التحفة ٦)

2096. Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ came to visit me while I was ill at Banū Salamah. I said: 'O Prophet of Allāh! How shall I divide my wealth among my children?' But he did not say anything to me, until the following was revealed: Allāh commands you regarding your children's (inheritance): To the male, a portion equal to that of two females."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Shu'bah and] Ibn 'Uyainah and others reported it from Muḥammad bin Al-Munkadir, from Jābir, may Allāh be pleased with him.

٢٠٩٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدٍ: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جَاءَنِي رَسُولُ اللهِ ﷺ يَعُودُنِي وَأَنَا مَرِيضٌ فِي بَنِي سَلِمَةَ، فَقُلْتُ: يَا نَبِيَّ اللهِ! كَيْفَ أَقْسِمُ مَالِي بَيْنَ وَلَدِي؟ فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا فَنَزَلَتْ: ﴿يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَـٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ﴾ الآيَة [النساء: ١١].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَاهُ [شُعْبَةُ و]ابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿يوصيكم الله في أولادكم﴾، ح: ٤٥٧٧ ومسلم، ح: ١٦١٦ من حديث محمد بن المنكدر به.

Comments:

We learn from the *Ḥadīth* contained in the next chapter as well as from the unanimous *Aḥādīth* reported in both *Al-Bukhārī* and *Muslim*, Jābir ﷺ was a *Kalālah* (having neither ascendants nor descendants). As such the term *Walad* (children) attributed to him in the *Ḥadīth* is used for his under-age sisters.

[1] *An-Nisā'* 4:11.

Chapter 7. The Inheritance Of The Sisters

(المعجم ٧) - **بَابُ مِيرَاثِ الْأَخَوَاتِ** (التحفة ٧)

2097. Jābir bin 'Abdullāh narrated: "I was ill, so the Messenger of Allāh ﷺ came to visit me and found me unconscious. He came walking while Abū Bakr and 'Umar were with him. The Messenger of Allāh ﷺ performed *Wuḍū'*, then poured the remaining water on me, so I came to my senses. I said: 'O Messenger of Allāh! How shall I dispose of my wealth?' – or – 'What shall I do with my wealth?' He did not reply anything to me" – and he had nine sisters – "until the *Āyah* about inheritance was revealed: They ask you for a legal verdict. Say: "Allāh directs (thus) about *Al-Kalālah*."[1] Jābir said: "It was revealed regarding me."(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٠٩٧ - **حَدَّثَنَا** الفَضْلُ بْنُ الصَّبَّاحِ البَغْدَادِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ المُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللهِ ﷺ يَعُودُنِي، فَوَجَدَنِي قَدْ أُغْمِيَ عَلَيَّ، فَأَتَانِي وَمَعَهُ أَبُو بَكْرٍ وعُمَرُ وَهُمَا مَاشِيَانِ، فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَأَفَقْتُ. فَقُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَقْضِي فِي مَالِي؟ أَوْ كَيْفَ أَصْنَعُ فِي مَالِي؟ فَلَمْ يُجِبْنِي شَيْئًا، وَكَانَ لَهُ تِسْعُ أَخَوَاتٍ حَتَّى نَزَلَتْ آيَةُ المِيرَاثِ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ الآيَة [النساء: ١٧٦].

قَالَ جَابِرٌ: فِيَّ نَزَلَتْ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المرض، باب عيادة المغمى عليه، ح: ٥٦٥١ مسلم، ح: ١٦١٦/٧ من حديث سفيان بن عيينة به.

Comments:

The Qur'ānic Verse makes it clear that if a person dies and leaves behind neither parents nor children, but a single (real) sister, then the sister shall inherit half of his wealth. In case the sisters are more than one, they shall get a share of two-third of his wealth. If there is a brother in addition to the sister as well, the brother shall get twice as much as the sister.

Chapter 8. What Has Been Related About The Inheritance For The *'Aṣabah*

(المعجم ٨) - **بَابُ مَا جَاءَ فِي مِيرَاثِ الْعَصَبَةِ** (التحفة ٨)

2098. Ibn 'Abbās narrated that the

٢٠٩٨ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ

[1] *An-Nisā'* 4:176.

Prophet ﷺ said: "Give the shares of inheritance to those who are entitled to them. As for what remains, then it is for the closest male relative." (*Ṣaḥīḥ*)

(Another chain) with similar meaning.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Some of them reported it from Ibn Ṭāwus, from his father, from the Prophet ﷺ in *Mursal* form.

الرَّحْمٰنِ: أَخْبَرَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ».

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَى بَعْضُهُمْ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب ميراث ابن الابن إذا لم يكن ابن، ح: ٦٧٣٥ عن مسلم بن إبراهيم ومسلم، ح: ١٦١٥ من حديث وهيب به.

Comments:

The Qur'ān spells out the shares of four male and eight female members of the deceased person's family. These shares are known as *Farā'īd* (prescribed shares). Those entitled to inherit such shares are called *Aṣḥāb' Al-Furūḍ* (recipients of prescribed shares). The law also stipulates that if a portion of the deceased person's wealth remains undistributed among the eligible heirs, it shall go to *'Aṣabah* (the next of kin from the father's side not otherwise entitled to get it). *'Aṣabah*, by its very definition, is not related to the deceased person through the intervention of any female member between the two. In case there are more members of this category than one, the one nearest in relation to the deceased person would get precedence over others.

Chapter 9. What Has Been Related About The Inheritance For The Grandfather

(المعجم ٩) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدِّ (التحفة ٩)

2099. 'Imrān bin Ḥuṣain narrrated: "A man came to the Prophet ﷺ and said: 'My son[1] died, so what do I inherit from him?' He said: 'For you is a sixth.' When he turned to leave, he called him and said: 'For you is another sixth.' So when he turned to leave, he called

٢٠٩٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ ابْنِي مَاتَ فَمَالِي مِنْ مِيراثِهِ؟ فَقَالَ: «لَكَ

[1] See the following note.

him, saying: 'The last sixth is consumable for you.'" [1] (*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. There is something on this topic from Ma'qil bin Yasār.

السُّدُسُ»، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «لَكَ سُدُسٌ آخَرُ» فَلَمَّا وَلَّى دَعَاهُ قَالَ: «إِنَّ السُّدُسَ الآخَرَ لَكَ طُعْمَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ مَعْقِلِ بْنِ يَسَارٍ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، الفرائض، باب: في ميراث الجد، ح:٢٨٩٦ من حديث همام به وصححه ابن الجارود، ح:٩٦١ * قتادة عنعن والحسن لم يسمع من عمران كما في نيل المقصود، ح:٤٤٣ يسر الله لنا طبعه وللحديث طرق أخرى ضعيفة راجع مسند الحميدي، ح:٨٣٥، ٨٣٦ (بتحقيقي) إن استطعت إليه سبيلًا * وفي الباب عن معقل بن يسار [أبو داود، ح:٢٨٩٧].

Comments:

The fact of the matter in this case was that a certain person died leaving behind just two daughters and no sons. These daughters were, therefore, entitled to inherit two thirds of their father's wealth. One third share of the wealth still remained. The deceased person's father (grandfather to the daughters), therefore, inherited one-sixth of the wealth as recipient of the prescribed share, and another one-sixth as 'sustenance' from Allāh in his capacity as *'Asabah* (a term defined above).

Chapter 10. What Has Been Related About The Inheritance For The Grandmother

(المعجم ١٠) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدَّةِ (التحفة ١٠)

2100. Qabīsah bin Dhuw'aib said: "A grandmother – the mother of a mother, or the mother of a father – came to Abū Bakr and she said: 'A son of my son' – or, 'A son of my daughter died, and I have been

٢١٠٠ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ مَرَّةً: قَالَ قَبِيصَةُ وَقَالَ مَرَّةً عَنْ رَجُلٍ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ قَالَ: جَاءَتِ الْجَدَّةُ أُمُّ الأُمِّ أَوْ أُمُّ الأَبِ إِلَى

[1] There are three things regarding this *Hadīth* that must be noted. First: In the commentary *Tuhfat Al-Ahwadhī*, *Sunan Abū Dāwūd*, and *Tuhfat Al-Ashrāf* it is "My son's son died," and this is in accordance with the chapter heading of the author. However, the *Hadīth* itself appears in the printed copy of *Tuhfat Al-Ahwadhī* as it appears here in our copy, so the publishers have retained this wording in any case. Second: In both *'Awn Al-Ma'būd* and *Tuhfat Al-Ahwadhī* it is indicated that the man who died had two daughters, each of whom deserved a third. Third: In the same references, "The last sixth is consumable for you" is explained to mean that he receives this, not because it is a portion due by his relation, but because it is left over, and he is the one in the position to receive what is left over. However, the narration is weak.

informed that there is a right (from the wealth) for me in the Book.' So Abū Bakr said: 'I do not find that there is a right for you in the Book, and I have not heard that the Messenger of Allāh ﷺ judged anything for you. I shall ask the people.' So, Al-Mughīrah bin Shu'bah testified that the Messenger of Allāh ﷺ gave her (case) a sixth. He said: 'And who heard that along with you?' He said: 'Muḥammad bin Maslamah.'" He said: "So he gave her a sixth. Then the other grandmother who was left behind came to 'Umar." Sufyān said: "And Ma'mar said to me in addition, 'from Az-Zuhrī' – and I do not remember it to be from Az-Zuhrī, rather I remember it to be from Ma'mar – that 'Umar said: 'If the two of you are together then it is for both of you, and whichever of you is alone with it (the sixth), then it is for her.'" (*Ṣaḥīḥ*)

أَبِي بَكْرٍ فَقَالَتْ: إِنَّ ابْنَ ابْنِي أَوْ أَنَّ ابْنَ ابْنَتِي مَاتَ، وَقَدْ أُخْبِرْتُ أَنَّ لِي فِي الْكِتَابِ حَقًّا، فَقَالَ أَبُو بَكْرٍ: مَا أَجِدُ لَكِ فِي الْكِتَابِ مِنْ حَقٍّ، وَمَا سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ قَضَى لَكِ بِشَيْءٍ. وَسَأَسْأَلُ النَّاسَ، فَشَهِدَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَنَّ رَسُولَ اللهِ ﷺ أَعْطَاهَا السُّدُسَ. قَالَ: وَمَنْ سَمِعَ ذَلِكَ مَعَكَ؟ قَالَ: مُحَمَّدُ بْنُ مَسْلَمَةَ. قَالَ: فَأَعْطَاهَا السُّدُسَ. ثُمَّ جَاءَتِ الْجَدَّةُ الأُخْرَى الَّتِي تُخَالِفُهَا إِلَى عُمَرَ قَالَ سُفْيَانُ: وَزَادَنِي فِيهِ مَعْمَرٌ عَنِ الزُّهْرِيِّ، وَلَمْ أَحْفَظْهُ، عَنِ الزُّهْرِيِّ، وَلَكِنْ حَفِظْتُهُ مِنْ مَعْمَرٍ أَنَّ عُمَرَ قَالَ: إِنِ اجْتَمَعْتُمَا فَهُوَ لَكُمَا وَأَيَّتُكُمَا انْفَرَدَتْ بِهِ فَهُوَ لَهَا.

تخريج: [صحيح] رواه أبو داود، الفرائض، باب: في الجدة، ح:٢٨٩٤ من حديث قبيصة به وصححه ابن الجارود، ح:٩٥٩ وابن حبان، ح:١٢٣٤ والحاكم:٤/ ٣٣٨١ على شرط الشيخين ووافقه الذهبي وللحديث شواهد.

Comments:

In case the deceased person's mother is dead but either of the two grandmothers are alive, then she shall get one-sixth. If both grandmothers (one from father's side and the other from mother's side) are alive, then both shall share sixth part of the inheritance. The woman visiting Abū Bakr ﷺ was the mother's mother, while the one going to 'Umar ﷺ was the father's mother (*Tuḥfat Al-Aḥwadhī*, v.3, p.181. For details see *Al-Mughni*, v.9, pp. 54-55).

2101. Qabīṣah bin Dhu'waib said: "A grandmother came to Abū Bakr to ask him about her inheritance. He said to her, 'There is nothing

٢١٠١ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ

for you in the Book of Allāh and there is nothing for you in the *Sunnah* of the Messenger of Allāh ﷺ. So, return until I ask the people. So he asked the people and Al-Mughīrah bin Shu'bah said: 'I was present when the Messenger of Allāh ﷺ gave her (case) a sixth.' So he said: 'Was anyone else with you?' Muḥammad bin Salamah stood to say the same as what Al-Mughīrah bin Shu'bah said. So Abū Bakr implemented that for her." He said: "Then the other grandmother came to 'Umar bin Al-Khaṭṭāb to ask him about her inheritance. He said: 'There is nothing in the Book of Allāh for you, but there is that sixth. So if the two of you are together then it is for both of you, and whichever one of you remains, then it is for her.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it is more authentic than the (previous) narration of Ibn 'Uyainah. There is a narration on this topic from Buraidah.

قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ فَسَأَلَتْهُ مِيرَاثَهَا، قَالَ لَهَا: مَا لَكِ فِي كِتَابِ اللهِ شَيْءٌ، وَمَا لَكِ فِي سُنَّةِ رَسُولِ اللهِ ﷺ شَيْءٌ فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ، فَسَأَلَ النَّاسَ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللهِ ﷺ أَعْطَاهَا السُّدُسَ، فَقَالَ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ. قَالَ: ثُمَّ جَاءَتِ الجَدَّةُ الأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَسَأَلَتْهُ مِيرَاثَهَا، فَقَالَ: مَا لَكِ فِي كِتَابِ اللهِ شَيْءٌ وَلَكِنْ هُوَ ذَلِكَ السُّدُسُ، فَإِنِ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا، وَأَيَّتُكُمَا خَلَتْ بِهِ فَهُوَ لَهَا.

[قَالَ أَبُو عِيسَى:] [و] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهُوَ أَصَحُّ مِنْ حَدِيثِ ابْنِ عُيَيْنَةَ وَفِي الْبَابِ عَنْ بُرَيْدَةَ.

تخريج: [صحيح] انظر الحديث السابق وهو في الموطأ: ٢/ ٥١٣ وللحديث شواهد عند أبي داود، ح: ٢٨٩٥ وغيره * وفي الباب عن بريدة [أبو داود، ح: ٢٨٩٥].

Chapter 11. What Has Been Related About The Inheritance For The Grandmother Along With Her Daughter

(المعجم ١١) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْجَدَّةِ مَعَ ابْنِهَا (التحفة ١١)

2102. 'Abdullāh bin Mas'ūd said, about the grandmother along with her daughter: "The Messenger of Allāh ﷺ gave the first grandmother,

٢١٠٢ - حَدَّثَنَا الحَسَنُ بْنُ عَرَفَةَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ بْنِ

مَسْعُودٍ قَالَ فِي الْجَدَّةِ مَعَ ابْنِهَا: إِنَّهَا أَوَّلُ جَدَّةٍ أَطْعَمَهَا رَسُولُ اللهِ ﷺ سُدُسًا مَعَ ابنِهَا وَابْنُهَا حَيٌّ.

along with her son, a sixth for them to consume while her son was living." (*Ḍa'īf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ هٰذَا الوَجْهِ.

وقَدْ وَرَّثَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ الْجَدَّةَ مَعَ ابْنِهَا، وَلَمْ يُوَرِّثْهَا بَعْضُهُمْ.

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* to be *Marfū'* except through this route. Some of the Companions of the Prophet ﷺ gave the grandmother, along with her son inheritance, and some of them did not give her inheritance.

تخريج: **[إسناده ضعيف]** * محمد بن سالم: ضعيف كما في التقريب وغيره.

Comments:

In the opinion of 'Umar, Ibn Mas'ūd, and Abū Mūsā Ash'arī ﷺ, even in the presence of the deceased person's father, the grandmother would be the recipient of inheritance. Qādī Shuraih, Ḥasan and Ibn Sirīn concur with this opinion. 'Uthmān, 'Alī and Zaid bin Thābit ﷺ, however, are of the view that in the given situation, the grandmother would not get anyhing from the deceased person's wealth. Imām Isḥāq and Aḥmad Ibn Ḥanbal concur with Ibn Mas'ūd's position while Imām Shāfi'ī, Ath-Thawrī, Al-Awzā'ī and the "People of Opinion" are in agreement with the view held by 'Uthmān ﷺ.

(المعجم ١٢) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْخَالِ (التحفة ١٢)

Chapter 12. What Has Been Related About The Inheritance For The Maternal Uncle

٢١٠٣ - **حَدَّثَنَا** بُنْدَارٌ: أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كَتَبَ مَعِي عُمَرُ بْنُ الْخَطَّابِ إِلَى أَبِي عُبَيْدَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللهُ وَرَسُولُهُ مَوْلَى مَنْ لَا مَوْلَى لَهُ، وَالْخَالُ وَارِثُ مَن لَا وَارِثَ لَهُ».

2103. Abū Umāmah bin Sahl bin Ḥunaif said: "'Umar bin Al-Khaṭṭāb sent me with a letter to Abū 'Ubaidah (saying) that the Messenger of Allāh ﷺ said: 'Allāh and His Messenger are responsible for the one who has no patron. And the maternal uncle inherits from the one who has no heirs.'" (*Ḥasan*)

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَائِشَةَ وَالمِقْدَامِ بْنِ مَعْدِ يكَرِبَ [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah and Al-Miqdām bin Ma'dīkarib. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ذوي الأرحام، ح:٢٧٣٧ من حديث سفيان الثوري به وصححه ابن الجارود، ح:٩٦٤ وابن حبان، ح:١٢٢٧ وله شاهد حسن عند ابن حبان، ح:١٢٢٦ وغيره وانظر نيل المقصود، ح:٢٨٩٩، ٢٩٠٠ وغيره * وفي الباب عن عائشة [يأتي:٢١٠٤] والمقدام بن معديكرب [أبو داود، ح:٢٨٩٩].

Comments:

Dhawil-Arhām (loosely translated as 'kin') are all those relatives of the deceased person, be they from father's side or mother's, who are neither entitled to get the prescribed shares (*Farā'id*) nor do they belong to the category of *'Asabah* (the next of kin from the father's side). They are either female members themselves, or are related to the deceased person through some female member - maternal grandfather, maternal grandson, maternal uncle and maternal aunt - and so on. They shall only have their share in inheritance if no recipients of *Farā'id* or members belonging to the *'Asabah* category are alive.

2104. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The maternal uncle inherits from the one who has no heirs." (***Hasan***)

This *Hadīth* is *Hasan Gharīb*. Some of them narrated it in *Mursal* form, not mentioning 'Āishah in it.

The Companions of the Prophet ﷺ differed regarding this. Some of them granted inheritance to the maternal uncle, maternal aunt, and the paternal aunt. Most of the people of knowledge followed this *Hadīth* regarding the inheritance of kin, while Zaid bin Thābit did not grant them inheritance, and he placed the inheritance in the *Bait Al-Māl*.

٢١٠٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو ابْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ».

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ أَرْسَلَهُ بَعْضُهُمْ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَائِشَةَ.

واخْتَلَفَ فِيهِ أَصْحَابُ النَّبِيِّ ﷺ فَوَرَّثَ بَعْضُهُمُ الْخَالَ وَالْخَالَةَ وَالْعَمَّةَ: وإِلَى هٰذَا الْحَدِيثِ ذَهَبَ أَكْثَرُ أَهْلِ الْعِلْمِ فِي تَوْرِيثِ ذَوِي الأَرْحَامِ وَأَمَّا زَيْدُ بْنُ ثَابِتٍ فَلَمْ يُوَرِّثْهُمْ وَجَعَلَ الْمِيرَاثَ فِي بَيْتِ الْمَالِ.

تخريج: [حسن] وأخرجه النسائي في الكبرى، ح:٦٣٥٢ من حديث ابن جريج به وأعله وسنده ضعيف ولكن الحديث السابق شاهد له.

Chapter 13. What Has Been Related About The One Who Dies And He Has No Heirs

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الَّذِي يَمُوتُ وَلَيْسَ لَهُ وَارِثٌ (التحفة ١٣)

2105. 'Āishah narrated that a freed slave of the Prophet ﷺ fell

٢١٠٥ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا يَزِيدُ بْنُ

هَارُونَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ مَوْلًى لِلنَّبِيِّ ﷺ وَقَعَ مِنْ عِذْقِ نَخْلَةٍ فَمَاتَ، فَقَالَ النَّبِيُّ ﷺ: «انْظُرُوا هَلْ لَهُ مِنْ وَارِثٍ»؟ قَالُوا: لَا، قَالَ: «فَادْفَعُوهُ إِلَى بَعْضِ أَهْلِ الْقَرْيَةِ».

وفِي الْبَاب عَنْ بُرَيْدَةَ [و]هٰذَا حَدِيثٌ حَسَنٌ.

from foilage on a date-palm and died. So the Prophet ﷺ said: "See if he has any heirs." They said: "No." He said: "Pay it to someone among the people of the town." (*Ḥasan*)

There is a narration on this topic from Buraidah. And this *Ḥadīth* is *Ḥasan*.

تخريج: [حسن] وأخرجه أبو داود، الفرائض، باب: في ميراث ذوي الأرحام، ح:٢٩٠٢ وابن ماجه، ح:٢٧٣٣ من حديث سفيان الثوري به.

Comments:

Since Prophets do not inherit any money or wealth from anyone, the Messenger of Allāh ﷺ took nothing from whatever was left behind by his freed slave, and asked it to be given to some needy person around, although traditionally, the previous master of the deceased person would get the inheritance (*Al-Mughnī*, v.9, p.215).

Chapter 14. What Has Been Related About The Inheritance For The Freed Slave

(المعجم ١٤) - بَابٌ: [فِي مِيرَاثِ الْمَوْلَى الْأَسْفَلِ] (التحفة ١٤)

٢١٠٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مَاتَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَلَمْ يَدَعْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ، فَأَعْطَاهُ النَّبِيُّ ﷺ مِيرَاثَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. والْعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هٰذَا الْبَابِ: إِذَا مَاتَ الرَّجُلُ وَلَمْ يَتْرُكْ عَصَبَةً أَنَّ مِيرَاثَهُ يُجْعَلُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ.

2106. Ibn 'Abbās narrated that a man died during the time of the Messenger of Allāh ﷺ, and he did not leave any heirs except for a slave that he had freed. So the Prophet ﷺ gave him his inheritance. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. What is acted upon regarding this topic – according to the people of knowledge – is that when a man dies and he leaves no relatives behind, then his inheritance is placed into the Muslims' *Bait Al-Māl*.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب من لا وارث له، ح:٢٧٤١ من حديث سفيان بن عيينة وأبو داود، ح:٢٩٠٥ من حديث عمرو بن دينار به وقال النسائي: "عوسجة ليس

بالمشهور" ووثقه أبو زرعة وابن حبان والترمذي وتعديله راجح.

Comments:

Qāḍi Shuraih and Ṭāwūs hold the view that, if the master has not left behind any heir except for a slave whom he had freed, then the freed slave will get his inheritance just as the master inherits the freed slave, if the latter leaves behind no heirs. But the general view among the scholars is that in such a case the inheritance shall go to *Bait Al-Māl* (public treasury of a Muslim state) (*Tuhfat Al-Ahwadhī*, v.3, p.183).

Chapter 15. What Has Been Related About Invalidating The Inheritance Between The Muslim And The Disbeliever

(المعجم ١٥) - بَابُ مَا جَاءَ فِي إِبْطَالِ الْمِيرَاثِ بَيْنَ الْمُسْلِمِ وَالْكَافِرِ (التحفة ١٥)

2107. Usāmah bin Zaid narrated that the Messenger of Allāh ﷺ said: "The Muslim does not inherit from the disbeliever, nor the disbeliever from the Muslim." (*Ṣaḥīḥ*)

(Another chain) with similar meaning.

[Abū 'Eīsā said:] There are narrations on this topic from Jābir and 'Abdullāh bin 'Amr.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by Ma'mar and other narrators from Az-Zuhrī. Mālik reported it similarly from Az-Zuhrī from 'Alī bin Ḥusain, from 'Umar bin 'Uthmān, from Usāmah bin Zaid from the Prophet ﷺ. The narration from Mālik is faulty. Mālik erred in it. Some of them reported that Mālik said: "From 'Amr bin 'Uthmān" while most of the companions of Mālik said: "From Mālik, from 'Umar bin 'Uthmān." 'Amr bin 'Uthmān bin 'Affān is well-known, he is the son of 'Uthmān, and we do not know 'Umar bin 'Uthmān.

٢١٠٧ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ؛ ح: وَحدَّثنا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا هُشَيْمٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ».

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ جَابِرٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. هٰكَذَا رَوَاهُ مَعْمَرٌ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ نَحْوَ هٰذَا. وَرَوَى مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عُمَرَ بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَحَدِيثُ مَالِكٍ وَهْمٌ، وَهِمَ فِيهِ مَالِكٌ. وَرَوَى بَعْضُهُم عَنْ مَالِكٍ فَقَالَ عَنْ عَمْرِو بْنِ عُثْمَانَ. وَأَكْثَرُ

أَصْحَابِ مَالِكٍ قَالُوا عَنْ مالِكٍ، عَنْ عُمَرَ بْنِ عُثْمَانَ. وعَمْرُو بْنُ عُثْمَانَ بْنِ عَفَّانَ هُوَ مَشْهُورٌ مِنْ وَلَدِ عُثْمَانَ ولَا نَعْرِفُ عُمَرَ بْنَ عُثْمَانَ.

والْعَمَلُ عَلَى هٰذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ.

وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي مِيرَاثِ الْمُرْتَدِّ، فَجَعَلَ بَعْضُ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَغَيْرِهِمُ المَالَ لِوَرَثَتِهِ مِنَ الْمُسْلِمِينَ، وَقَالَ بَعْضُهُمْ: لَا يَرِثُهُ وَرَثَتُهُ مِنَ الْمُسْلِمِينَ، وَاحْتَجُّوا بِحَدِيثِ النَّبِيِّ ﷺ: «لَا يَرِثُ الْمُسْلِمُ الكَافِرَ» وَهُوَ قَوْلُ الشَّافِعِيِّ.

This *Hadīth* is acted upon according to the people of knowledge. The people of knowledge differ over the apostate's inheritance. Some of the people of knowledge among the Companions of the Prophet ﷺ and others held that his wealth is to be inherited by the Muslims, while some of them said that his inheritance is not inherited by the Muslims, they cited as proof, the *Hadīth* of the Prophet ﷺ: "The Muslim does not inherit from the disbeliever." And this is the view of Ash-Shāfi'ī.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب: لا يرث المسلم الكافر، ولا الكافر المسلم ... إلخ، ح:٦٧٦٤ ومسلم، ح:١٦١٤ من حديث الزهري به * وفي الباب عن جابر [يأتي:٢١٠٨] وعبد الله بن عمرو [أبو داود، ح:٢٩١١] * حديث مالك في الموطأ: ٢/ ٥١٩(يحيى).

Comments:

The people of knowledge are unanimous in their view that a disbeliever cannot inherit from a Muslim, and the majority of jurists among the Companions also believe that a Muslim as well, cannot inherit from a disbeliever.

(المعجم ١٦) - بَابٌ: لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ (التحفة ١٦)

Chapter 16. The People Of Two Religions Do Not Inherit From Each Other

٢١٠٨ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: أَخْبَرَنَا حُصَيْنُ بْنُ نُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ جَابِرٍ، إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي لَيْلَى.

2108. Jābir narrated that the Prophet ﷺ said: "The people of two religions do not inherit from each other." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know it to be a *Hadīth* from Jābir, except through the narration of Ibn Abī Lailā.

تخريج: [**صحيح**] وسنده ضعيف وله شاهد عند أبي داود، ح:٢٩١١ وابن ماجه، ح:٢٧٣١ وغيرهما وإسناده حسن.

Comments:

People of knowledge unanimously hold that disbelievers professing the same faith shall inherit from each other. However, views differ in cases where the disbelievers profess different faiths. But in view of the dictum that says that "All disbelief is one religion", disbelievers of all hues and denominations can inherit from each other.

Chapter 17. What Has Been Related About Invalidating The Inheritance Of The Murderer

(المعجم ١٧) - بَابُ مَا جَاءَ فِي إِبْطَالِ مِيرَاثِ الْقَاتِلِ (التحفة ١٧)

2109. Abū Hurairah narrated that the Prophet ﷺ said: "The murderer will not inherit." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is not correct. This is not known except through this route. Isḥāq bin 'Abdullāh bin Abī Farwah was abandoned by some of the people of knowledge, among them Aḥmad bin Ḥanbal.

This is acted upon according to the people of knowledge, the murderer will not inherit whether the murder was a mistake or on purpose. Some of them said that if the murder was a mistake, then he inherits, and this is the view of Mālik.

٢١٠٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْقَاتِلُ لَا يَرِثُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا يَصِحُّ، لَا يُعْرَفُ هٰذَا إِلَّا مِنْ هٰذَا الوَجْهِ، وإِسْحَاقُ ابْنُ عَبْدِ اللهِ بْنِ أَبِي فَرْوَةَ قَدْ تَرَكَهُ بَعْضُ أَهْلِ الْعِلْمِ، مِنْهُمْ أَحْمَدُ بْنُ حَنْبَلٍ.

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ، أَنَّ القَاتِلَ لَا يَرِثُ، كَانَ الْقَتْلُ خَطَأً أَوْ عَمْدًا. وقَالَ بَعْضُهُمْ: إِذَا كَانَ الْقَتْلُ خَطَأً، فَإِنَّهُ يَرِثُ، وَهُوَ قَوْلُ مَالِكٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ميراث القاتل، ح:٢٧٣٥ من حديث الليث بن سعد به وله شاهد حسن عند أبي داود، ح: ٤٥٦٤ وغيره.

Comments:

Scholars of religion are unanimous in their view that an intentional murderer will not inherit from the victim. Similarly, most of the scholars hold the view that even the person responsible for manslaughter will not inherit from the victim.

Chapter 18. What Has Been Related About The Inheritance For The Wife From Her Husband's Blood-Money

(المعجم ١٨) - بَابُ مَا جَاءَ فِي مِيرَاثِ الْمَرْأَةِ مِنْ دِيَةِ زَوْجِهَا (التحفة ١٨)

2110. Sa'eed bin Al-Musayyab said: " 'Umar said: 'The blood-

٢١١٠ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

money is upon the *'Āqilah*, and the wife does not inherit anything from the blood-money of her husband.' So Aḍ-Ḍaḥḥāk bin Sufyān Al-Kilābī informed him that the Messenger of Allāh ﷺ wrote to him, (saying) to give the wife of Ashyam Aḍ-Ḍabābī the inheritance from her husband's blood-money.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عُمَرُ: الدِّيَةُ عَلَى العَاقِلَةِ ولَا تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا، فَأَخْبَرَهُ الضَّحَّاكُ بْنُ سُفْيَانَ الكِلَابِيُّ أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ إِلَيْهِ: أَنْ وَرِّثِ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أبو داود، الفرائض، باب: في المرأة ترث من دية زوجها، ح:٢٩٢٧ وابن ماجه، ح:٢٦٤٢ من حديث سفيان بن عيينة به وصححه ابن الجارود، ح:٩٦٦ وله شواهد عند الطبراني: ٥/٢٧٦، ح:٥٣١٠ وغيره.

Comments:

As already explained in the chapter on 'blood-money,' the wife shall be the inheritor of her husband's blood-money. The term *'Āqilah* (i. e. members of a clan from the father's side responsible for the payment of blood-money on behalf of the murderer) has also been explained in some detail there.

Chapter 19. What Has Been Related About 'The Inheritance Is For The Heir And The *'Aql* (Blood-Money) Is Due From The *'Aṣabah* (Relatives From The Father's Side')

(المعجم ١٩) - بَابُ مَا جَاءَ أَنَّ الْمِيرَاثَ لِلْوَرَثَةِ وَالْعَقْلُ عَلَى الْعَصَبَةِ (التحفة ١٩)

2111. Abū Hurairah narrated that the Messenger of Allāh ﷺ judged the payment of a *Gurrah* male or female slave in the case of a woman's fetus from Banū Liḥyān which miscarried. Then the woman who was required to give the *Gurrah* died, so the Messenger of Allāh ﷺ judged that her inheritance be given to her children and her husband, and that her blood-money be paid by her *'Aṣabah*. (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] Yūnus reported

٢١١١ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قُضِيَ عَلَيْهَا بِغُرَّةٍ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللهِ ﷺ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وأَنَّ عَقْلَهَا عَلَى عَصَبَتِهَا.

[قَالَ أَبُو عِيسَى:] وَرَوَى يُونُسُ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ

this *Ḥadīth* from Az-Zuhrī, from Sa'eed bin Al-Musayyab and Abū Salamah, from Abū Hurairah from the Prophet ﷺ, and it is similar. Mālik reported it from Az-Zuhrī, from Abū Salamah, from Abū Hurairah and Mālik (reported it) from Az-Zuhrī, from Sa'eed bin Al-Musayyab; from the Prophet ﷺ [in *Mursal* form.]

الْمُسَيَّبِ، وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وروَاهُ مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. وَمَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ ﷺ [مُرْسَلٌ].

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب ميراث المرأة والزوج مع الولد وغيره، ح: ٦٧٤٠ ومسلم، ح: ١٦٨١ عن قتيبة به * حديث مالك في الموطأ: ٢/ ٨٥٥.

Comments:

The *Ḥadīth* apparently implies that the woman that had killed the fetus of another woman was a murderer in the eye of the law. Therefore, the Prophet ﷺ ordered the blood-money due from her to be paid by her *'Aṣabah* on her behalf. However, when the woman in question herself died, the Prophet ﷺ ruled that her inheritance be distributed among her husband and daughters to the exclusion of *'Aṣabah*.

Chapter 20. What Has Been Related About (The Inheritance Of) The Man Who Accepted Islam At The Hand Of Another Man

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي [مِيرَاثِ] الرَّجُلِ الَّذِي يُسْلِمُ عَلَى يَدَيِ الرَّجُلِ (التحفة ٢٠)

2112. 'Abdullāh bin Mawhab – and some of them said – 'Abdullāh bin Wahb, narrated from Tamīm Ad-Dārī who said: "I asked the Messenger of Allāh ﷺ: 'What is the *Sunnah* regarding a man among the people of *Shirk* who accepts Islam at the hand of a man among the Muslims?' So the Messenger of Allāh ﷺ said: 'He is the closest of the people to him in his life and his death.'" (***Hasan***)

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* except as a narration of 'Abdullāh bin Wahb – and it is also narrated as Ibn Mawhab –

٢١١٢ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وابْنُ نُمَيْرٍ وَوَكِيعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ مَوْهَبٍ - وقَالَ بَعْضُهُم: عَنْ عَبْدِ اللهِ بْنِ وَهْبٍ - عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: ما السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الشِّرْكِ يُسْلِمُ عَلَى يَدِ رَجُلٍ مِنَ الْمُسْلِمِينَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ وَهْبٍ، وَيُقَالُ:

from Tamīm Ad-Dārī. Some of them entered Qabīṣah bin Dhuwaib between 'Abdullāh bin Mawhab and Tamīm Ad-Dārī. Yaḥya bin Ḥamzah reported it from 'Abdul-'Azīz bin 'Umar, and he added "from Qabīṣah bin Dhuwaib" in it, and it is not connected in my view. This [*Hadīth*] is acted upon according to some of the people of knowledge. Some of them said his inheritance is placed in *Bait Al-Māl*. This is the view of Ash-Shāfi'ī, and as proof, he cited the *Hadīth* of the Prophet ﷺ: "The *Walā'* is for the one who freed him (or her)."[1]

ابْنُ مَوْهَبٍ عَنْ تَمِيمٍ الدَّارِيِّ. وَقَدْ أَدْخَلَ بَعْضُهُمْ بَيْنَ عَبْدِ اللهِ بْنِ مَوْهَبٍ وَبَيْنَ تَمِيمٍ الدَّارِيِّ قَبِيصَةَ بْنَ ذُؤَيْبٍ، وَرَوَاهُ يَحْيَى بْنُ حَمْزَةَ عَنْ عَبْدِ العَزِيزِ بْنِ عُمَرَ، وَزَادَ فِيهِ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ وَهُوَ عِنْدِي لَيْسَ بِمُتَّصِلٍ. والْعَمَلُ عَلَى هٰذَا [الْحَدِيثِ] عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ. وقَالَ بَعْضُهُمْ: يُجْعَلُ مِيرَاثُهُ فِي بَيْتِ المَالِ، وَهُوَ قَوْلُ الشَّافِعِيِّ، وَاحْتَجَّ بِحَدِيثِ النَّبِيِّ ﷺ: «أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب الرجل يسلم على يدي الرجل، ح:٢٧٥٢ من حديث وكيع، وأبو داود، ح:٢٩١٨ من حديث عبدالعزيز بن عمر به وعلقه البخاري في صحيحه بصيغة التمريض (فتح:١٢/ ٤٥) وصححه الحاكم فتعقبه الذهبي، وضعفه البخاري وأحمد والشافعي وغيرهم، وقال أبوزرعة الدمشقي: "هذا حديث حسن متصل، لم أر أحدًا من أهل العلم يدفعه" راجع النيل ولم أر لمضعفه حجةً.

Comments:

Most of the scholars believe that *Walā'* (proximity or relationship established) referred to in this narration, generates cooperation and help, but not the right to inherit. This is the view held by Ḥasan, Sha'bī, Mālik and most of the people of opinion. As for Imām Aḥmad, both kinds of views have been attributed to him.

Chapter 21. What Has Been Related About Invalidating Inheritance For the Child Of *Zinā* (Illegitimate Sexual Relations)

(المعجم ٢١) - **بَابُ [مَا جَاءَ فِي إِبْطَالِ مِيرَاثِ وَلَدِ الزِّنَا]** (التحفة ٢١)

2113. 'Amr bin Shu'aib narrated

٢١١٣ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا ابْنُ لَهِيعَةَ

[1] The reasoning behind this proof is that in the case of a slave who accepts Islam, at the hand of other than his master, the above text would indicate that the one at whose hand he accepted Islam is his heir. While the text used by Ash-Shāfi'ī indicates that if that slave is freed by his master, then the master who freed him is his heir, and this is an 'agreed upon' *Hadīth*, while no. 2112 is not, the preference has been given to the more 'agreed upon' text.

from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "Any man who fornicates with a free woman, or a slave woman, then the child born from *Zinā* does not inherit, nor is it inherited from." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* has been reported from others besides Ibn Lahī'ah, from 'Amr bin Shu'aib, and this is acted upon according to the people of knowledge; the child of *Zinā* does not inherit from his father.

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ عَاهَرَ بِحُرَّةٍ أَوْ أَمَةٍ فالْوَلَدُ وَلَدُ زِنًا لَا يَرِثُ وَلَا يُورَثُ».

[قَالَ أَبُو عِيسَى:] وقَدْ رَوَى غَيْرُ ابْنِ لَهِيعَةَ، هٰذَا الحَدِيثَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ وَلَدَ الزِّنَا لَا يَرِثُ مِنْ أَبِيهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب: في ادعاء الولد، ح:٢٧٤٥ من حديث عمرو بن شعيب به وللحديث شواهد عند ابن حبان، ح:١٦٩٩ وغيره وهو بها حسن.

Comments:

Inheritance between the father and his children is established through lineage. No such relationship is established or recognized between the fornicator and his illegitimate child in Islam. As such, neither of them can inherit from the other.

Chapter 22. What Has Been Related About Who Inherits The *Walā'*

(المعجم ٢٢) - **بَابُ [مَا جَاءَ فِي] مَنْ يَرِثُ الْوَلَاءَ** (التحفة ٢٢)

2114. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "The one who inherits the *Walā'* is the one who inherits the wealth." (***Da'īf***)

[Abū 'Eīsā said:] The chain of this *Hadīth'* is not strong.

٢١١٤ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَرِثُ الوَلَاءَ مَنْ يَرِثُ الْمَالَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالقَوِيِّ.

تخريج: [إسناده ضعيف] وابن لهيعة حدث به قبل اختلاطه وصرح بالسماع عند أحمد:١/ ٢٢ وزاد في الأخير: عن عمر رضي الله عنه وسنده ضعيف.

Comments:

When the manumitter dies, then just as his children inherit his wealth, rights of manumission are also transferred to them. By the same token, if a freed slave meets his death and leaves behind neither heirs nor *'Aṣabah*, then his inheritance shall go to the progeny of the manumitter.

Chapter 23. What Has Been Related About What Women Inherit From *Walā'*

(المعجم ٢٣) - بَابُ [مَا جَاءَ مَا يَرِثُ النِّسَاءُ مِنَ الْوَلَاءِ] (التحفة ٢٣)

2115. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "The woman collects three inheritances: Whomever she freed, whomever she found, and the child for which she made *Li'ān*."[1] ***(Da'īf)***

This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Muhammad bin Harb from this route.

٢١١٥ - حَدَّثَنَا هَارُونُ أَبُو مُوسَى الْمُسْتَمْلِيُّ الْبَغْدَادِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ رُوبَةَ التَّغْلِبِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللهِ بْنِ بُسْرٍ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَرْأَةُ تَحُوزُ ثَلَاثَةَ مَوَارِيثَ: عَتِيقَهَا وَلَقِيطَهَا وَوَلَدَهَا الَّذِي لَاعَنَتْ عَنْهُ». هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ ابْنِ حَرْبٍ عَلَى هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفرائض، باب ميراث ابن الملاعنة، ح:٢٩٠٦ وابن ماجه، ح:٢٧٤٢ من حديث عمر بن رؤبة به وحديث عمر بن رؤبة عن عبد الواحد: ضعيف كما حققته في نيل المقصود.

Comments:

According to the majority of Companions and jurists, if a woman frees a slave and he dies without leaving behind any legal heir or *'Asabah*, then the woman shall inherit from him. (*Al-Mughnī*, v.9, p.239)

[1] See no 1202 and 1203.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

28. Chapters On *Waṣāyā* (Wills And Testaments) From The Messenger Of Allāh ﷺ

(المعجم ٢٨) - أَبْوَابُ الْوَصَايَا
عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٥)

Chapter 1. What Has Been Related About Willing One Third

(المعجم ١) - بَابُ مَا جَاءَ فِي الْوَصِيَّةِ بِالثُّلُثِ (التحفة ١)

2116. 'Āmir bin Sa'd bin Abī Waqqaṣ narrated from his father who said: "I was ill during the year of the Conquest (of Makkah) with an illness bringing me to the brink of death. So the Messenger of Allāh ﷺ came to visit me, and I said: 'O Messenger of Allāh! Indeed I have a great deal of wealth and I do not have any heirs except my daughter, so should I will all of my wealth?' He said: 'No.' I said: 'Then two-thirds of my wealth?' He said: 'No.' I said: 'Then half?' He said: 'No.' I said: 'Then a third?' He said: 'A third, and a third is too much. If you leave your heirs without need it is better than to leave them in poverty begging from the people. Indeed you do not do any spending (on you family) except that you are rewarded for it, even the morsel of food your raise to your wife's mouth.'" He said: "I said: 'Will I be left behind from my

٢١١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ عَامَ الْفَتْحِ مَرَضًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي رَسُولُ اللهِ ﷺ يَعُودُنِي، فَقُلْتُ: يَارَسُولَ اللهِ! إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي فَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا»، قُلْتُ: فَثُلُثَيْ مَالِي؟ قَالَ: «لَا»، قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا»، قُلْتُ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَذَرْ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يا رَسُولَ اللهِ! أُخَلَّفُ عَنْ هِجْرَتِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللهِ إِلَّا ازْدَدْتَ بِهِ رِفْعَةً، وَدَرَجَةً، وَلَعَلَّكَ إِنْ تُخَلَّفْ حَتَّى يَنْتَفِعَ بِكَ

emigration?'[1] He said: 'You will not be left behind after me, and do righteous deeds intending Allāh's Face, except that it will add to your elevation in rank. Perhaps you will remain until some people benefit from you and others will be harmed by you. O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the case of Sa'd bin Khawlah is sad.'" the Messenger of Allāh ﷺ felt sorry for him dying in Makkah. (***Ṣaḥīḥ***)

أَقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ. اللَّهُمَّ أَمْضِ لأَصْحَابِي هِجْرَتَهُمْ ولَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ لَكِنِ البَائِسُ سَعْدُ بْنُ خَوْلَةَ»: يَرْثِي لَهُ رَسُولُ الله ﷺ أَنْ مَاتَ بِمَكَّةَ.

[Abū 'Eīsā said:] There is a narration on this topic from Ibn 'Abbās.

[**قَالَ أَبُو عِيسَى**:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and this *Ḥadīth* has been reported from Sa'd bin Abī Waqqāṣ through others routes.

وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

This is acted upon according to the people of knowledge: A man is not to will more than a third. Some of the people of knowledge considered it recommended to make it less than a third, due to the saying of the Messenger of Allāh ﷺ: "And a third is too much."

والعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ لَيْسَ للرَّجُلِ أَنْ يُوصِيَ بِأَكْثَرَ مِنَ الثُّلُثِ. وقَدِ اسْتَحَبَّ بَعْضُ أَهْلِ الْعِلْمِ أَنْ يَنْقُصَ مِنَ الثُّلُثِ لِقَوْلِ رَسُولِ الله ﷺ: «وَالثُّلُثُ كَثِيرٌ».

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب ميراث البنات، ح:٦٧٣٣ ومسلم، ح:١٦٢٨ من حديث سفيان بن عيينة به * وفي الباب عن ابن عباس [البخاري، ح:٢٧٤٣ ومسلم، ح:١٦٢٩].

Comments:

Allāh fulfilled the wish and hope expressed by the Prophet ﷺ about Sa'd bin Abī Waqqās ؓ in this *Ḥadīth*, and he lived long after the death of the Prophet ﷺ. It was under Sa'd's command that victories were achieved against Iraq and Iran. Sa'd ؓ was also instrumental in bringing a large number of disbelievers into the fold of Islam (Nawawi's commentary on *Ṣaḥīḥ Muslim*, v.2, p.40).

[1] Meaning, after having made *Ḥijrah*, if I die in Makkah, will that reward be lost.

Chapter 2. What Has Been Related About Causing Harm With The Will

(المعجم ٢) - بَابُ [مَا جَاءَ فِي الضِّرَارِ فِي الْوَصِيَّةِ] (التحفة ٢)

2117. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed a man, and a woman, perform deeds in obedience to Allāh for sixty years, then death presents itself to them, and they cause such harm in the will that the Fire becomes warranted for them." Then he recited: After payment of legacies he (or she) may have bequeathed or debts, without causing harm. This is a Commandment from Allāh... up to His saying: That is the magnificent success.[1] ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* from this route, and Naṣr bin 'Alī (a narrator in the chain) who reported from Al-Ash'ath bin Jābir is the grandfather of Naṣr bin 'Alī Al-Jahḍamī.

٢١١٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [الجَهْضَمِيُّ]: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [وهُوَ جَدُّ هٰذَا النَّصْرِ]: حَدَّثَنَا الأَشْعَثُ بْنُ جَابِرٍ عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ حَدَّثَهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ وَالمَرْأَةُ بِطَاعَةِ اللهِ سِتِّينَ سَنَةً ثُمَّ يَحْضُرُهُمَا المَوْتُ فَيُضَارَّانِ فِي الوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ»، ثُمَّ قَرَأَ عَلَيَّ أَبُو هُرَيْرَةَ: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ وَصِيَّةً مِّنَ ٱللَّهِ﴾ إِلَى قَوْلِهِ ﴿ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾» [النساء: ١٢، ١٣].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ ونَصْرُ بْنُ عَلِيٍّ الَّذِي رَوَى عَنِ الأَشْعَثِ بْنِ جَابِرٍ هُوَ جَدُّ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوصايا، باب ما جاء في كراهية الإضرار في الوصية، ح:٢٨٦٧ من حديث عبدالصمد وابن ماجه، ح:٢٧٠٤ من حديث الأشعث به وشهر بن حوشب حسن الحديث على الراجح.

Comments:

The *Ḥadīth* proves that it is not allowed for a believing man or woman to make a will to the detriment of the legal heirs, or to make a disproportionate will in favor of a certain heir to the detriment of others, or to make a false declaration of a debt upon himself or herself in order to do wrong to the heirs — all these acts amount to committing a sin of a proportion whose only recompense is Hellfire.

[1] *An-Nisā'* 4:12,13.

Chapter 3. What Has Been Related About Encouraging (To Make) The Will

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْحَثِّ عَلَى الْوَصِيَّةِ (التحفة ٣)

2118. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "It is not right for a Muslim man to spend two nights, having what he would will, without having his will written with him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. A similar narration has been reported from Az-Zuhrī, from Sālim, from Ibn 'Umar from the Prophet ﷺ.

٢١١٨ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ وَلَهُ مَا يُوصِي فِيهِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُهُ.

تخريج: متفق عليه، وأخرجه مسلم، الوصية، باب وصية الرجل مكتوبة عنده، ح:١٦٢٧/٣ من حديث أيوب السختياني والبخاري، ح:٢٧٣٨ من حديث نافع به، سفيان هو ابن عيينة.

Comments:

If a man owes some money to someone, or is keeping a trust to be delivered to the rightful owner, then he is duty-bound to make a will in this regard. The will may as well be committed to writing, if necessary.

Chapter 4. What Has Been Related That The Prophet ﷺ Did Not Leave A Will

(المعجم ٤) - بَابُ مَا جَاءَ أَنَّ النَّبِيَّ ﷺ لَمْ يُوصِ (التحفة ٤)

2119. Ṭalḥah bin Muṣarrif said: "I said to Ibn Abī Awfā: 'Did the Messenger of Allāh ﷺ leave a will?' He said: 'No.' I said: 'How is the will written, and how was it enjoined upon the people?' He said: 'It was ordered in the Book of Allāh, Most High.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of it except through the narration of Mālik bin Mighwal.

٢١١٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا أَبُو قَطَنٍ [عَمْرُو بْنُ الهَيْثَمِ البَغْدَادِيُّ]: أَخْبَرَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ قَالَ: قُلْتُ لابْنِ أَبِي أَوْفَى: أَوْصَى رَسُولُ اللهِ ﷺ؟ قَالَ: لَا، قُلْتُ: وَكَيْفَ كُتِبَتِ الوَصِيَّةُ وكَيْفَ أَمَرَ النَّاسَ؟ قَالَ: أَوْصَى بِكِتَابِ اللهِ تَعَالَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ]. لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ

مَالِكِ بْنِ مِغْوَلٍ.

تخريج: متفق عليه، وأخرجه البخاري، الوصايا، باب الوصايا، ح: ٢٧٤٠ ومسلم، ح: ١٦٣٤ من حديث مالك بن مغول به.

Comments:

The *Shi'ah*, taking their cue from 'Abdullāh bin Ṣabā', falsely propagated the story that the Messenger of Allāh ﷺ had appointed 'Alī ؓ his executor and political successor. That is why everytime the Companions were questioned about whether the Messenger of Allāh ﷺ had left any will, they replied in the negative. The Prophet ﷺ in fact did not make any testament, even regarding his property or wealth.

Chapter 5. What Has Been Related About 'There Is No Will For The Heir'

(المعجم ٥) - بَابُ مَا جَاءَ لَا وَصِيَّةَ لِوَارِثٍ (التحفة ٥)

2120. Abū Umāmah said: "During the year of the Farwell Pilgrimage, I heard the Messenger of Allāh ﷺ saying in his *Khuṭbah*: 'Indeed Allāh, Most Blessed and Most High, has given the right due to everyone deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone,[1] and their reckoning is for Allāh, Most High. And whoever claims someone other than his father, or an affiliations with other than his *Mawālī*, then upon him is the continued curse of Allāh until the Day of Judgement. The wife is not to spend from her husband's house except with her husband's permission.' They said: 'O Messenger of Allāh! Not even food?' He said: 'That is the most virtuous of our wealth.' And he said: 'The borrowed is to be returned, the endowment is to be

٢١٢٠ - حَدَّثَنَا هَنَّادٌ وعَلِيُّ بْنُ حُجْرٍ قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: أَخْبَرَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الخَوْلَانِيُّ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ، الْوَلَدُ لِلْفِرَاشِ ولِلْعَاهِرِ الْحَجَرُ وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى، ومَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ التَّابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ، لَا تُنْفِقُ امْرَأَةٌ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِ زَوْجِهَا»، قِيلَ: يَا رَسُولَ اللهِ! وَلَا الطَّعَامَ؟ قَالَ: «ذَلِكَ أَفْضَلُ أَمْوَالِنَا». وَقَالَ: «العَارِيَةُ مُؤَدَّاةٌ، وَالمِنْحَةُ مَرْدُودَةٌ، وَالدَّيْنُ مَقْضِيٌّ، والزَّعِيمُ غَارِمٌ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَمْرِو ابْنِ خَارِجَةَ وَأَنَسِ بْنِ مَالِكٍ هٰذَا حَدِيثٌ

[1] See number 1157.

refunded, and the debt is to be repaid, and the guarantor is responsible.'"[1] (*Ḥasan*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Amr bin Khārijah and Anas bin Mālik. This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*], and it has been reported from Abū Umāmah from the Prophet ﷺ through routes other than this. The narrations of Ismā'īl bin 'Ayyāsh from the people of Al-'Irāq and the people of Al-Ḥijāz are not that strong where he is alone in reporting it, because he reported *Munkar* narrations from them. His narrations from the people of Ash-Shām are more reliable. This is what Muḥammad bin Ismā'īl said.

He said: I heard Aḥmad bin Al-Ḥasan saying: "Aḥmad bin Ḥanbal said: 'The condition of 'Ismā'īl bin 'Ayyāsh is better then that of Baqiyyah, and Baqiyyah has *Munkar* narrations from trustworthy narrators.'" And I heard 'Abdullāh bin 'Abdur-Raḥmān saying: "I heard Zakariyyā bin 'Adī saying: 'Abū Isḥāq Al-Fazārī said: "Take what Baqiyyah narrated from trustworthy narrators, and do not take what Ismā'īl bin 'Ayyāsh narrated from trustworthy narrators, nor [from] those who are not trustworthy."

حَسَنٌ [صَحِيحٌ]. وقَدْ رُوِيَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الوَجْهِ. ورِوَايَةُ إِسْمَاعِيلَ بْنِ عَيَّاشٍ عَنْ أَهْلِ العِرَاقِ وَأَهْلِ الْحِجَازِ لَيْسَ بِذَاكَ فِيمَا يَتَفَرَّدُ بِهِ لأَنَّهُ رَوَى عَنْهُمْ مَنَاكِيرَ. وَرِوَايَتُهُ عَنْ أَهْلِ الشَّامِ أَصَحُّ؛ هٰكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالَ: سَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ يَقُولُ: قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: إِسْمَاعِيلُ بْنُ عَيَّاشٍ أَصْلَحُ بَدَنًا مِنْ بَقِيَّةَ، وَلِبَقِيَّةَ أَحَادِيثُ مَنَاكِيرُ عَنِ الثِّقَاتِ. وسَمِعْتُ عَبْدَ اللهِ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: سَمِعْتُ زَكَرِيَّا بْنَ عَدِيٍّ يَقُولُ: قَالَ أَبُو إِسْحَاقَ الفَزَارِيُّ: خُذُوا عَنْ بَقِيَّةَ مَا حَدَّثَ عَنِ الثِّقَاتِ ولَا تَأْخُذُوا عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ مَا حَدَّثَ عَنِ الثِّقَاتِ وَلَا [عَنْ] غَيْرِ الثِّقَاتِ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الوصايا، باب ما جاء في الوصية للوارث، ح: ٢٨٧٠ مختصرًا وابن ماجه، ح: ٢٧١٣ من حديث إسماعيل بن عياش به * وفي الباب عن عمرو بن خارجة [يأتي: ٢١٢١] وأنس بن مالك [ابن ماجه، ح: ٢٧١٤] * قول أحمد صحيح عنه

[1] This last part appeared previously, see no. 1265.

وكذا قول زكريا بن عدي عن أبي إسحاق الفزاري سنده صحيح.

2121. 'Amr bin Khārajah narrated: "The Prophet ﷺ gave a *Khuṭbah* upon his she-camel, while I was under the front of her neck, and she was chewing her cud, with her saliva dripping between my shoulders. I heard him saying: 'Indeed Allāh, Most Blessed and Most High, has given the right due to every one deserving a right. So there is no will for an heir, the child is for the bed, and for the fornicator is the stone.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ عَلَى نَاقَتِهِ وَأَنَا تَحْتَ جِرَانِهَا وهِيَ تَقْصَعُ بِجَرَّتِهَا وَإِنَّ لُعَابَهَا يَسِيلُ بَيْنَ كَتِفَيَّ فَسَمِعْتُهُ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِوَارِثٍ. وَالْوَلَدُ لِلفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه النسائي: ٦/ ٢٤٧، ح: ٣٦٧١ (الوصايا، باب إبطال الوصية للوارث) عن قتيبة، وابن ماجه، ح: ٢٧١٢ من حديث قتادة به ورواه شعبة عن قتادة به (النسائي: ٦/ ٢٤٧، ح: ٣٦٧٢) * شهر تقدم حاله آنفًا: ٢١١٧.

Comments:

The *Ḥadīth* conclusively proves that it is prohibited for anyone to make a will or testament in favor of a legal heir, and there is unanimity of opinion among the scholars that no will favoring a particular heir can be made without the consent of all other heirs.

Chapter 6. What Has Been Related About Beginning With The Debt Before The Will

(المعجم ٦) - بَابُ مَا جَاءَ يُبْدَأُ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ (التحفة ٦)

2122. Al-Ḥārith narrated from 'Alī: "The Prophet ﷺ judged with the debt before the will, and you people recite the will before the debt." (***Ḥasan***)

[Abū 'Eīsā said:] This is acted upon according to the people of knowledge in general; the debt is to be (settled) before the will.

٢١٢٢ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي إِسْحَاقَ الهَمْدَانِيِّ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالدَّيْنِ قَبْلَ الوَصِيَّةِ وَأَنْتُم تَقرَءُونَ الْوصِيَّةَ قَبْلَ الدَّيْنِ.

[قَالَ أَبُو عِيسَى:] والعَمَلُ عَلَى هٰذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ أَنَّهُ يُبْدَأُ بِالدَّيْنِ قَبْلَ الوَصِيَّةِ.

تخريج: [حسن] وأخرجه ابن ماجه، الفرائض، باب ميراث العصبة، ح:٢٧٣٩ من حديث أبي إسحاق السبيعي به وسنده ضعيف جدًا ولمفهوم الحديث شاهد حسن عند ابن ماجه، ح:٢٤٣٣ وغيره.

Comments:

Being meticulous about words and their lexical definition is not the best way to understand the real meaning of the Qur'ān. An example of this attitude, as rightly mentioned in this *Ḥadīth*, would be to suppose that since we find the mention of the execution of the will before the (clearing of) debt, the former should precede the latter, which is a patently wrong notion.

Chapter 7. What Has Been Related About A Man Giving Charity Or Freeing A Slave At The Time Of His Death

(المعجم ٧) - **بَابُ مَا جَاءَ فِي الرَّجُلِ يَتَصَدَّقُ أَوْ يُعْتِقُ عِنْدَ الْمَوْتِ** (التحفة ٧)

2123. Abū Ḥabībah At-Ṭā'ī said: "My brother willed a portion of his wealth to me. So I met Abū Ad-Dardā' and said: 'My brother has willed a portion of his wealth to me, so where do you suggest that I should give it – to the poor, the needy, or the *Mujāhidīn* in Allāh's Cause?' He said: 'As for me, then I would not consider them equal to the *Mujāhidīn*. I heard the Messenger of Allāh ﷺ saying: "The parable of the one who frees a slave at the time of his death is that of the one who gives a gift when he is satisfied (fulfilled his needs)." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٢٣ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ الطَّائِيِّ قَالَ: أَوْصَى إِلَيَّ أَخِي بِطَائِفَةٍ مِنْ مَالِهِ، فَلَقِيتُ أَبَا الدَّرْدَاءِ، فَقُلْتُ: إِنَّ أَخِي أَوْصَى إِلَيَّ بِطَائِفَةٍ مِنْ مَالِهِ فَأَيْنَ تَرَى لِي وَضْعَهُ فِي الْفُقَرَاءِ أَوِ الْمَسَاكِينِ أَوِ الْمُجَاهِدِينَ فِي سَبِيلِ اللهِ؟ فَقَالَ: أَمَّا أَنَا فَلَوْ كُنْتُ لَمْ أَعْدِلْ بِالْمُجَاهِدِينَ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ الَّذِي يُعْتِقُ عِنْدَ الْمَوْتِ كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبِعَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أبو داود، العتق، باب: في فضل العتق في الصحة، ح:٣٩٦٨ من حديث سفيان الثوري، والنسائي، ح:٣٦٤٤ من حديث أبي إسحاق به ورواه شعبة عن أبي إسحاق: سمع أبا حبيبة به وصححه ابن حبان، ح:١٢١٩ والحاكم:٢/٢١٣ الذهبي * أبوحبيبة: وثقه ابن حبان والترمذي والحاكم وغيرهم وحديثه لا ينزل عن درجة الحسن.

Comments:

What we learn from the *Ḥadīth* is that true charity meriting greater reward from Allāh is the one that a man makes during the days of his health of body and greed for wealth. To give away the wealth when one is at the brink of death, and the inheritance is about to go to the heirs, is an act of much less value meriting much less reward in the Hereafter.

Chapter 8.

(المعجم ٨) - **بَابٌ**: (التحفة...)

2124. 'Urwah narrated that 'Āishah had informed him that Barīrah came to her ('Āishah) seeking her help for her writ of emancipation, and she had not yet paid anything for her writ of emancipation. So 'Āishah said to her: "Return to your people, and if they agree to me paying for your writ of emancipation and that your *Walā'* will be for me, then I will do so." So Barīrah mentioned that to her people and they refused. They said: "If she wants the reward for (freeing) you while the *Walā'* is for us, then let her do it." So I mentioned that to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ said: "Buy her, then free her, for the *Walā'* is only for the one who frees." Then the Messenger of Allāh ﷺ stood and said: "What is the case of people who make conditions that are not in Allāh's Book? Whoever makes a condition that is not in Allāh's Book, then it will not be so for him, even if he were to make a condition a hundred times." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and it has been reported through more than one

٢١٢٤ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُ عَائِشَةَ فِي كِتَابَتِهَا وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونَ وَلَاؤُكِ لِي فَعَلْتُ، فَذَكَرَتْ ذَلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ وَيَكُونَ لَنَا وَلَاؤُكِ فَلْتَفْعَلْ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ»، ثُمَّ قَامَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ؟ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ فَلَيْسَ لَهُ وَإِنِ اشْتَرَطَ مِائَةَ مَرَّةٍ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَائِشَةَ وَالْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ.

route from 'Āishah. This is acted upon according to the people of knowledge, the *Walā'* is for the one who does the freeing.

تخريج: متفق عليه، وأخرجه البخاري، المكاتب، باب ما يجوز من شروط المكاتب ... إلخ، ح:٢٥٦١ ومسلم، ح:١٥٠٤/٦ عن قتيبة به.

Comments:

The people of knowledge, on the basis of this *Ḥadīth* unanimously hold that *Walā'* (right of the master to inherit any property the slave freed by him may acquire after emancipation) belongs only to the person that has freed the person concerned. The *Ḥadīth* tells us that Barirah ﷺ had concluded a contract with her masters to secure her emancipation on payment of a certain amount of money payable in instalments. She was at that time trying to raise money for the purpose, and had already collected some money, but had not until then, paid anything. It was for this purpose that she had come to 'Āishah ﷺ for help. 'Āishah ﷺ agreed to pay the entire amount in one go, and declared that after her manumission the *Walā'* would belong to her.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

29. Chapters On *Walā'* And Gifts From The Messenger Of Allāh ﷺ

(المعجم ٢٩) - أَبْوَابُ الْوَلَاءِ وَالْهِبَةِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٦)

Chapter 1. What Has Been Related About The *Walā'* Is For The One Who Frees

(المعجم ١) - بَابُ مَا جَاءَ أَنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ (التحفة ١)

2125. 'Āishah narrated that she wanted to buy Barīrah but (her owners) stipulated that they should have her *Walā'*, so the Prophet ﷺ said: "The *Walā'* is for the one who gives the price, or for the one who grants the favor." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and this is acted upon according to the people of knowledge.

٢١٢٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ أَوْ لِمَنْ وَلِيَ النِّعْمَةَ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وأَبِي هُرَيْرَةَ.

وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. والْعَمَلُ عَلَى هٰذَا عِنْدَ أَهْلِ الْعِلْمِ.

تخريج: وأخرجه البخاري، الفرائض، باب ما يرث النساء من الولاء، ح: ٦٧٦٠ من حديث سفيان الثوري به ورواه مسلم، ح: ١٥٠٤ من حديث عائشة * وفي الباب عن ابن عمر [البخاري، ح: ٢١٦٩ ومسلم، ح: ١٥٠٤/ ٥] وأبي هريرة [مسلم، ح: ١٥٠٥].

Comments:

On the basis of this *Ḥadīth* the people of knowledge are unanimous in their view that *Walā'* belongs only to the person that frees the concerned slave or pays money for his freedom. In case the freed slave dies and leaves no heirs, then his emancipator shall inherit his/her property even in the presence of his *'Aṣabah* (*Al-Mughnī,* v.9, p.215).

Chapter 2. What Has Been Related About The Prohibition From Selling The *Walā'* And (From) Conferring It

(المعجم ٢) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ بَيْعِ الْوَلَاءِ وَ[عَنْ] هِبَتِهِ (التحفة ٢)

2126. 'Abdullāh bin 'Umar narrated that the Messenger of Allāh ﷺ prohibited selling the *Walā'* and [from] conferring it. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Abdullāh bin Dīnār from Ibn 'Umar from the Prophet ﷺ. Shu'bah, Sufyān Ath-Thawrī, and Mālik bin Anas (also) reported it from 'Abdullāh bin Dīnār. It has been related that Shu'bah said: "I so wished that 'Abdullāh bin Dīnār would permit me when he narrated this *Ḥadīth* that I stand-up, so that I kiss his head."[1] And Yaḥya bin Sulaim reported this *Ḥadīth* from 'Ubaidullāh bin 'Umar from Nāfi', from Ibn 'Umar from the Prophet ﷺ. But this is mistaken, Yaḥya bin Sulaim erred in it, what is correct is: "From 'Ubaidullāh bin 'Umar, from 'Abdullāh bin Dīnār, from Ibn 'Umar from the Prophet ﷺ. This is how it was reported by more than one narrator from 'Ubaidullah bin 'Umar.

[Abū 'Eīsā said:] And 'Abdullāh bin Dīnār is alone with this *Ḥadīth*.

٢١٢٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَ[عَنْ] هِبَتِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقَدْ رَوَاهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ. وَيُرْوَى عَنْ شُعْبَةَ قَالَ: لَوَدِدْتُ أَنَّ عَبْدَ اللهِ بْنَ دِينَارٍ حِينَ يُحَدِّثُ بِهٰذَا الْحَدِيثِ أَذِنَ لِي حَتَّى كُنْتُ أَقُومُ إِلَيْهِ فَأُقَبِّلَ رَأْسَهُ. وَرَوَى يَحْيَى بْنُ سُلَيْمٍ هٰذَا الْحَدِيثَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَهُوَ وَهْمٌ وَهِمَ فِيهِ يَحْيَى بْنُ سُلَيْمٍ. وَالصَّحِيحُ عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. هٰكَذَا رَوَاهُ غَيْرُ واحِدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] وتَفَرَّدَ عَبْدُ اللهِ بْنُ دِينَارٍ بِهٰذَا الْحَدِيثِ.

تخريج: متفق عليه، وأخرجه البخاري، الفرائض، باب إثم من تبرأ من مواليه، ح:٦٧٥٦ ومسلم، ح:١٥٠٦ من حديث سفيان بن عيينة به.

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[1] Because he is the only one who narrates it, so Shu'bah considered it of tremendous benefit to hear it from him.

Comments:

This *Hadīth* makes it impermissible to sell *Walā'* or confer it to someone else, or even to allow someone other than the emancipator to establish such a relationship. This is the view held by the vast majority of scholars including the Four *A'immah* of Jurisprudence.

Chapter 3. What Has Been Related About Whoever Claims His *Walā'* to Be For Other Than His *Mawālī*, Or Claims Someone Else Other Than His Father

(المعجم ٣) - بَابُ مَا جَاءَ فِي مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ أَوِ ادَّعَى إِلَى غَيْرِ أَبِيهِ (التحفة ٣)

2127. Ibrāhīm At-Taimī narrated from his father: " 'Alī delivered a *Khutbah* for us in which he said: 'Whoever claims that we have some book to read other than Allāh's Book and this paper, which includes camel's ages and things related to (relatiation for) wounds, then he has lied." And he said in it: "The Messenger of Allāh ﷺ said: 'Al-Madīnah is sacred, what is between 'Aīr to Thawr, so whoever introduces in it any innovation or shelters an innovator[1] then upon him is the curse of Allāh, the angels, and all people. On the Day of Judgement, Allāh will not accept his compulsory nor optional good deeds.[2] And whoever claims someone else to be his father, or claims *Walā'* for someone other than his *Mawālī*, then upon him is the curse of Allāh, the angels, and all people; his compulsory and optional good deeds shall not be

٢١٢٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: خَطَبَنَا عَلِيٌّ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَؤُهُ إِلَّا كِتَابَ اللهِ وَهٰذِهِ الصَّحِيفَةَ صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، فَقَدْ كَذَبَ، وَقَالَ فِيهَا: قَالَ رَسُولُ اللهِ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى بَعْضُهُمْ عَنِ الأَعْمَشِ، عَنْ

[1] The word *Ahādīth* in this narration refers to all sorts of *Munkar* (evil) as well as innovation. And: "Shelters an innovator.."; *Muhdith* is one who initiates either the evil or the innovation, it is also recited as *Muhdath* which refers to the innovation itself. See *Minnat Al-Mun'im*.

[2] *Sarf* and *'Adl*; and they say it means Allāh will not accept any repentance (*Sarf*) not ransom (*'Adl*).

accepted. The covenants of the Muslims are one, it covers the rest of them."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Some of them reported it similarly from Al-A'mash, from Ibrāhīm At-Taimī, from Al-Ḥārith bin Suwaid from 'Alī.

[Abū 'Eīsā said:] It has been reported through more than one route from 'Alī [from the Prophet ﷺ].

إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَلِيٍّ [عَنِ النَّبِيِّ ﷺ].

تخريج: متفق عليه، وأخرجه مسلم، الحج، باب فضل المدينة، ودعاء النبي ﷺ فيها بالبركة ... إلخ، ح: ١٣٧٠ من حديث أبي معاوية الضرير والبخاري، ح: ٣١٧٩ من حديث الأعمش به.

Comments:

The *Hadith* proves that the *Haram* (inviolable status) of Al-Madinah extends from 'Air to Thawr. Innovating things in religion or committing acts against the laws of *Shari'ah*, especially in Al-Madinah would, therefore, be regarded as acts of great sin which would even deprive the person of the reward of all kinds of his virtuous deeds, whether obligatory or optional, and would attract the curse of Allāh, of angels and of all people. Similarly, misrepresenting one's father's parentage and clan, or assuming the clientage (*Walā'*) of someone other than one's masters (*Mawālī*) is an accursed act.

Chapter 4. What Has Been Related About A Man Negating The Legitimacy Of His Child

(المعجم ٤) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَنْتَفِي مِنْ وَلَدِهِ (التحفة ٤)

2128. Abū Hurairah narrated that a man from [Banū] Fazārah came to the Prophet ﷺ and said: "O Messenger of Allāh! My wife gave birth to a black boy." So the Prophet ﷺ said: "[Do you have any camels?]" He said: "Yes." He said: "Then what are their colors?" He said: "Red." He said: "Is there a grey one among them?" he said: "Yes, there is a grey one among them." He said: "From where does

٢١٢٨ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ الْعَطَّارُ وسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ المَخْزُومِيُّ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ [بَنِي] فَزَارَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «[هَلْ لَكَ مِنْ إِبِلٍ]؟» قَالَ: نَعَمْ، قَالَ: «فَمَا

[1] This last part appeared previously, see the discussion after no. 1579.

that come?" He said: "Perhaps it is hereditary." He said: "Then in the same way, perhaps it is his heredity." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَلْوَانُهَا»؟ قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا أَوْرَقُ»؟ قَالَ: نَعَمْ إِنَّ فِيهَا لَوُرْقًا، قَالَ: «أَنَّى أَتَاهَا ذَلِكَ»؟ قَالَ: لَعَلَّ عِرْقًا نَزَعَهَا، قَالَ: «فَهٰذَا لَعَلَّ عِرْقًا نَزَعَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، اللعان، ح:١٥٠٠ من حديث سفيان بن عيينة والبخاري، ح:٥٣٠٥ من حديث الزهري به.

Comments:

The *Ḥadīth* proves the fact that it is not necessary for children to take their features and complexion from their father alone, and it is not proper to attribute them to someone else simply on the basis of difference in features or color. A child may take the color of either the family of its father or of its mother.

Chapter 5. What Has Been Related About The *Qā'if* (Those Who Are Experts On Heredity)

(المعجم ٥) - بَابُ مَا جَاءَ فِي الْقَافَةِ (التحفة ٥)

2129. 'Āishah narrated that the Prophet ﷺ visited her in a very happy mood, his face beaming with joy and said: "Don't you see that the Mujazziz looked just now at Zaid bin Ḥārithah and Usāmah bin Zaid, and said: 'These feet belong to each other.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān bin 'Uyainah reported this *Ḥadīth* from Az-Zuhrī, from 'Urwah, from 'Āishah and he added in it: "Don't you see that the Mujazziz passed by Zaid bin Ḥārithah and Usāmah bin Zaid while their heads were covered, and their feet were exposed, and he said: 'These feet belong to each other.'"

This is how Sa'eed bin 'Abdur-Raḥmān – and more than one

٢١٢٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ، فَقَالَ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا نَظَرَ آنِفًا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ فَقَالَ: هٰذِهِ الأَقْدَامُ بَعْضُهَا مِنْ بَعْضٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَى سُفْيَانُ بْنُ عُيَيْنَةَ هٰذَا الحَدِيثَ عَنِ الزُّهرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ وَزَادَ فِيهِ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا مَرَّ عَلَى زَيْدِ ابْنِ حَارِثَةَ وَأُسَامَةَ بْنِ زَيْدٍ وَقَدْ غَطَّيَا رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ: إِنَّ هٰذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ» وهٰكَذَا حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ وغَيْرُ وَاحِدٍ، عَنْ

narrator – narrated this *Ḥadīth* from Sufyān bin 'Uyainah, from Az-Zuhrī [from 'Urwah, from 'Āishah. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

Some of the people of knowledge used this *Ḥadīth* to support the case of the *Qā'if*.

سُفْيَانَ بْنِ عُيَيْنَةَ هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ [عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ]. وقَدِ احْتَجَّ بَعْضُ أَهْلِ الْعِلْمِ بِهٰذَا الحَدِيثِ فِي إِقَامَةِ أَمْرِ الْقَافَةِ.

تخريج: متفق عليه، وأخرجه مسلم، الرضاع، باب العمل بإلحاق القائف الولد، ح:١٤٥٩ عن قتيبة والبخاري، ح:٣٧٣١ من حديث ابن شهاب الزهري به.

Comments:

Zaid ﷺ was a man of fair complexion, while Usāmah ﷺ had a very dark complexion. The infidels, therefore, used to scandalize his lineage. But when someone known for his expertise in heredity declared them as from one stock, the disbelievers lost the very basis of their taunt, and had to accept the truth that met their own criterion.

Chapter 6. Regarding The Prophet ﷺ Encouraging Gifts

(المعجم ٦) - بَابٌ: فِي حَثِّ النَّبِيِّ ﷺ عَلَى الْهَدِيَّةِ (التحفة ٦)

2130. Abū Hurairah narrated that the Prophet ﷺ said: "Give gifts, for indeed the gift removes bad feelings from the chest. And let the neighbor not look down upon (the gift of) her neighbor, even if it be the lower shanks of sheep."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. Abū Ma'shar's name is Najīḥ, the freed slave of Banū Hāshim. Some of the people of knowledge critcized him due to his poor memory.

٢١٣٠ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ البَصْرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: أَخْبَرَنَا أَبُو مَعْشَرٍ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ، ولَا تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسِنِ شَاةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وأَبُو مَعْشَرٍ اسْمُهُ نَجِيحٌ مَوْلَى بَنِي هَاشِمٍ، وقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٢/٤٠٥ من حديث أبي معشر به وهو ضعيف وحديث: "ولا تحقرن جارة لجارتها ولو شق فرسن شاة" له شاهد عند البخاري، ح:٦٠١٧ ومسلم، ح:١٠٣٠.

[1] His ﷺ saying: "Give gifts to spread love (among each other)" was recorded by Al-Bukhārī in *Al-Adab Al-Mufrad* no. 594, and graded *Ḥasan* by Shaikh Al-Albānī. The second half of this *Ḥadīth*: "Let the neighbor not look down upon..." is recorded by Al-Bukhārī (6017) and Muslim (2379) in their *Ṣaḥīḥ*.

Comments:

It is a social necessity and custom to exchange gifts and presents amongst neighbors and friends since it promotes mutual love and fellow-feeling. Such interactions also have the effect of healing the rifts in relations, if any, and removing mutual ill-feelings and misunderstandings.

Chapter 7. What Has Been Related About It Being Disliked To Take Back Gifts

(المعجم ٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ الرُّجُوعِ فِي الْهِبَةِ (التحفة ٧)

2131. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "The parable of the one who gives a gift, and then takes it back, is that of a dog who eats until he is full, and vomits, then he returns to [take back] his vomit." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Abbās and 'Abdullāh bin 'Amr.

٢١٣١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ: أَخْبَرَنَا حُسَيْنٌ الْمُكْتِبُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ [فَرَجَعَ] فِي قَيْئِهِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وعَبْدِ اللهِ بْنِ عَمْرٍو.

تخريج: [إسناده صحيح] وتقدم مختصرًا: ١٢٩٩ * وفي الباب عن ابن عباس [يأتي: ٢١٣٢] وعبدالله بن عمرو [ابن ماجه، ح: ٢٣٧٨].

2132. Ibn 'Umar and Ibn 'Abbās narrated the *Marfū' Ḥadīth*: "It is not lawful for a man to give a gift and then take it back, except in the case of the father with what he gave to his son. And the parable of the one who gives a gift and then takes it back, is that of the dog who eats until he is full and vomits, then he returns to his vomit." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ash-Shāfi'ī said: "It is not lawful for one who confers something to take it back, except in

٢١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ: حَدَّثَنِي طَاوُسٌ عَنِ ابْنِ عُمَرَ وابْنِ عَبَّاسٍ يَرْفَعَانِ الحَدِيثَ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. قَالَ الشَّافِعِيُّ: لَا يَحِلُّ لِمَنْ وَهَبَ

the case of the father. He may take back what he gave to his son" and he used this *Ḥadīth* as proof.

هِبَةً أَنْ يَرْجِعَ فِيهَا إِلَّا الْوَالِدُ فَلَهُ أَنْ يَرْجِعَ فِيمَا أَعْطَى وَلَدَهُ، واحْتَجَّ بِهٰذَا الْحَدِيثِ.

تخريج: [**إسناده صحيح**] وانظر الحديث السابق.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

30. Chapters On *Al-Qadar* From The Messenger Of Allāh ﷺ

(المعجم ٣٠) - أَبْوَابُ الْقَدَرِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٧)

Chapter 1. What Has Been Related About The Severity Of Engaging In (Debates About) *Al-Qadar*

(المعجم ١) - بَابُ مَا جَاءَ مِنَ التَّشْدِيدِ فِي الْخَوْضِ فِي الْقَدَرِ (التحفة ١)

2133. Abū Hurairah narrated: "The Messenger of Allāh ﷺ came out to us while we were discussing about *Al-Qadar*. He became angry such that his face became red, as if a pomegranate was bursting through his cheeks. He said: 'Is this what I ordered you to do?' – or: 'Is this what I have been sent to you with? The people before you were only ruined when they differed about this matter. I order you [I order you] to not debate about it.'" (*Ḍa'īf*)[1]

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar, 'Āishah, and Anas. And this *Ḥadīth* is *Gharīb*. We do not know of it from this route except through the narrration of Ṣāliḥ Al-Murrī. Ṣāliḥ Al-Murrī has narrated strange narrations (*Gharā'ib*) in

٢١٣٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا صَالِحٌ الْمُرِّيُّ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَتَنَازَعُ فِي الْقَدَرِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِيءَ فِي وَجْنَتَيْهِ الرُّمَّانُ، فَقَالَ: «أَبِهٰذَا أُمِرْتُمْ أَمْ بِهٰذَا أُرْسِلْتُ إِلَيْكُمْ؟ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هٰذَا الأَمْرِ. عَزَمْتُ عَلَيْكُمْ [عَزَمْتُ عَلَيْكُمْ] أَلَّا تَنَازَعُوا فِيهِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُمَرَ وَعَائِشَةَ وَأَنَسٍ وهٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ صَالِحٍ الْمُرِّيِّ. وَصَالِحٌ الْمُرِّيُّ، لَهُ غَرَائِبُ يَتَفَرَّدُ بِهَا [لَا

[1] The story in this *Ḥadīth* has been reported by 'Abdullāh bin 'Amr bin Al-'Āṣ. It was recorded by Aḥmad (2:178 & 196) with the mention of *Al-Qadar*, and Ibn Mājah (85). Al-Buṣīrī said: "Its chain is *Ṣaḥīḥ*". And Shaikh Al-Albānī graded the narration of At-Tirmidhī *Ḥasan*. The prohibition of debating about *Al-Qadar* is the established creed of *Ahl As-Sunnah wal-Jamā'ah*, as clearly indicated in *Usūl As-Sunnah* by Imām Aḥmad as well as others.

which he is alone [no one reported them except him].

يُتابَعُ عَلَيْهَا].

تخريج: [إسناده ضعيف] وأخرجه ابن حبان في المجروحين:١/ ٣٧٢ من حديث صالح المري به وهو ضعيف وشيخه عنعن وللحديث شواهد ضعيفة عند أبي يعلى والحارث بن أبي أسامة وغيرهما * وفي الباب عن عمر [أبو داود، ح:٤٧١٠ بلفظ: "لا تجالسوا أهل القدر ولا تفاتحوهم" وسنده ضعيف ومع ذلك صححه ابن حبان، ح:١٨٢٥] وعائشة [ابن ماجه، ح:٨٤] وأنس [الطبراني في الأوسط:٨/ ٢٥، ح:٧٠٤٨].

Chapter 2. What Has Been Related About The Argument Between Ādam and Mūsā, Peace Be Upon Them

(المعجم ٢) - **بَابُ [مَا جَاءَ فِي حِجَاجِ آدَمَ وَمُوسَى عَلَيْهِمَا السَّلَامُ]** (التحفة ٢)

2134. Abū Hurairah narrated that the Prophet ﷺ said: "Ādam and Mūsā argued, Mūsā said: 'O Ādam! You are the one that Allāh created with His Hand, and blew into you of His Spirit,[1] and you misled the people and caused them to be expelled from Paradise.' So Ādam said: 'You are Mūsā, the one Allāh selected with His Speech! Are you blaming me for something I did which Allāh had decreed for me, before creating the heavens and the earth?'" He said: "So Ādam confuted Mūsā." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar and Jundab.

This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* from this route, as a narration of Sulaimān At-Taimī from Al-A'mash. Some of the companions of Al-A'mash reported it similarly from Al-A'mash from Abū Ṣāliḥ, from Abū Hurairah

٢١٣٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبِي عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ! أَنْتَ الَّذِي خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ، أَغْوَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ، قَالَ: فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللهُ بِكَلَامِهِ، أَتَلُومُنِي عَلَى عَمَلٍ عَمِلْتُهُ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ» قَالَ: «فَحَجَّ آدَمُ مُوسَى».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُمَرَ وَجُنْدَبٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنِ الأَعْمَشِ. وقَدْ رَوَاهُ بَعْضُ أَصْحَابِ الأَعْمَشِ

[1] "Referring to the nobility and specificity of it, that is: 'From a spirit which is created' it does not indicate any limitation." *Tuḥfat Al-Aḥwadhī*.

from the Prophet ﷺ. Some of them said: "From Al-A'mash, from Abū Ṣāliḥ, from Abū Sa'eed from the Prophet ﷺ." This *Ḥadīth* has been reported through more than one route from Abū Hurairah from the Prophet ﷺ.

عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وقَالَ بَعْضُهُمْ: عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [**صحيح**] وأخرجه النسائي في الكبرى كما في تحفة الأشراف: ٩/ ١٢٣٨٩ عن يحيى ابن حبيب به ورواه أحمد: ٢/ ٣٩٨ من حديث الأعمش والبخاري، ح: ٣٤٠٩ ومسلم، ح: ٢٦٥٢ من طرق عن أبي هريرة به وهو صحيفة همام بن منبه، ح: ٤٥ * وفي الباب عن عمر [أبو داود، ح: ٤٧٠٢] وجندب [أحمد: ٢/ ٤٦٤ وابن أبي عاصم في السنة، ح: ١٤٣].

Comments:

Whatever good or bad a man does was written fifty thousand years (a long time) before the creation of the heavens and earth. So, if a man does a bad deed, let him offer his repentance and seek forgiveness from Allāh. Once he has offered his repentance, there is no justification to blame him for the deed in question done by him.

Chapter 3. What Has Been Related About Misery And Happiness

(المعجم ٣) - بَابُ مَا جَاءَ فِي الشَّقَاءِ وَالسَّعَادَةِ (التحفة ٣)

2135. 'Āṣim bin 'Ubaidullāh said: "I heard Sālim bin 'Abdullāh narrating a *Ḥadīth* from his father who said: " 'Umar said: "O Messenger of Allāh! Do you see that what we do is a new matter – or a matter initiated – or it is a matter already concluded?" He ﷺ said: "O Ibn Al-Khaṭṭāb! It is a matter already concluded. For everyone is suited (for that for which he his created). As for one who is among the people of happiness, then he works for happiness, and as for one who is among the people of misery, then he works for his misery." (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī,

٢١٣٥ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ عُبَيْدِ اللهِ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللهِ! أَرَأَيْتَ مَا نَعْمَلُ فِيهِ أَمْرٌ مُبْتَدَعٌ أَوْ مُبْتَدَأٌ أَوْ فِيمَا قَدْ فُرِغَ مِنْهُ؟ قَالَ: «فِيمَا قَدْ فُرِغَ مِنْهُ يَا ابْنَ الْخَطَّابِ وَكُلٌّ مُيَسَّرٌ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يَعْمَلُ لِلسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ».

[**قَالَ أَبُو عِيسَى:**] وَفِي الْبَابِ عَنْ عَلِيٍّ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَعِمْرَانَ بْنِ حُصَيْنٍ.

وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ḥudhaifah bin Asīd, Anas, and 'Imrān bin Ḥuṣain. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه أحمد: ٢/ ٥٢، ح: ٥١٣٩ عن عبدالرحمن بن مهدي به وسنده ضعيف وللحديث شواهد عند ابن حبان، ح: ١٨٠٧ والبزار (كشف الأستار): ٣/ ١٨، ١٩، ح: ٢١٣٧ وابن أبي عاصم (السنة)، ح: ١٦٥ وأحمد(٤/ ٦٧ وسنده حسن) وغيرهم * وفي الباب عن علي [يأتي: ٢١٣٦] وحذيفة بن أسيد [مسلم، ح: ٢٦٤٤] وحذيفة بن اليمان [أبو داود، ح: ٤٦٩٢] وأنس [البخاري، ح: ٣٩٨ ومسلم، ح: ٢٦٤٦] وعمران بن حصين [البخاري، ح: ٦٥٩٦، ٧٥٥١ ومسلم، ح: ٢٦٤٩].

Comments:

The blessed ones among the people are enabled to do things that are virtuous and good. The wretched ones, on the other hand, are enabled to do things that are sinful and evil.

2136. 'Alī narrated: "We were with the Messenger of Allāh ﷺ and he was scraping the ground, when he raised his head to the heavens, then said: 'There is not one of you but (his place) is known' – Wakī' said: 'His place has been decreed (be it) in the Fire, and (or) his place in Paradise.' They said: 'Shall we not rely upon this O Messenger of Allāh?' He said: 'No. Work, for everyone is facilitated for what he was created.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٣٦ - **أَخْبَرَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ وَوَكِيعٌ عَنِ الأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ وهُوَ يَنْكُتُ فِي الأَرْضِ إِذْ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ عُلِمَ» - قَالَ وَكِيعٌ: «إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ» - قَالُوا: أَفَلَا نَتَّكِلُ يَا رَسُولَ اللهِ؟ قَالَ: «لَا، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب قوله: ﴿وأما من بخل واستغنى﴾ ح: ٤٩٤٧ ومسلم، ح: ٢٦٤٧ من حديث وكيع به.

Comments:

Every one of us is being enabled to do what is written for him. There is no getting away from those deeds. But since no one knows what is allotted for him, or whether he is destined to do acts of blessedness or of wretchedness, each one of us is obligated to abide by the dictates of the *Sharī'ah* and do virtuous deeds, as exhorted to by the Prophets and written in the Holy Books.

Chapter 4. What Has Been Related About 'One's Deeds Depend Upon One's End'

(المعجم ٤) - بَابُ مَا جَاءَ أَنَّ الأَعْمَالَ بِالْخَوَاتِيمِ (التحفة ٤)

2137. 'Abdullāh bin Mas'ūd said: "The Messenger of Allāh ﷺ narrated to us – and he is the truthful and entrusted one: 'Indeed the creation of one of you is gathered inside his mother in forty days. Then, for a similar period, he is a clot. Then, for a similar period, he is a piece of flesh. Then Allāh sends the angel to him to blow the soul into him, and he is ordered to write four (things): To write his provision, his life-span, his works, and whether he will be wretched or happy. By the One besides Whom there is none other worthy of worship! One of you will do deeds of the people of Paradise, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of the Fire, so that he enters it. And indeed one of you will do deeds of the people of the Fire, until there is between him and it but a forearm span, then he is overcome by what is written for him, and he is sealed off with the deeds of the people of Paradise, so that he enters it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain, but including Yaḥya bin Sa'eed) with similar meaning.

[Abū 'Eīsā said:] There are

٢١٣٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ المَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ فِي أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسِلُ اللهُ إِلَيْهِ الْمَلَكَ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤْمَرُ بِأَرْبَعٍ: يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ثُمَّ يَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، ثُمَّ يَسْبِقُ عَلَيْهِ الكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا الأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ فَذَكَرَ مِثْلَهُ.

[قَالَ أَبُو عِيسَى:] وفي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَنَسٍ وسَمِعْتُ أَحْمَدَ بْنَ الْحَسَنِ،

narrations on this topic from Abū Hurairah and Anas, and I heard Aḥmad bin Al-Ḥasan say: "I heard Aḥmad bin Ḥanbal saying: 'I have not seen the likes of Yaḥya bin Sa'eed with my eyes.'"[1] And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Shu'bah and Ath-Thawrī reported similar from Al-A'mash.

(Another chain) with similar meaning.

قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: مَا رَأَيْتُ بِعَيْنِي مِثْلَ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنِ الأَعْمَشِ نَحْوَهُ.

حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ زَيْدٍ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، القدر، باب كيفية خلق الآدمي في بطن أمه . . . إلخ، ح:٢٦٤٣ من حديث أبي معاوية والبخاري، ح:٦٥٩٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [مسلم، ح:٢٦٥١] وأنس [البخاري، ح:٦٥٩٥ ومسلم، ح:٢٦٤٦] * قول أحمد صحيح عنه.

Comments:

It is necessary that all of us be constantly supplicating to Allāh for a good end to our lives, and salvation from an evil end. It is also necessary that we, on the basis of our seeing a person doing what he does, do not jump to judgement on whether he is destined for Hell or Paradise, since we have no means to know how he will behave towards the end of his life.

Chapter 5. What Has Been Related About 'Every Child Is Born Upon the *Fiṭrah*'

(المعجم ٥) - بَابُ مَا جَاءَ كُلُّ مَوْلُودٍ يُوَلَدُ عَلَى الْفِطْرَةِ (التحفة ٥)

2138. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Every child is born upon the *Millah*, then his parents make him a Jew, a Christian, or an idolater." It was said: "O Messenger of Allāh! What about those who die before that?" He said: "Allāh knows best what they would have done." (***Ṣaḥīḥ***)

(Another chain) with similar in meaning, and he ﷺ said: "Born upon the *Fiṭrah*."

٢١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَعِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رَبِيعَةَ الْبُنَانِيُّ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْمِلَّةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشَرِّكَانِهِ»، قِيلَ: يَا رَسُولَ اللهِ! فَمَنْ هَلَكَ قَبْلَ ذٰلِكَ؟ قَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ بِهِ».

[1] He cited this quote because Yaḥya bin Sa'eed is one of the narrators of the second chain.

حَدَّثَنَا أَبُو كُرَيْبٍ وَالْحُسَيْنُ بْنُ حُرَيْثٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ وَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقَدْ رَوَاهُ شُعْبَةُ وغَيْرُهُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فَقَالَ: «يُولَدُ عَلَى الْفِطْرَةِ» [وَفِي الْبَابِ عَنِ الْأَسْوَدِ بْنِ سَرِيعٍ].

Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

It has been reported by Shu'bah and others from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ that he said: "Born upon the *Fiṭrah*." [And there is a narration on this topic from Al-Aswad bin Sarī'].

تخريج: وأخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة ... إلخ، ح:٢٦٥٨/٢٣ من حديث الأعمش به ورواه البخاري، ح:١٣٥٨، ١٣٥٩، ٤٧٧٥، ٦٥٩٩، ٦٦٠٠ وغيره من طرق عن أبي هريرة به * وفي الباب عن الأسود بن سريع [أحمد: ٣/ ٤٣٥].

Comments:

Even if a child dies before attaining the age of maturity, reason and impressionability, Allāh knows perfectly well as to how he would behave if he were to live longer. But since he died before attaining the age of discerning right from wrong, it will be construed that he died on the upright nature i.e., Islam, and shall be admitted to Paradise. (*Tuḥfat Al-Aḥwadhī*, v.3, pp.197-198)

Chapter 6. What Has Been Related About 'Nothing Turns Back *Al-Qadar* Except Supplication'

(المعجم ٦) - بَابُ مَا جَاءَ لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ (التحفة ٦)

٢١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَسَعِيدُ بْنُ يَعْقُوبَ، قَالَا: حَدَّثَنَا يَحْيَى بْنُ الضُّرَيْسِ عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَرُدُّ الْقَضَاءَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي أُسَيْدٍ.

2139. Salmān narrated that the Messenger of Allāh ﷺ said: "Nothing turns back the Decree except supplication, and nothing increases the life-span except righteousness." (***Ḍa'īf***)

[Abū 'Eīsā said:] There is a narration on this topic from Abū Asīd.

This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Yaḥya bin Aḍ-Ḍurais. And there are two persons known as Abū Mawdūd, one of them is

called Fiḍḍah, and the other 'Abdul-'Azīz bin Abī Sulaimān. One of them is from Al-Baṣrah, and the other from Al-Madīnah, and they lived during the same era. The Abū Mawdūd who reported this *Ḥadīth* – his name is Fiḍḍah, from Al-Baṣrah.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ يَحْيَى بْنِ الضُّرَيْسِ. وأَبُو مَوْدُودٍ اثْنَانِ أَحَدُهُمَا يُقَالَ لَهُ: فِضَّةُ والآخَرُ عَبْدُ العَزِيزِ ابْنُ أَبِي سُلَيْمَانَ، أَحَدُهُمَا بَصْرِيٌّ وَالآخَرُ مَدَنِيٌّ وَكَانَا فِي عَصْرٍ وَاحِدٍ وَأَبُو مَوْدُودٍ الَّذِي رَوَى هٰذَا الْحَدِيثَ اسْمُهُ فِضَّةُ بَصْرِيٌّ.

تخريج: [**إسناده ضعيف**] وأخرجه الطحاوي في مشكل الآثار: ٤/ ١٦٩ والطبراني: ٦/ ٢٥١، ح: ٦١٢٨ من حديث سعيد بن يعقوب به، أبومودود هو عبدالعزيز بن أبي سليمان وله شاهد عند ابن ماجه، ح: ٩٠، ٤٠٢٢ وصححه ابن حبان، ح: ١٠٩٠ والحاكم: ١/ ٤٩٣ والذهبي وسنده ضعيف من أجل عنعنة الثوري.

Comments:

Changes wrought in the Divine Decree by Allāh in response to man's supplication or His granting him extension in the life-span — all this is predetermined. But since we have no knowledge of it, from our perspective it is a change and an extension but not so in Allāh's knowledge and decree.

Chapter 7. What Has Been Related About 'The Hearts Are Between The Fingers Of *Ar-Raḥmān*'

(المعجم ٧) - **بَابُ مَا جَاءَ أَنَّ الْقُلُوبَ بَيْنَ أُصْبُعَيِ الرَّحْمَنِ** (التحفة ٧)

2140. Anas narrated: "The Messenger of Allāh ﷺ would often say: *Yā Muqallibal-qulūb, thabbit qalbī 'alā dīnik* ('O Changer of the Hearts! Strengthen my heart upon Your religion.)' So I said: 'O Prophet of Allāh! We believe in you and what you have come with, but do you fear for us?' He said: 'Yes. Indeed the hearts are between two Fingers of Allāh's Fingers, He changes them as He wills.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from An-Nawwās bin Sam'ān, Umm Salamah, 'Abdullāh, 'Āishah, and Abū Dharr.

٢١٤٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ قَالَ: كانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»، فَقُلْتُ: يَا نَبِيَّ اللهِ! آمَنَّا بِكَ وَبِمَا جِئْتَ بِهِ فَهَلْ تَخَافُ عَلَيْنَا؟ قَالَ: «نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ اللهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ».

[**قَالَ أَبُو عِيسَى:**] وفِي الْبَابِ عَنِ النَّوَّاسِ ابْنِ سَمْعَانَ وأُمِّ سَلَمَةَ وعَبْدِ اللهِ وعَائِشَةَ وَأَبِي ذَرٍّ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is how it was reported by more than one narrator from Al-A'mash, from Abū Sufyān, from Anas. And some of them reported it from Al-A'mash, from Abū Sufyān, from Jābir from the Prophet ﷺ. The narration of Abū Sufyān from Anas is more authentic.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسٍ. ورَوَى بَعْضُهُمْ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ. وحَدِيثُ أَبِي سُفْيَانَ عَنْ أَنَسٍ أَصَحُّ.

تخريج: [صحيح] وأخرجه ابن ماجه، الدعاء، باب دعاء رسول الله ﷺ، ح:٣٨٣٤ من حديث الأعمش به وصححه الحاكم:١/٥٢٦ ووافقه الذهبي وله شواهد عند المؤلف، يأتي:٣٥٢٢ وابن ماجه، ح:١٩٩ وغيرهما * وفي الباب عن النواس بن سمعان [ابن ماجه، ح:١٩٩ والنسائي في الكبرى، ح:٧٧٣٨] وأم سلمة [يأتي:٣٥٢٢ وسنده حسن] وعبدالله بن عمرو [مسلم، ح:٢٦٥٤/١٧] وعائشة [أحمد:٦/٩١، ٢٥٠، ٤١٨ والنسائي في الكبرى، ح:١٠١٣٦ وتحفة الأشراف:١١، ح:١٦٠٥٩] وأبي ذر وحديث الأعمش عن أبي سفيان عن جابر [يأتي:٣٥٢٢].

Comments:

Allāh does have Hands and Fingers but not like those of His creatures. They are as befit His grandeur and glory. He is, thus, above all resemblance and similitude. We believe in them as they are mentioned in the Qur'ān and *Ḥadīth* without coining any similitude, or conjuring up any image, nor denying and explaining them away.

Chapter 8. What Has Been Related About 'Allāh Wrote A List Of The People Of Paradise And The People Of The Fire'

(المعجم ٨) - بَابُ مَا جَاءَ أَنَّ اللهَ كَتَبَ كِتَابًا لِأَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ٨)

2141. Abdullāh bin 'Amr narrated: "The Messenger of Allāh ﷺ came out to us with two books in hand. And he said: 'Do you know what these two books are?' We said: 'No, O Messenger of Allāh! Unless you inform us.' He said about the one that was in his right hand: 'This is a book from the Lord of the worlds, in it are the names of the people of Paradise, and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no

٢١٤١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي قَبِيلٍ، عَنْ شُفَيٍّ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَفِي يَدِهِ كِتَابَانِ، فَقَالَ: «أَتَدْرُونَ مَا هٰذَانِ الكِتَابَانِ»؟ فَقُلْنَا: لَا، يَا رَسُولَ اللهِ إِلَّا أَنْ تُخْبِرَنَا، فَقَالَ لِلَّذِي فِي يَدِهِ الْيُمْنَى: «هٰذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا».

addition to them nor deduction from them forever.' Then he said about the one that was in his left: 'This is a book from the Lord of the worlds, in it are the names of the people of the Fire and the names of their fathers and their tribes. Then there is a summary at the end of them, there being no addition to them nor deduction from them forever.' The Companions said: 'So why work O Messenger of Allāh! Since the matter is already decided (and over)?' He said: 'Seek to do what is right and draw nearer, for indeed the inhabitant of Paradise shall have his work sealed off with the deeds of the people of Paradise, whichever deeds he did. And indeed the inhabitant of the Fire shall have his work sealed off with the deeds of the people of the Fire, whichever deeds he did.' Then the Messenger of Allāh ﷺ motioned with his hands, casting them down and said: 'Your Lord finished with the slaves, a group in Paradise, and a group in the Blazing Fire.'" (***Hasan***)

(Another chain) with similar narration.

[Abū 'Eīsā said:] There is a report on this topic from Ibn 'Umar.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Abū Qabīl's (a narrator in the chain) name is Huyayy bin Hāni'.

ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ: «هٰذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا». فَقَالَ أَصْحَابُهُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ اللهِ! إِنْ كَانَ أَمْرٌ قَدْ فُرِغَ مِنْهُ؟ فَقَالَ: «سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الجَنَّة وَإِنْ عَمِلَ أَيَّ عَمَلٍ وإِنَّ صاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ بِيَدَيْهِ فَنَبَذَهُمَا ثُمَّ قَالَ: «فَرَغَ رَبُّكُمْ مِنَ الْعِبَادِ، فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ».

حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ أَبِي قَبِيلٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وفي الْبَابِ عَنِ ابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

وأَبُو قَبِيلٍ اسْمُهُ حُيَيُّ بْنُ هَانِئٍ.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:١١٤٧٣ عن قتيبة وأحمد:٢/ ١٦٧ من حديث الليث بن سعد به * أبوقبيل هو حيي بن هانيء المعافري * وفي الباب عن ابن عمر [البزار (كشف الأستار):٣/ ٢٦، ح:٢١٥٦].

Comments:

There is no getting away from doing the deeds. Allāh has simply written them because man will do those deeds. Allāh would never write them if man was not to do them. Allāh's act is thus in consonance with what is a fact. The written things are bound to happen even as they are written since the writing reflects the fact. It cannot, therefore, be argued: Why do we need to do the deeds and for what purpose?

2142. Anas narrated that the Messenger of Allāh ﷺ said: "When Allāh wants good for a slave, He puts him in action." It was said: "How does he put him in action O Messenger of Allāh?" He said: "By making him meet up with righteous deeds before death." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢١٤٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ»، فَقِيلَ: كَيْفَ يَسْتَعْمِلُهُ يَا رَسُولَ اللهِ؟ قَالَ: «يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ الْمَوْتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن حبان، ح: ١٨٢١ من حديث علي بن حجر، وأحمد: ٣/ ١٠٦ من حديث حميد الطويل به وصححه الحاكم على شرط الشيخين: ١/ ٣٣٩، ٣٤٠ ووافقه الذهبي وللحديث شواهد عند الحاكم وابن حبان، ح: ١٨٢٢، ١٨٢٣ وغيرهما.

Comments:

Man derives his ability to perform virtuous deeds from Allāh. Then again, it is Allāh who is the final arbiter and judge of those deeds. We must, therefore, keep on praying to Allāh for grant of ability to do such deeds and that He favor them with His approval and acceptance.

Chapter 9. What Has Been Related About 'There Is No *'Adwa* Nor *Hāmah*, Nor *Ṣafar*'[1]

(المعجم ٩) - بَابُ مَا جَاءَ لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ (التحفة ٩)

2143. Ibn Mas'ūd narrated: "The Messenger of Allāh ﷺ stood among us and said: 'One thing does not infect another.' So a Bedouin said: 'O Messenger of Allāh! If a camel gets mangy glands

٢١٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عِمَارَةَ ابْنِ الْقَعْقَاعِ: حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا صَاحِبٌ لَنَا عَنِ ابْنِ

[1] They say it is an ailment that strikes the stomach, or a worm that gets in the stomach of cattle and people, and it is more contagious than mange according to the Arabs, and they say other than that.

and we leave it at the resting place of camels, then all of the camels get mange?' The Messenger of Allāh ﷺ said: 'Who caused the first to get mange? There is no *'Adwa* nor *Ṣafar*. Allāh created every soul, so He wrote its life, its provision, and its afflictions.''' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, and Anas.

And I heard Muḥammad bin 'Amr bin Ṣafwān Ath-Thaqafī Al-Baṣrī say: "I heard 'Alī bin Al-Madīnī saying: 'If I were to swear between the Corner (of the Black Stone) and the *Maqām*, then I would swear that I have not seen anyone more knowledgeable than 'Abdur-Raḥmān bin Mahdī.'''[1]

مَسْعُودٍ قَالَ: قَامَ فِينَا رَسُولُ اللهِ ﷺ فَقَالَ: «لَا يُعْدِي شَيْءٌ شَيْئًا». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللهِ! الْبَعِيرُ أَجْرَبُ الْحَشَفَةِ نُدْبِنُهُ فَيُجْرِبُ الْإِبِلَ كُلَّهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَمَنْ أَجْرَبَ الْأَوَّلَ؟ لَا عَدْوَى وَلَا صَفَرَ، خَلَقَ اللهُ كُلَّ نَفْسٍ فَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَنَسٍ قَالَ: وسَمِعْتُ مُحَمَّدَ بْنَ عَمْرِو بْنِ صَفْوَانَ الثَّقَفِيَّ الْبَصْرِيَّ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: لَوْ حُلِّفْتُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، لَحَلَفْتُ أَنِّي لَمْ أَرَ أَحَدًا أَعْلَمَ مِنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ.

تخريج: [صحيح] وأخرجه أحمد: ١/ ٤٤٠ عن عبدالرحمن بن مهدي به * سفيان الثوري تابعه سعيد بن مسروق عند الطحاوي في معاني الآثار: ٤/ ٣٠٨ وللحديث شواهد و"صاحب لنا" صحابي كما عند الطحاوي * وفي الباب عن أبي هريرة [البخاري، ح: ٥٧١٧، ٥٧٥٧ ومسلم، ح: ٢٢٢٠] وابن عباس [ابن ماجه، ح: ٣٥٣٩] وأنس [تقدم: ١٦١٥] * محمد بن عمرو بن صفوان هو محمد بن عثمان بن أبي صفوان الثقفي وأثر علي بن عبدالله المديني صحيح عنه.

Comments:

Matters relating to contagious diseases have already been discussed under chapter on nos. 1614&1615. As for *Hāmah*, it means an owl, about which people believed that if it was found sitting over someone's house it meant impending death for someone in the household. Some of the scholars hold the view that the word *Hāmah* refers to the pagan Arab's belief that if someone in the family was murdered and the murder went unrequited, then his skull or spirit or bones hovered over the house demanding blood to satisfy the thirst. The Messenger of Allāh ﷺ declared the falsehood of all these false presumptions.

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[1] Meaning one of the narrators in the chain for this *Ḥadīth*.

Chapter 10. What Has Been Related About *Imān* Including Belief In The Good And Bad Of *Al-Qadar*

(المعجم ١٠) - بَابُ مَا جَاءَ: أَنَّ الْإِيمَانَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ (التحفة ١٠)

2144. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "A slave (of Allāh) shall not believe until he believes in *Al-Qadar*, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him." (*Ḥasan*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Ubādah, Jābir, and 'Abdullāh bin 'Amr.

This *Ḥadīth* is *Gharīb* as a narration of Jābir, we do not know of it except as a narration of 'Abdullāh bin Maimūn, and 'Abdullāh bin Maimūn is *Munkar* in *Ḥadīth*.[1]

٢١٤٤ - حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ، وَأَنَّ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُبَادَةَ وجابِرٍ وعَبْدِ اللهِ بْنِ عَمْرٍو.

[و]هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ جابِرٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ مَيْمُونٍ. وعَبْدُ اللهِ بْنُ مَيْمُونٍ مُنْكَرُ الحَدِيثِ.

تخريج: [حسن] وأخرجه المزي في تهذيب الكمال: ١٠/ ٥٧٧ من حديث زياد بن يحيى به وسنده ضعيف وللحديث شواهد حسنة عند ابن أبي عاصم في السنة، ح: ١٣٤ وغيره * وفي الباب عن عبادة [يأتي: ٢١٥٤] وجابر وعبدالله بن عمرو [أحمد: ٢/ ١٨١، ٢١٢].

Comments:

Whatever is befalling or has befallen a man, he could not have avoided it. Similarly, whatever is passing him by could not have befallen him. This is a patent truth. If one of us does not believe in this, he only puts a seal on his lack of knowledge and understanding and makes himself an impotent and helpless creature.

2145. 'Alī narrated that the Messenger of Allāh ﷺ said: "A slave (of Allāh) shall not believe until he believes in four: The testimony of *Lā Ilāha Illallāh*, and that I am the Messenger of Allāh

٢١٤٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ:

[1] Meaning; he was abandoned by them.

whom He sent with the Truth, and he believes in the death, and he believes in the Resurrection after death, and he believes in *Al-Qadar*." (***Ḥasan***)

يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ بَعَثَنِي بِالْحَقِّ، وَيُؤْمِنُ بِالْمَوْتِ، وَيُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ، وَيُؤْمِنُ بِالْقَدَرِ».

تخريج: [**حسن**] وأخرجه ابن ماجه، المقدمة، باب: في القدر، ح:٨١ من حديث منصور به وهو في مسند أبي داود الطيالسي، ح:١٠٦ وصححه ابن حبان (الإحسان):١٧٨ والحاكم:١/ ٣٣ والذهبي وغيرهم وللحديث شواهد كثيرة جدًّا * أثر وكيع صحيح عنه.

Comments:

The *Ḥadīth* narrated by 'Alī ﷺ is categorical on the point that not to believe in any one of the four things mentioned in the *Hadīth* is indicative of one's disbelief. A person with this characteristic is not of the party of believers.

2145.b Another chain with similar narration.

[Abū 'Eīsā said:] The narration of Abū Dāwud from Shu'bah (no. 2145) is more authentic in my view than the narration of An-Naḍr. This is how it was reported by more than one narrator from Manṣūr, from Ribī', from 'Alī. Al-Jārūd narrated to us, he said: "I heard Wakī' saying: 'It has been conveyed to me that Ribī' bin Ḥirāsh did not utter even one lie in Islām (i.e., after he professed Islām).'"

٢١٤٥م - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: رِبْعِيٌّ عَنْ رَجُلٍ، عَنْ عَلِيٍّ.

[**قَالَ أَبُو عِيسَى:**] حَدِيثُ أَبِي دَاوُدَ عَنْ شُعْبَةَ عِنْدِي أَصَحُّ مِنْ حَدِيثِ النَّضْرِ، وهٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ عَلِيٍّ.

حَدَّثَنَا الجَارُودُ قَالَ: سَمِعْتُ وَكِيعًا يَقُولُ: بَلَغَنِي أَنَّ رِبْعِيَّ بْنَ حِرَاشٍ لَمْ يَكْذِبْ فِي الْإِسْلَامِ كِذْبَةً.

Chapter 11. What Has Been Related About The Soul Dies Wherever It Is Decreed For It

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ النَّفْسَ تَمُوتُ حَيْثُ مَا كُتِبَ لَهَا (التحفة ١١)

2146. Matar bin 'Ukāmis narrated that the Messenger of Allāh ﷺ said: "When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There is something on this topic from Abū 'Azzah. And this *Ḥadīth* is *Hasan Gharīb*, we do not know of Maṭar

٢١٤٦ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ مَطَرِ بْنِ عُكَامِسَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَضَى اللهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً».

[**قَالَ أَبُو عِيسَى:**] وفِي الْبَابِ عَنْ أَبِي

bin 'Ukāmis (narrating), from the Prophet ﷺ other than this *Hadīth*.

(Another chain) with similar narration.

عَزَّةَ. [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، ولَا نَعْرِفُ لِمَطَرِ بْنِ عُكَامِسَ عَنِ النَّبِيِّ ﷺ غَيْرَ هٰذَا الحَدِيثِ.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا مُؤَمَّلٌ وأَبُو دَاوُدَ الحَفَرِيُّ عَنْ سُفْيَانَ نَحْوَهُ.

تخريج: [صحيح] وأخرجه أحمد: ٥/٢٢٧ من حديث سفيان الثوري به وتابعه أبوحمزة السكري عند الحاكم: ١/ ٤٢، ٣٦٧ وصححه على شرط الشيخين ووافقه الذهبي * وفي الباب عن أبي عزة [يأتي: ٢١٤٧].

Comments:

How and where a man is to spend the various stages of his life, Allāh knows it all. Moreover, in what land a man will die and how he will reach there, is also pre-determined, even as the Allāh says: "No person knows in what land he will die." (31:34)

2147. Abū 'Azzah narrated that the Messenger of Allāh ﷺ said: "When Allāh decrees that a slave (of His) is to die in a land, He makes him have some need from it." Or, he said: "In it." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*. Abū 'Azzah was a Companion, and his name is Yasār bin 'Abd. Abū Al-Malīh Ibn Usāmah (a narrator in the chain) is 'Āmir bin Usāmah bin 'Umair Al-Hudhalī, and it is said that he is Zaid bin Usāmah.

٢١٤٧ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ وعَلِيُّ بْنُ حُجْرٍ - المَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ، عَنْ أَبِي المَلِيحِ، عَنْ أَبِي عَزَّةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَضَى اللهُ لِعَبْدٍ أَنْ يَمُوتَ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً» أَوْ قَالَ: «بِهَا حَاجَةً».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ صَحِيحٌ. وأَبُو عَزَّةَ لَهُ صُحْبَةٌ اسْمُهُ يَسَارُ بْنُ عَبْدٍ. وأَبُو المَلِيحِ بْنُ أُسَامَةَ عَامِرُ بْنُ أُسَامَةَ بْنِ عُمَيْرٍ الْهُذَلِيُّ ويُقَالُ: زَيْدُ بْنُ أُسَامَةَ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤/ ٤٢٩ عن إسماعيل ابن علية به وصححه ابن حبان، ح: ١٨١٥ والحاكم: ١/ ٤٢ ووافقه الذهبي وللحديث شواهد كثيرة منها الحديث السابق.

Chpter 12. What Has Been Related About *Ar-Ruqya* And Remedies Do Not Turn Back Anything That Allāh Decreed

(المعجم ١٢) - بَابُ مَا جَاءَ لَا تَرُدُّ الرُّقَى وَلَا الدَّوَاءُ مِنْ قَدَرِ اللهِ شَيْئًا (التحفة ١٢)

2148. Ibn Abī Khizāmah narrated from his father, that a man came to

٢١٤٨ - **حَدَّثَنَا** سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ

the Prophet ﷺ and said: "O Messenger of Allāh! Do you think that the *Ruqyah* we use, the treatments we use, and what we seek to protect ourselves with prevent anything from Allāh's Decree?' He said: 'They are from Allāh's Decree.'"[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* except as a narration of Az-Zuhrī. More than one narrator has reported this from Sufyān, from Az-Zuhrī, from Abū Khizāmah from his father, and this is more correct. This is what was said by more than one narrator, "From Az-Zuhrī, from Abū Khizāmah from his father."

الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي خِزَامَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَدَوَاءً نَتَدَاوَى بِهِ وَتُقَاةً نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللهِ شَيْئًا؟ قَالَ: «هِيَ مِنْ قَدَرِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الزُّهْرِيِّ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هٰذَا عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ وهٰذَا أَصَحُّ. وهٰكَذَا قَالَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي خِزَامَةَ، عَنْ أَبِيهِ.

تخريج: [ضعيف] تقدم: ٢٠٦٥.

Comments:

Effectiveness or otherwise of devices like recitation of holy texts over patients, various forms of medication, or taking preventive measures against diseases etc. has already been determined. There is no basis, therefore, to presume that these measures will change the Divine Decree.

Chapter 13. What Has Been Related About The *Qadariyyah*

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْقَدَرِيَّةِ (التحفة ١٣)

2149. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "There are two groups in my *Ummah* for whom there is no share in Islām: The *Murji'ah* and the *Qadariyyah*." ***(Ḍa'īf)***

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar, Ibn 'Amr, and Rāfi' bin Khadīj.

This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٢١٤٩ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْقَاسِمِ ابْنِ حَبِيبٍ وعَلِيُّ بْنُ نِزَارٍ، عَنْ نِزَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِنْفَانِ مِنْ أُمَّتِي لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِئَةُ وَالْقَدَرِيَّةُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُمَرَ

[1] See no. 2065.

وَابْنِ عَمْرٍو وَرَافِعِ بْنِ خَدِيجٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا سَلَّامُ بْنُ أَبِي عَمْرَةَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ مُحَمَّدُ بْنُ رَافِعٍ: وحَدَّثَنَا مُحَمَّدُ بْنُ نِزَارٍ عَنْ نِزَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ مُحَمَّدُ بْنُ رافِعٍ: وحَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عَلِيُّ بْنُ نِزَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(Other chains) with similar narrations.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب: في الإيمان، ح:٦٢ من حديث محمد بن فضيل عن علي بن نزار به * نزار ضعيف (تقريب) وللحديث شاهد ضعيف، يأتي بعده في نفس الباب * وفي الباب عن عمر [أبو داود، ح:٤٧١٠] وابن عمر [أبو داود، ح:٤٦٩١] ورافع بن خديج [الطبراني في الكبير:٤/ ٢٤٥، ٢٤٦، ح:٤٢٧٠-٤٢٧٢] * حديث سلام بن أبي عمرة: أخرجه الطبراني في الكبير:١١/ ٢٦٢، ح:١١٦٨٢ وسنده ضعيف، سلام: ضعيف (تقريب) وللحديث شواهد ضعيفة.

Comments:

The Prophet's saying, "There is no share in Islam for *Murji'ah* and *Qadariyyah*" in fact means that these groups have no correct understanding of Islam; they have deviated from the right path. A vast majority of the scholars of religion do not consider these groups outside the pale of Islam; they only regard them as innovators who have gone astray (*Tuḥfat Al-Aḥwadhī*, v.3, p.202).

Chapter 14. If The Calamities Miss The Son Of Ādam He Is Stricken By Decrepitude

(المعجم ١٤) - بَابُ [الْمَنَايَا إِنْ أَخْطَأَتْ ابْنَ آدَمَ وَقَعَ فِي الْهَرَمِ] (التحفة ١٤)

٢١٥٠ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مُثِّلَ ابْنُ آدَمَ وَإِلَى جَنْبِهِ تِسْعٌ

2150. Muṭarrif bin 'Abdullāh bin Ash-Shikh-khīr narrated from his father, from the Prophet ﷺ, who said: "Ibn Ādam was fashioned with ninety-nine calamities surrounding him, if the calamities miss him, he is stricken by decrepitude until he dies." (*Ḍa'īf*)

وَتِسْعُونَ مَنِيَّةً، إِنْ أَخْطَأَتْهُ المَنَايَا وَقَعَ فِي الْهَرَمِ حَتَّى يَمُوتَ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

وأَبُو الْعَوَّامِ هُوَ عِمْرَانُ [وهُوَ ابْنُ دَاوُدَ] الْقَطَّانُ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

Abū Al-'Awwām (a narrator in the chain) is 'Imrān [and he is Ibn Dāwud] Al-Qaṭṭān.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٥/ ١٧٤٣ من حديث أبي هريرة البصري به ويأتي: ٢٤٥٦ ✻ قتادة عنعن.

Comments:

Man has to suffer so many pains, adversities and diseases in life that could potentially lead him to death. In case he is able to outlive all these, then he is caught up in the thrall of decrepitude which would neither relent nor leave him until the last breath of his life. It is, therefore, only proper that we accept these happenings as part of the Divine Decree.

Chapter 15. What Has Been Related About Being Satisfied With The Decree

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرِّضَا بِالْقَضَاءِ (التحفة ١٥)

٢١٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عامِرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللهُ لَهُ، وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللهِ، وَمِنْ شَقَاوَةِ ابنِ آدَمَ سُخْطُهُ بِمَا قَضَى اللهُ لَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ، ويُقَالُ لَهُ أَيْضًا: حَمَّادُ بْنُ أَبِي حُمَيْدٍ، وَهُوَ أَبُو إِبْرَاهِيمَ المَدَنِيُّ، ولَيْسَ هُوَ بِالْقَوِيِّ عِنْدَ أَهْلِ الحَدِيثِ.

2151. Sa'd narrated that the Messenger of Allāh ﷺ said: "From (the signs of) the son of Ādam's prosperity, is his satisfaction with what Allāh decreed for him, and from the son of Ādam's misery is his avoiding to request guidance from Allāh, and from the son of Ādam's misery is his anger with what Allāh decreed for him." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Muḥammad bin Abī Ḥumaid, and he is Abū Ibrāhīm Al-Madanī, and he is not strong (as a narrator) according to the people of *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٦٨/١ من حديث محمد بن أبي حميد به وهو ضعيف.

Comments:

Whatever is happening in the world, be it good or bad, pain or pleasure, it is happening by Allāh's will and pleasure. We must, therefore, continue to pray to Him for good and protection from evil. We should, moreover, accept with an open heart whatever He has decided or decreed for us.

Chapter 16. What Has Been Related About The Threats For Those Who Deny *Al-Qadar*

(المعجم ١٦) - بَابُ [مَا جَاءَ فِي الْمُكَذِّبِينَ بِالْقَدَرِ مِنَ الْوَعِيدِ] (التحفة ١٦)

2152. Nāfi' narrrated that a man came to Ibn 'Umar and said: "So-and-so conveys his *Salām* to you." So he said: "It has been conveyed to me that he has innovated, so if he has indeed innovated, then do not convey my *Salām* to him, for I heard the Messenger of Allāh ﷺ saying: 'In this *Ummah*' or: 'In my *Ummah*'" – the doubt was his – "a collapse of the earth, or a transformation, or stones shall rain upon the people of *Al-Qadr*.'" (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*, and Abū Sakhr's (a narrator in the chain) name is Humaid bin Ziyād.

٢١٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ: أَخْبَرَنِي أَبُو صَخْرٍ، [قَالَ]: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ فُلَانًا يُقْرِىءُ عَلَيْكَ السَّلَامَ، فَقَالَ: إِنَّهُ بَلَغَنِي أَنَّهُ قَدْ أَحْدَثَ، فَإِنْ كَانَ قَدْ أَحْدَثَ فَلَا تُقْرِئْهُ مِنِّي السَّلَامَ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فِي هَذِهِ الْأُمَّةِ أَوْ فِي أُمَّتِي» - الشَّكُّ مِنْهُ - «خَسْفٌ أَوْ مَسْخٌ أَوْ قَذْفٌ فِي أَهْلِ الْقَدَرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَأَبُو صَخْرٍ اسْمُهُ حُمَيْدُ بْنُ زِيَادٍ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب من دعا إلى السنة، ح: ٤٦١٣ من حديث أبي صخر به وصححه الحاكم على شرط مسلم: ٨٤/١ ووافقه الذهبي.

Comments:

Denying the truth of the Divine Decree is a serious innovation that could attract punishment by either the collapse of the earth on the culprit or the disfigurement of his face, or the raining of stones over him from above. A man of this characteristic loses the right to receive good wishes or salutations from the believers.

2153. [Ibn 'Umar narrated from the Prophet ﷺ: "There will be a

٢١٥٣ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ، عَنْ

collapse of the earth and transformation[1] in my *Ummah*, and that is for those who deny *Al-Qadar*."] (***Ḥasan***)

نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «يَكُونُ فِي أُمَّتِي خَسْفٌ وَمَسْخٌ وَذٰلِكَ فِي الْمُكَذِّبِينَ بِالْقَدَرِ»].

تخريج: [حسن] ❊ رشدين ضعيف والحديث السابق شاهد له.

Chapter 17. Signifying The Importance Of Believing In *Al-Qadar*

(المعجم ١٧) - **بَابُ [إِعْظَامِ أَمْرِ الْإِيمَانِ بِالْقَدَرِ]** (التحفة ١٧)

2154. 'Āishah narrated that the Messenger of Allāh ﷺ said: "Six are cursed, being cursed by Allāh and by every Prophet that came: The one who adds to Allāh's Book, the one who denies Allāh's *Qadar*, the one who rules with tyranny by which he honors whom Allāh has debased, and he dishonors whom Allāh has honored, and the one who legalizes what Allāh forbade, and the one from my family who legalizes what Allāh forbade, and the abandoner of my *Sunnah*."] (***Ḥasan***)

[Abū 'Eīsā said:] This is how 'Abdur-Raḥmān bin Abī Al-Mawālī narrated this *Ḥadīth;* from 'Ubaidullāh bin 'Abdur-Raḥmān bin Mawhab, from 'Amrah, from 'Āishah from the Prophet ﷺ. Sufyān Ath-Thawrī, Ḥafṣ bin Ghiyāth and others reported it from 'Uaidullāh bin 'Abdur-Raḥmān bin Mawhab, from 'Alī bin Ḥusain from the Prophet ﷺ in *Mursal* form, and this is more correct.]

٢١٥٤ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَبِي الْمَوَالِي الْمُزَنِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «سِتَّةٌ لَعَنْتُهُمْ لَعَنَهُمُ اللهُ وَ كُلُّ نَبِيٍّ كَانَ: الزَّائِدُ فِي كِتَابِ اللهِ وَالْمُكَذِّبُ بِقَدَرِ اللهِ وَالْمُتَسَلِّطُ بِالْجَبَرُوتِ لِيُعِزَّ بِذٰلِكَ مَنْ أَذَلَّ اللهُ وَيُذِلَّ مَنْ أَعَزَّ اللهُ وَالْمُسْتَحِلُّ لِحُرَمِ اللهِ، وَالْمُسْتَحِلُّ مِنْ عِتْرَتِي مَا حَرَّمَ اللهُ وَالتَّارِكُ لِسُنَّتِي»].

[قَالَ أَبُو عِيسَى: هٰكَذَا رَوَى عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي الْمَوَالِي هٰذَا الْحَدِيثَ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهَبٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ وَحَفْصُ بْنُ غِيَاثٍ وَغَيْرُ وَاحِدٍ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَوْهَبٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَهٰذَا أَصَحُّ].

[1] See nos. 2183-2185.

تخريج: [إسناده حسن] وأخرجه ابن حبان، ح: ٥٢ من حديث قتيبة بن سعيد به وصححه الذهبي والحاكم: ١/ ٣٦ على اختلاف في السند.

Comments:

All the six things mentioned in the *Hadīth* run counter to the teachings of Islam. Anyone perpetrating these shall drive himself away from Allāh's grace and make himself deserving of the curse of His Prophets.

2155. 'Abdul-Wāhid bin Sulaim narrated: "I arrived in Makkah and met 'Atā' bin Abī Rabāh. I said to him: 'O Abū Muhammad! The people of Al-Basrah speak about *Al-Qadar*.' He said: 'O my son! Do you recite the Qur'ān?' I said: 'Yes.' He said: 'Then recite *Az-Zukhruf* to me.'" He said: "So I recited: Ha Mīm. By the manifest Book. Verily, We have made it a Qur'ān in Arabic that you may be able to understand. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.[1] Then he said: 'Do you know what the Mother of the Book is?' I said: 'Allāh and His Messenger know better.' He said: 'It is a book that Allāh wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir'awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abū Lahab, and perish he!'[2]

'Atā' said: 'I met Al-Walīd the son of 'Ubādah bin As-Sāmit the Companion of the Messenger of Allāh ﷺ and asked him: "What was your father's admonition when he died?" He said: "He called me and

٢١٥٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ: قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ! إِنَّ أَهْلَ الْبَصْرَةِ يَقُولُونَ فِي الْقَدَرِ، قَالَ: يَا بُنَيَّ! أَتَقْرَأُ الْقُرْآنَ؟ قُلْتُ: نَعَمْ، قَالَ: فَاقْرَإِ الزُّخْرُفَ، قَالَ: فَقَرَأْتُ: ﴿حمٓ ۝ وَٱلْكِتَٰبِ ٱلْمُبِينِ ۝ إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ﴾ [الزخرف: ١-٤] فقال: أَتَدْرِي مَا أُمُّ الْكِتَابِ؟ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قال: فَإِنَّهُ كِتَابٌ كَتَبَهُ اللهُ قَبْلَ أَنْ يَخْلُقَ السَّماءَ وَقَبْلَ أَنْ يَخْلُقَ الأَرْضَ، فِيهِ: إِنَّ فِرْعَوْنَ مِنْ أَهْلِ النَّارِ، وَفِيهِ ﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ﴾ [المسد: ١].

قَالَ عَطَاءٌ: فَلَقِيتُ الْوَلِيدَ بْنَ عُبَادَةَ بْنِ الصَّامِتِ صَاحِبِ رَسُولِ اللهِ ﷺ، فَسَأَلْتُهُ: مَا كَانَتْ وَصِيَّةُ أَبِيكَ عِنْدَ الْمَوْتِ؟ قَالَ: دَعَانِي فَقَالَ: يَا بُنَيَّ! اتَّقِ اللهَ وَاعْلَمْ أَنَّكَ لَنْ تَتَّقِيَ اللهَ حَتَّى تُؤْمِنَ بِاللهِ وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ، فَإِنْ مُتَّ عَلَى غَيْرِ هٰذَا دَخَلْتَ النَّارَ، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ

[1] *Az-Zukhruf* 43:1-4.
[2] *Al-Masad* 111:1.

said: 'O my son! Have *Taqwā* of Allāh, and know that you will never have *Taqwā* of Allāh until you believe in Allāh, and you believe in *Al-Qadar* – all of it – its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allāh ﷺ saying: "Verily the first of what Allāh created was the Pen. So He said: 'Write.' It said: 'What shall I write?' He said: 'Write *Al-Qadar*, what it is, and what shall be, until the end.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* [from this route]. [1]

مَا خَلَقَ اللهُ الْقَلَمَ. فَقَالَ: اكْتُبْ. قَالَ: مَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الأَبَدِ».

[قَالَ أَبُو عِيسَى: وَ]هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

تخريج: [صحيح] وسيأتي: ٣٣١٩ وهو في مسند أبي داود الطيالسي، ح: ٥٧٧ مختصرًا * عبدالواحد ضعيف (تقريب) وللحديث شواهد عند أحمد: ٥/٣١٧ وابن أبي عاصم في السنة، ح: ١٠٢ـ١٠٤، ١٠٦ـ١٠٨ وأبي يعلى وابن حبان في روضة العقلاء، ص: ١٥٧ وغيرهم.

2156. Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Allāh decreed the measures fifty-thousand years before He created the Heavens and the earth." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

٢١٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ الْمُنْذِرِ الصَّنْعَانِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِىءٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمٰوَاتِ وَالأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، القدر، باب حجاج آدم وموسى ح: ٢٦٥٣ من حديث عبدالله بن يزيد أبي عبدالرحمن المقرىء به.

Comments:

Allāh had commanded the Pen to write what was going to happen. Thus, whatever has happened, or is happening, or will happen it is in accordance with what has been written, since Allāh's knowledge could not be contrary to

[1] It appears again, abridged, in number 3319, and he said: "*Ḥasan Ṣaḥīḥ Gharīb*"

the fact or to the actual happening. Denying the Divine Decree, thus, amounts to denying both, Allāh's all-pervading knowledge and His perfect dominion.

2157. Abū Hurairah said: "Idolaters from the Quraish came to the Messenger of Allāh ﷺ quarreling about *Al-Qadar*. So this *Āyah* was revealed: The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell." Verily, We have created all things with *Qadar*.[1] (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahih*.

٢١٥٧ - حَدَّثَنَا [أَبُو كُرَيْبٍ] مُحَمَّدُ بْنُ الْعَلَاءِ ومُحَمَّدُ بْنُ بَشَّارٍ، قَالَا: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ زِيَادِ بْنِ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ مُشْرِكُو قُرَيْشٍ إِلَى رَسُولِ اللهِ ﷺ يُخَاصِمُونَ فِي الْقَدَرِ فَنَزَلَتْ هَذِهِ الآيَةُ ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾ [القمر: ٤٨، ٤٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، القدر، باب تصريف الله تعالى القلوب كيف شاء، ح:٢٦٥٦ عن أبي كريب به.

Comments:

The Qur'ānic Verse (54:49) is a clear proof of the fact that each creature's destiny has already been determined, and there is absolutely nothing outside Allāh's fore-knowledge. The next Verse in the cited portion also supports this fact.

[1] *Al-Qamar* 54:48, 49.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

31. Chapters On *Al-Fitan* From The Messenger Of Allāh ﷺ

(المعجم ٣١) - أَبْوَابُ الْفِتَنِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٨)

Chapter 1. What Has Been Related About 'The Blood Of A Muslim Is Not Lawful Except For One Of Three'

(المعجم ١) - بَابُ مَا جَاءَ لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ (التحفة ١)

2158. Abū Umāmah bin Sahl bin Ḥunaif narrated that on the day of siege, 'Uthmān bin 'Affān stood overlooking the people, and he said: "I swear to you by Allāh! You know that the Messenger of Allāh ﷺ said: 'The blood of a Muslim man is not lawful, except for one of three (cases): Illegitimate sexual relations after *Iḥṣān* (having been married), or apostasy after Islām, or taking a life without right, for which he is killed.' By Allāh! I have never committed illegitimate sexual relations, not during *Jāhiliyyah* nor during Islām, and I have not committed apostasy since I gave my pledge to the Messenger of Allāh ﷺ, and I have not taken a life that Allāh had made unlawful. So for what do you fight me?"' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, 'Āishah, and Ibn 'Abbās. This *Ḥadīth* is *Ḥasan*. Ḥammād bin Salamah reported it from Yaḥya bin Sa'eed in *Marfū'* form. Yaḥya

٢١٥٨ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ أَنَّ عُثْمَانَ ابْنَ عَفَّانَ أَشْرَفَ يَوْمَ الدَّارِ فَقَالَ: أَنْشُدُكُمْ بِاللهِ أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: زِنًى بَعْدَ إِحْصَانٍ، أَوِ ارْتِدَادٍ بَعْدَ إِسْلَامٍ، أَوْ قَتْلِ نَفْسٍ بِغَيْرِ حَقٍّ فَقُتِلَ بِهِ» فَوَاللهِ! مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ، وَلَا ارْتَدَدْتُ مُنْذُ بَايَعْتُ رَسُولَ اللهِ ﷺ، وَلَا قَتَلْتُ النَّفْسَ الَّتِي حَرَّمَ اللهُ، فَبِمَ تَقْتُلُونِي.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وعَائِشَةَ وابْنِ عَبَّاسٍ. [وَ]هٰذَا حَدِيثٌ حَسَنٌ. ورَوَاهُ حَمَّادُ بْنُ سَلَمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَفَعَهُ. وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ وغَيْرُ واحِدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ هٰذَا الْحَدِيثَ فَوَقَّفُوهُ ولَمْ يَرْفَعُوهُ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ

غَيْرِ وَجْهٍ عَنْ عُثْمَانَ عَنِ النَّبِيِّ ﷺ [مَرْفُوعًا].

bin Sa'eed Al-Qaṭṭān and more than one narrator reported this *Ḥadīth* from Yaḥya bin Sa'eed in *Mawqūf*, not *Marfū'* form. And this *Ḥadīth* has been reported through other routes from 'Uthmān from the Prophet ﷺ [in *Marfū'* form].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الحدود، باب: لا يحل دم امرىء مسلم إلا في ثلاث، ح:٢٥٣٣ عن أحمد بن عبدة وأبو داود، ح:٤٥٠٢ والنسائي، ح:٤٠٢٤ من حديث حماد بن زيد به وصححه ابن الجارود، ح:٨٣٦ والحاكم:٤/ ٣٥٠ على شرط الشيخين ووافقه الذهبي * وفي الباب عن ابن مسعود [تقدم:١٤٠٢] وعائشة [أبو داود، ح:٤٣٥٣] وابن عباس [ابن ماجه، ح:٢٥٣٩].

Comments:

Islam is a religion of peace. It does not allow the spilling of blood unlawfully. It does provide for killing the person that has wrongfully killed another person. It only allows the killing of a person in cases where the Islamic Law provides for the death sentence.

(المعجم ٢) - بَابُ مَا جَاءَ فِي تَحْرِيمِ الدِّمَاءِ وَالْأَمْوَالِ (التحفة ٢)

Chapter 2. What Has Been Related About the Prohibition Of Blood And Wealth

٢١٥٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ ابْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ لِلنَّاسِ: «أَيُّ يَوْمٍ هٰذَا؟» قَالُوا: يَوْمُ الْحَجِّ الْأَكْبَرِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا، أَلَا لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ، أَلَا لَا يَجْنِي جَانٍ عَلَى وَلَدِهِ وَلَا مَوْلُودٌ عَلَى وَالِدِهِ، أَلَا وَإِنَّ الشَّيْطَانَ قَدْ أَيِسَ [مِنْ] أَنْ يُعْبَدَ فِي بِلَادِكُمْ هَذِهِ أَبَدًا، وَلَكِنْ سَتَكُونُ لَهُ طَاعَةٌ فِيمَا تَحْقِرُونَ مِنْ أَعْمَالِكُمْ

2159. Sulaimān bin 'Amr bin Al-Aḥwāṣ narrated from his father who said: "During the Farewell Pilgrimage, I heard the Messenger of Allāh ﷺ saying: 'Which day is this?' They said: 'The day of *Al-Ḥajj Al-Akbar*'. He said: 'Indeed your blood, your wealth, your honor is sacred to each other, just as this day of yours is sacred in this city of yours. Indeed, no one commits a crime except against himself. Indeed none commits a crime for which his son is accountable, nor does a child commit a crime for which his father is held accountable. Indeed *Ash-Shaiṭān* has lost hope of ever being worshipped in this city of

فَسَيَرْضَى بِهِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَابْنِ عَبَّاسٍ وَجَابِرٍ وَحِذْيَمِ بْنِ عَمْرٍو السَّعْدِيِّ. وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَى زَائِدَةُ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ نَحْوَهُ. ولَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَبِيبِ بْنِ غَرْقَدَةَ.

yours, but he will have compliance in what deeds of yours you consider insignificant, which he will be content with.'" (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Bakrah, Ibn 'Abbās, Jābir, and Ḥidhyam bin 'Amr As-Sa'dī. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Zā'idah reported similarly from Shabīb bin Gharqadah, and we do not know of it except as a narration of Shabīb bin Gharqadah.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، المناسك، باب الخطبة يوم النحر، ح:٣٠٥٥ عن هناد بن السري به ورواه أبو داود، ح:٣٣٣٤ من حديث أبي الأحوص طرفه الآخر * وفي الباب عن أبي بكرة [البخاري، ح:٦٧ ومسلم، ح:١٦٧٩] وابن عباس [البخاري، ح:١٧٣٩] وجابر [مسلم، ح:١٢١٨] وحذيم بن عمرو السعدي [أحمد:٤/٣٣٧ وابن خزيمة، ح:٢٨٠٨].

Comments:

All the *Aḥādīth* of this chapter conclusively prove that Islam attaches the highest importance to protecting the life, honor and wealth of all people.

Chapter 3. What Has Been Related About It is Not Lawful To Intimidate A Muslim

(المعجم ٣) - **بَابُ مَا جَاءَ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا** (التحفة ٣)

٢١٦٠ - حَدَّثَنَا بُنْدارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَأْخُذْ أَحَدُكُمْ عَصَا أَخِيهِ لَاعِبًا أَوْ جَادًّا، فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرُدَّهَا إِلَيْهِ».

2160. 'Abdullāh bin As-Sā'ib bin Yazīd narrated from his father, from his grandfather who said: "The Messenger of Allāh ﷺ said: 'Let one of you not take his brothers staff, neither in play nor seriousness. Whoever took his brother's staff,[1] then let him return it to him.'" (***Ṣaḥīḥ***)

[1] "His brother's belongings..." as is in the report in Abū Dāwūd. "He only cited the staff as an example because it is of the trivial things not considered so important by it's owner, so that it is known that greater care must be taken concerning what is of importance (to it's owner)." *Tuḥfat Al-Aḥwadhī*.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَسُلَيْمَانَ بْنِ صُرَدٍ وَجَعْدَةَ وأَبِي هُرَيْرَةَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي ذِئْبٍ. وَالسَّائِبُ بْنُ يَزِيدَ لَهُ صُحْبَةٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ غُلَامٌ، قُبِضَ النَّبِيُّ ﷺ والسَّائِبُ ابْنُ سَبْعِ سِنِينَ. وأَبُوهُ يَزِيدُ بْنُ السَّائِبِ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وقَدْ رَوَى عَنِ النَّبِيِّ ﷺ [والسَّائِبُ بْنُ يزِيدَ هُوَ ابْنُ أُختِ نَمِرٍ].

[Abū 'Eīsā said:] There are narrations on this topic from Ibn 'Umar, Sulaimān bin Ṣurad, Ja'dah, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ibn Abī Dhi'b. As-Sā'ib bin Yazīd was a Companion, he heard *Aḥādīth* from the Prophet ﷺ when he was a boy. The Prophet ﷺ died when As-Sā'ib was seven years old. Yazīd bin As-Sā'ib, his father, was one of the Companions of the Prophet ﷺ, and he reported from the Prophet ﷺ. [As-Sā'ib bin Yazīd is the son of Namir's sister].

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يأخذ الشيء من مزاح، ح:٥٠٠٣ عن بندار به * وفي الباب عن ابن عمر [البزار (كشف الأستار):٢/ ٢٠٢، ح:١٥٢١] وسليمان بن صرد [الطبراني في الكبير:٧/ ٩٩، ح:٦٤٨٧] وجعدة [أحمد: ٣/ ٤٧١ والنسائي في عمل اليوم والليلة، ح:١٠٦٤] وأبي هريرة [ابن عدي:٧/ ٢٦٦١ والبغوي في شرح السنة:١٠/ ٢٦٤، ح:٢٥٧١].

Comments:

Not to speak of taking hold of more valuable or substantial things of others for purposes of terrorizing them, Islam does not even allow a Muslim to take in his hand the wooden staff of his brother.

٢١٦١ - [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ ابْنِ يَزِيدَ قَالَ: حَجَّ يَزِيدُ مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ وَأَنَا ابْنُ سَبْعِ سِنِينَ. فَقَالَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ: كَانَ مُحَمَّدُ بْنُ يُوسُفَ ثَبْتًا صَاحِبَ حَدِيثٍ وَكَانَ السَّائِبُ بْنُ يَزِيدَ جَدَّهُ، وَكَانَ مُحَمَّدُ بْنُ يُوسُفَ يَقُولُ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ وَهُوَ جَدِّي، مِنْ قِبَلِ أُمِّي].

2161. [Muḥammad bin Yūsuf narrated that As-Sā'ib bin Yazīd said: "Yazīd performed *Ḥajj* in the Farewell Pilgrimage with the Prophet ﷺ when I was seven years old." So 'Alī bin Al-Madīnī narrated from Yaḥya bin Sa'eed Al-Qaṭṭān: "Muḥammad bin Yūsuf was a very reliable narrator of *Ḥadīth*, and As-Sā'ib bin Yazīd was his grandfather, and Muḥammad bin Yūsuf would say: 'As-Sā'ib bin Yazīd narrated to me – and he is my grandfather from my mother's side'"]. (*Ṣaḥīḥ*)

تخريج: وأخرجه البخاري، جزاء الصيد، باب حج الصبيان، ح:١٨٥٨ من حديث حاتم بن إسماعيل به.

Chapter 4. What Has Been Related About A Muslim Pointing A Weapon At His Brother

(المعجم ٤) - بَابُ مَا جَاءَ فِي إِشَارَةِ الْمُسْلِمِ إِلَى أَخِيهِ بِالسِّلَاحِ (التحفة ٤)

2162. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever points a piece of iron at his brother, the angels curse him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Bakrah, 'Āishah, and Jābir.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route, is considered strange as a narration of Khālid Al-Ḥadh-dhā'. Ayyūb reported a similar narration from Muḥammad bin Sīrīn, from Abū Hurairah, but he did not narrate it in *Marfū'* form, and he added in it: "Even if he was his brother, from his mother or his father."

(Another chain of narration)

٢١٦٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ [العَطَّارُ] الْهَاشِمِيُّ: حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسَنِ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَشَارَ عَلَى أَخِيهِ بِحَدِيدَةٍ لَعَنَتْهُ المَلَائِكَةُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي بَكْرَةَ وَعَائِشَةَ وَجَابِرٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، يُسْتَغْرَبُ مِنْ حَدِيثِ خَالِدٍ الْحَذَّاءِ. ورَوَى أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ ولَمْ يَرْفَعْهُ وَزَادَ فِيهِ: «وإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

[قَالَ:] حَدَّثَنَا بِذٰلِكَ قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ بِهٰذَا.

تخريج: [إسناده صحيح] وأخرجه مسلم، البر والصلة، باب النهي عن الإشارة بالسلاح إلى مسلم، ح:٢٦١٦ من حديث محمد بن سيرين به * وفي الباب عن أبي بكرة [البخاري، ح:٣١ ومسلم، ح:٢٨٨٨] وعائشة [أحمد:٦/٢٦٦] وجابر [البخاري، ح:٧٠٧٤ ومسلم، ح:٢٦١٤].

Comments:

Pointing a piece of iron, such as knife, dagger or sword at a Muslim brother, even in play, has the effect of creating discomfort and fear in his mind. That is why angels send their curse on him.

Chapter 5. What Has Been Related About The Prohibition Of Passing An Unsheathed Sword

(المعجم ٥) - بَابُ [مَا جَاءَ فِي] النَّهْيِ عَنْ تَعَاطِي السَّيْفِ مَسْلُولًا (التحفة ٥)

2163. Jābir narrated: "The Messenger of Allāh ﷺ prohibited passing an unsheathed sword." **(*Da'īf*)**

[Abū 'Eīsā said:] There is something on this topic from Abū Bakrah.

This *Hadīth* is *Hasan Gharīb* as a narration of Hammād bin Salamah. Ibn Lahi'ah reported this *Hadīth* from Abū Az-Zubair, from Jābir, from Bannah Al-Juhanī from the Prophet ﷺ. The narration of Hammād bin Salamah is more correct in my view.

٢١٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولًا.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي بَكْرَةَ.

[وَ]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ. وَرَوَى ابْنُ لَهِيعَةَ هٰذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جابِرٍ، عَنْ بَنَّةَ الْجُهَنِيِّ عَنِ النَّبِيِّ ﷺ. وحَدِيثُ حَمَّادِ بْنِ سَلَمَةَ عِنْدِي أَصَحُّ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في النهي أن يتعاطى السيف مسلولاً، ح:٢٥٨٨ من حديث حماد بن سلمة به وصححه ابن حبان (الإحسان):٥٩١٦ والحاكم على شرط مسلم:٤/ ٢٩٠ ووافقه الذهبي وسنده ضعيف أبو الزبير عنعن وللحديث شواهد ضعيفة عند الحاكم وغيره * وفي الباب عن أبي بكرة [أحمد:٥/ ٤٢].

Chapter 6. What Has Been Related About 'Whoever Prays *Subh* Then He Is Under A Covenant Of Allāh The Mighty And Sublime'

(المعجم ٦) - بَابُ مَا جَاءَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ عَزَّ وَجَلَّ (التحفة ٦)

2164. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever prays *Subh*, then he is under the protection of Allāh's covenant, so do not infringe at all upon Allāh's covenant."[1] **(*Sahīh*)**

[Abū 'Eīsā said:] There is something on this topic from

٢١٦٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللهِ فَلَا يَتَّبِعَنَّكُمُ اللهُ بِشَيْءٍ مِنْ ذِمَّتِهِ».

[1] See no. 222.

Jundab and Ibn 'Umar.
This *Hadīth* is *Hasan Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ جُنْدَبٍ وابْنِ عُمَرَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه ابن ماجه (تحفة الأشراف: ١٠/ ٢٥٠، ح: ١٤١٣٨) عن بندار به ورواه أبو يعلى: ١١/ ٣٣٥، ح: ٦٤٥٢ من حديث معدي بن سليمان به وسنده ضعيف وله شواهد عند مسلم، ح: ٦٥٧ وغيره وانظر الحديث المتقدم: ٢٢٢ * وفي الباب عن جندب [تقدم: ٢٢٢] وابن عمر [أحمد: ٢/ ١١١].

Comments:

Anyone who performs the morning *Salāt* in congregation will surely be able to perform other *Salāt* as well. Such a person will enjoy the protection of Allāh. However, he who does not offer the morning *Salāt* in fact breaks his covenant with Allāh and is liable to be censured for that.

Chapter 7. What Has Been Related About Adhering To The *Jamā'ah*

(المعجم ٧) - بَابُ [مَا جَاءَ] فِي لُزُومِ الْجَمَاعَةِ (التحفة ٧)

2165. Ibn 'Umar narrated: " 'Umar delivered a *Khutbah* to us at Al-Jābiyah.[1] He said: 'O you people! Indeed I have stood among you as the Messenger of Allāh ﷺ stood among us, and he said: "I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is *Ash-Shaitān*. Adhere to the *Jamā'ah*, beware of separation, for indeed *Ash-Shaitān* is with one, and he is further away from two. Whoever wants the best place in Paradise,

٢١٦٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا النَّضْرُ بْنُ إِسْمَاعِيلَ أَبُو الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَنَا عُمَرُ بِالْجَابِيَةِ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي قُمْتُ فِيكُمْ كَمَقَامِ رَسُولِ اللهِ ﷺ فِينَا فَقَالَ: «أُوصِيكُمْ بِأَصْحَابِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ، وَيَشْهَدَ الشَّاهِدُ وَلَا يُسْتَشْهَدُ، أَلَا لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ، عَلَيْكُمْ بِالْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الاثْنَيْنِ أَبْعَدُ. مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ، مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكُمُ الْمُؤْمِنُ».

[1] A village of Damascus.

then let him stick to the *Jamā'ah*. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. Ibn Al-Mubārak reported it from Muḥammad bin Sūwqah, and this *Ḥadīth* has been reported through other routes from 'Umar from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وقَدْ رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ سُوقَةَ. وقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] وأخرجه الحاكم في المستدرك: ١/ ١١٤ من حديث أحمد بن منيع والنسائي في الكبرى، ح: ٩٢٢٥ من حديث النضر بن إسماعيل به ولم ينفرد به، تابعه ابن المبارك (أحمد: ١/ ١٨ والحاكم) وصححه ابن حبان (الإحسان): ٧٢١٠ وله شواهد عند ابن ماجه، ح: ٢٣٦٣ وغيره.

Comments:

1. A person's love and devotion towards the Messenger of Allāh ﷺ demands that he also keep his bond of love and affinity with the Companions who kept Allāh's Messenger's company. Then come in line the Successors and the Followers. They are the people that, should we retain our connection and link with them and abide by their path, we shall earn the title to be lodged in the best part of Paradise.
2. To rejoice at doing a good deed and grieve at doing an evil deed is a sign that the person is a believer with strong faith. As for the hypocrite, neither good nor bad has any value for him; he is simply the prisoner of his own desires and interests.

2166. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Allāh's Hand is with the *Jamā'ah*." (***Ṣaḥīḥ***)

This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Ibn 'Abbās except through this route.

٢١٦٦ - **حَدَّثَنَا** يَحْيَى بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدُ اللهِ مَعَ الجَمَاعَةِ».

هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابنِ عَبَّاسٍ إِلَّا مِنْ هٰذَا الوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه الحاكم: ١/ ١١٦ من حديث عبدالرزاق به ولفظه: "لا يجمع الله أمتي ـ أو قال: هذه الأمة على ضلالة أبدًا ويد الله على الجماعة".

2167. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh will not gather my *Ummah*" – or he said: "[Muḥammad's] *Ummah* upon deviation, and Allāh's Hand is over the *Jamā'ah*, and whoever deviates, he deviates to the Fire." (***Ḍa'īf***)

[Abū 'Eīsā said:] This Ḥadīth is *Gharīb* from this route. In my view, Sulaimān Al-Madanī is Sulaimān bin Sufyān – there is something on this topic from Ibn 'Abbās – and Abū Dāwud Aṭ-Ṭayālīsī, Abū 'Āmir Al-'Aqadī and more than one of the people of knowledge reported from him (Sulaimān bin Sufyān).

[Abū 'Eīsā said:] The explanation of the *Jamā'ah*, according to the people of knowledge, is the people of *Fiqh*, knowledge, and *Ḥadīth*. He said: "I heard Al-Jārūd bin Mu'ādh saying: 'I heard 'Alī bin Al-Ḥasan saying: "I asked 'Abdullāh bin Al-Mubārak: 'Who is the *Jamā'ah*?' So he said: 'Abū Bakr and 'Umar.' It was said to him: 'Abū Bakr and 'Umar have died.' He said: 'So-and-so.' It was said to him: 'So-and-so, and so-and-so have died.' So 'Abdullāh bin Al-Mubārak said: 'Abū Ḥamzah As-Sukkarī is a *Jamā'ah*'"

[Abū 'Eīsā said:] Abū Ḥamzah is Muḥammad bin Maimūn, he was a righteous *Shaikh*, and he only said this about during his life, according to us.

٢١٦٧ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ نَافِعٍ البَصْرِيُّ: حَدَّثَنِي المُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا سُلَيْمَانُ المَدَنِيُّ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ لَا يَجْمَعُ أُمَّتِي» - أَوْ قَالَ: «أُمَّةَ مُحَمَّدٍ ﷺ - عَلَى ضَلَالَةٍ، وَيَدُ اللهِ عَلَى الْجَمَاعَةِ، وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، وسُلَيْمَانُ المَدَنِيُّ هُوَ عِنْدِي سُلَيْمَانُ بْنُ سُفْيَانَ وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

وَقَدْ رَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ وَأَبُو عَامِرٍ العَقَدِيُّ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ.

[قَالَ أَبُو عِيسَى:] وَتَفْسِيرُ الْجَمَاعَةِ عِنْدَ أَهْلِ الْعِلْمِ هُمْ أَهْلُ الْفِقْهِ وَالْعِلْمِ وَالْحَدِيثِ، قَالَ: وَسَمِعْتُ الْجَارُودَ بْنَ مُعَاذٍ يَقُولُ: سَمِعْتُ عَلِيَّ بْنَ الْحَسَنِ يَقُولُ: سَأَلْتُ عَبْدَ اللهِ بْنَ الْمُبَارَكِ: مَنِ الْجَمَاعَةُ؟ فَقَالَ: أَبُو بَكْرٍ وَعُمَرُ، قِيلَ لَهُ قَدْ مَاتَ أَبُو بَكْرٍ وَعُمَرُ، قَالَ: فُلَانٌ، قِيلَ لَهُ قَدْ مَاتَ فُلَانٌ وَفُلَانٌ، فَقَالَ عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَبُو حَمْزَةَ السُّكَّرِيُّ جَمَاعَةٌ.

[قَالَ أَبُو عِيسَى:] وَأَبُو حَمْزَةَ: هُوَ مُحَمَّدُ ابْنُ مَيْمُونٍ وَكَانَ شَيْخًا صَالِحًا، وَإِنَّمَا قَالَ هٰذَا فِي حَيَاتِهِ، عِنْدَنَا.

تخريج: [إسناده ضعيف] سليمان بن سفيان ضعيف * أثر ابن المبارك صحيح عنه.

Comments:

Allāh has commanded that those ill-educated or ignorant in religious matters seek guidance from those who are well-read in the Qur'ān and *Sunnah* and related sciences. This by implication means that the people of knowledge in their totality will not unite on a wrong premise. The *Hadīth*, therefore, confirms that any opinion on which the entire community of scholars of an age are agreed would not be misguided or deviant, and it clarifies the meaning of the *Jamā'ah*.

Chapter 8. What Has Been Related About The Descent Of The Punishment When Evil Is Not Changed

(المعجم ٨) - بَابُ مَا جَاءَ فِي نُزُولِ الْعَذَابِ إِذَا لَمْ يُغَيِّرِ الْمُنْكَرُ (التحفة ٨)

2168. Abū Bakr Aṣ-Ṣiddīq said: "O you people! You recite this *Āyah*: Take care of yourselves! If you follow the guidance no harm shall come to you.[1] I indeed heard the Messenger of Allāh ﷺ saying: 'When the people see the wrongdoer and they do not take him by the hand, then soon Allāh shall envelope you in a punishment from Him.'" (*Sahīh*)

(Another chain of narration)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Umm Salamah, An-Nu'mān bin Bashīr, 'Abdullāh bin 'Umar, and Hudhaifah. [And this *Hadīth* is *Sahīh*.] More than one narrator reported narrations similar to the narration of Yazīd from Ismā'īl, some of them narrated it in *Marfū'* form from Ismā'īl, and some of them narrated it in *Mawqūf* form.

٢١٦٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّكُمْ تَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ [المائدة: ١٠٥]، وإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عائِشَةَ وَأُمِّ سَلَمَةَ وَالنُّعْمَانِ بْنِ بَشِيرٍ وعَبْدِ اللهِ بْنِ عُمَرَ وحُذَيْفَةَ. [وهٰذَا حَدِيثٌ صَحِيحٌ] هٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ إِسْمَاعِيلَ نَحْوَ حَدِيثِ يَزِيدَ، وَرَفَعَهُ بَعْضُهُمْ عَنْ إِسْمَاعِيلَ، وَأَوْقَفَهُ بَعْضُهُمْ.

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[1] *Al-Mā'idah* 5:105.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الملاحم، باب الأمر والنهي، ح:٤٣٣٨ وابن ماجه، ح:٤٠٠٥ من حديث إسماعيل بن أبي خالد به وصرح بالسماع عند أحمد:١/ ٥ وصححه ابن حبان (الإحسان): ٣٠٤ * وفي الباب عن عائشة [ابن ماجه، ح:٤٠٠٤ وابن حبان، ح:١٨٤١] وأم سلمة [أحمد:٦/ ٢٩٤، ٤١٨] والنعمان بن بشير [يأتي:٢١٧٣] وعبدالله بن عمر [الطبراني في الأوسط:١/ ٢١٧، ح:١٣٨٩] وحذيفة [يأتي:٢١٦٩، ٢١٧٠].

Comments:

A person treading the right path puts an onus on him to direct others also to tread the right path and avoid taking the wrong one. If all people collectively decide to take this course, there shall be nothing to hinder their path. In case the society as a whole fails to fulfill this obligation, and there is an individual person who is capable and does his best to fulfill this duty, he will surely save himself from punishment. If no one performs this duty, then the entire community shall be considered sinning and be punished. The reason being that, as we shall read in the next chapter, stopping the wrongdoer from committing wrong is a collective duty that must be performed by all.

Chapter 9. What Has Been Related About Commanding Good And Forbidding Evil

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ (التحفة ٩)

2169. Hudhaifah bin Al-Yamān narrated that the Prophet ﷺ said: "By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allāh will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you." (*Hasan*)

(Another route for) this chain, with similar meaning. This *Hadīth* is *Hasan*.

٢١٦٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، وعَبْدِ اللهِ الأَنْصَارِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالمَعْرُوفِ وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ».

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو بِهٰذَا الإِسْنَادِ نَحْوَهُ هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد:٥/ ٣٨٨ من حديث عمرو بن أبي عمرو به وللحديث شواهد عند ابن ماجه، ح:٤٠٠٩ وابن المبارك (الزهد، ص:٤٧٦) وغيرهما.

Comments:

Commanding good and forbidding evil is a religious, communal and social obligation. The entire body of the people or society has a duty to fulfill this obligation within their ability and responsibility. If the entire body of the people (or society) fails in performing this duty, the entire community shall suffer punishment and any amount of supplication shall fail to avert

retribution from Allāh. A condition of civil war in the society is but a facet of this retribution.

2170. Ḥudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! The Hour will not be established until you fight your *A'immah*, and you strike each other with your swords, and your world will be inherited by the evilest among you." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. [We only know of it as a narration of 'Amr bin Abī 'Amr].

٢١٧٠ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ الأَشْهَلِيِّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتُلُوا إِمَامَكُمْ، وتَجْتَلِدُوا بِأَسْيَافِكُمْ، ويَرِثُ دُنْيَاكُمْ شِرَارُكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

[إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو بْنِ أَبِي عَمْرٍو].

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الفتن، باب أشراط الساعة، ح:٤٠٤٣ من حديث عبدالعزيز الدراوردي به.

Comments:

If the people fail to enjoin good and forbid evil, internal strife shall raise its head and, consequently, the people shall revolt against their rulers. They will also fight each-other, and the worst people shall take control of the national wealth, since the community as a whole shall lose the title of being the "best of the people".

Chapter 10. The *Ḥadīth* About The Earth Swallowing An Army At *Al-Baidā'*[1]

(المعجم ١٠) - [بَابُ حَدِيثِ الْخَسْفِ بِجَيْشِ الْبَيْدَاءِ] (التحفة ١٠)

2171. Umm Salamah narrated that the Prophet ﷺ mentioned the army that the earth would swallow, so Umm Salamah said: "Perhaps there are those among them who are averse to it." He said: "They will be resurrected on their intentions." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is

٢١٧١ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ سُوقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الْجَيْشَ الَّذِي يُخْسَفُ بِهِمْ، فَقَالَتْ أُمُّ سَلَمَةَ: لَعَلَّ فِيهِمُ الْمُكْرَهَ، قَالَ: «إِنَّهُمْ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ».

[1] "An-Nawawī said: 'The scholars say that *Al-Baidā'* is every flat land with nothing in it.'" *Tuḥfat Al-Aḥwadhī*. "*Al-Baidā'* is the name of the flat land between Makkah and Al-Madīnah." *Mu'jam Al-Buldān*. See no. 2153.

Hasan Gharīb from this route. This *Hadīth* has also been reported from Nāfi' bin Jubair, from 'Āishah from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عائِشَةَ أَيْضًا عَنِ النَّبِيِّ ﷺ.

تخريج: **[صحيح]** وأخرجه ابن ماجه، الفتن، باب جيش البيداء، ح:٤٠٦٥ عن نصر بن علي به ورواه مسلم، ح:٢٨٨٢ من حديث أم سلمة به * وحديث عائشة: أخرجه البخاري، ح:٢١١٨ من حديث نافع بن جبير بن مطعم عنها.

Comments:

The *Hadīth* confirms the fact that when evil people are in majority in a society, and some people find themselves compelled to support them, both kinds of people shall suffer punishment in this world, but on the Day of Judgement, they will be dealt with according to what they had intended.

Chapter 11. What Has Been Related About Changing The Evil With The Hand, Or With The Tongue, Or With The Heart

(المعجم ١١) - **بَابُ مَا جَاءَ فِي تَغْيِيرِ الْمُنْكَرِ بِالْيَدِ أَوْ بِاللِّسَانِ أَوْ بِالْقَلْبِ**

(التحفة ١١)

2172. Tāriq bin Shihāb said: "The first to advance the *Khutbah* before the *Salāt* was Marwān.[1] A man stood to say to Marwān: 'You have contradicted the *Sunnah*.' So he said: 'O so-and-so! What was there it has been left.' So Abū Sa'eed said: 'As for this, he has fulfilled what is upon him. I heard the Messenger of Allāh ﷺ saying: 'Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of faith.''' (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢١٧٢ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: أَوَّلُ مَنْ قَدَّمَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ مَرْوَانُ، فَقَامَ رَجُلٌ فَقَالَ لِمَرْوَانَ: خَالَفْتَ السُّنَّةَ. فَقَالَ: يَا فُلَانُ تُرِكَ مَا هُنَاكَ. فَقَالَ أَبُو سَعِيدٍ: أَمَّا هٰذَا فَقَدْ قَضَى مَا عَلَيْهِ. سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ، وَمَنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، وَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ،

[1] Meaning, for the *'Eīd* prayers, see *Al-Bukhārī*, no. 956.

ح:٤٩ من حديث سفيان الثوري به.

Comments:

The Messenger of Allāh ﷺ used to perform the *'Eīd* prayer first and then deliver the *Khuṭbah*. The rightly guided Caliphs also adhered to this order as a normal practice. Marwan, however, made it a habit to deliver the *Khuṭbah* first, to make the people listen to his *Khuṭbah*. The Muslims as a whole did not accept this change.

Chapter 12. Something Else About That

(المعجم ١٢) - **بَابٌ: مِنْه** (التحفة ١٢)

2173. An-Nu'mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: "The parable of the one who upholds Allāh's laws and the one who breaches them, is that of a people who drew lots on a ship at sea. Some of them got the upper part, and some of them the lower part. Those on the lower part ascended to get water, spilling it upon those upper part. So those in the upper part say: 'We will not leave you to come up here and bother us.' Then those on the lower part say: 'We should make a hole in the lower part so we can get water.' If they take them by the hand and stop them, then they will save all of them, and if they leave them, they will all drown."' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللهِ وَالْمُدْهِنِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فِي الْبَحْرِ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا يَصْعَدُونَ فَيَسْتَقُونَ الْمَاءَ فَيَصُبُّونَ عَلَى الَّذِينَ فِي أَعْلَاهَا، فَقَالَ الَّذِينَ فِي أَعْلَاهَا: لَا نَدَعُكُمْ تَصْعَدُونَ فَتُؤْذُونَنَا، فَقَالَ الَّذِينَ فِي أَسْفَلِهَا: فَإِنَّا نَنْقُبُهَا فِي أَسْفَلِهَا فَنَسْتَقِي، فَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ فَمَنَعُوهُمْ نَجَوْا جَمِيعًا، وَإِنْ تَرَكُوهُمْ غَرِقُوا جَمِيعًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب القرعة في المشكلات، ح:٢٦٨٦ من حديث الأعمش ومسلم، ح:١٥٩٩ من حديث عامر الشعبي به.

Comments:

The *Ḥadīth* is explicit on the point that if sinfulness and evil deeds become rampant in a society, and the virtuous people in it fail in their duty to stop it, though they had the power to do it, all the people shall suffer punishment from Allāh.

Chapter 13. What Has Been Related About 'The Most Virtuous *Jihād* Is A Just Statement Before A Tyrannical Ruler'

(المعجم ١٣) - بَابُ [مَا جَاءَ] أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ (التحفة ١٣)

2174. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Indeed, among the greatest types of *Jihād* is a just statement before a tyrannical ruler." (***Hasan***)

[Abū 'Eīsā said:] There is something on this topic from Abū Umāmah.

And this *Hadīth* is *Hasan Gharīb* from this route.

٢١٧٤ - حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ أَبُو يَزِيدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةَ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي أُمَامَةَ.

وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب الأمر بالمعروف والنهي عن المنكر، ح:٤٠١١ عن القاسم بن زكريا بن دينار به ورواه أبو داود، ح:٤٣٤٤ من حديث إسرائيل، وللحديث شواهد عند أبي داود، ح:٤٣٤٤ وابن ماجه، ح:٤٠١٢ وغيرهما * وفي الباب عن أبي أمامة [ابن ماجه، ح:٤٠١٢].

Comments:

The expression *'Kalimat Al-'Adl'* (just statement) as used here, means commanding what is good and prohibiting what is evil. To enjoin good to a tyrannical ruler or prohibit him from doing wrong is inviting disaster for oneself, nay perhaps signing one's own death warrant, while going out to face an enemy is not necessarily to court injury or death. That is why admonishing a tyrannical ruler has been described in the *Hadīth* as the highest form of *Jihād*.

Chapter 14. What Has Been Related About The Three Things That The Prophet ﷺ Requested For His *Ummah*

(المعجم ١٤) - بَابُ [مَا جَاءَ] فِي سُؤَالِ النَّبِيِّ ﷺ ثَلَاثًا فِي أُمَّتِهِ (التحفة ١٤)

2175. 'Abdullāh bin Khabbāb bin Al-Aratt narrated from his father: "The Messenger of Allāh ﷺ performed *Salāt*, making it long. They said: 'O Messenger of Allāh! You have performed *Salāt* (in a manner) which you do not

٢١٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ رَاشِدٍ [يُحَدِّثُ] عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ الحارِثِ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ

ابْنِ الْأَرَتِّ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةً فَأَطَالَهَا فَقَالُوا: يَا رَسُولَ اللهِ! صَلَّيْتَ صَلَاةً لَمْ تَكُنْ تُصَلِّيهَا، قَالَ: «أَجَلْ إِنَّهَا صَلَاةُ رَغْبَةٍ وَرَهْبَةٍ، إِنِّي سَأَلْتُ اللهَ فِيهَا ثَلَاثًا فَأَعْطَانِي ثِنْتَيْنِ وَمَنَعَنِي وَاحِدَةً: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُذِيقَ بَعْضَهُمْ بَأْسَ بَعْضٍ فَمَنَعَنِيهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ سَعْدٍ وابْنِ عُمَرَ.

ordinarily perform it.' He said: 'Yes, it was a prayer of hope and fear. In it I asked Allāh for three things. He granted me two, and withheld one from me. I asked Him that my *Ummah* not be destroyed by drought. He granted that. I asked Him that they not be overcome by enemies from other than them. He granted that. And I asked Him that some of them not suffer from the harm of others, and He withheld that.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This Ḥadīth is *Ḥasan Gharīb Ṣaḥīḥ*. There are narrations on this topic from Sa'd and Ibn 'Umar.

تخريج: [إسناده صحيح] وأخرجه النسائي: ٣/ ٢١٧، ح: ١٦٣٩ (قيام الليل، باب إحياء الليل) من حديث الزهري به وصرح بالسماع وصححه ابن حبان، ح: ١٨٣٠ وللحديث طرق أخرى

※ وفي الباب عن سعد [مسلم، ح: ٢٨٩٠] وابن عمر [أحمد: ٤/ ٤٤٥].

Comments:

The Ḥadīth proves that:

1. The Muslim nation as a whole shall not fall a prey to famine; partially, however, they might.
2. The entire Muslim population shall not be overcome by the enemy in a way that they are completely wiped out.
3. The community shall suffer internal dissensions and divisions resulting in acts of murder and plunder on a large scale.

٢١٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا، وَأُعْطِيتُ الْكَنْزَيْنِ الأَحْمَرَ والأَصْفَرَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي

2176. Thawbān narrrated that the Messenger of Allāh ﷺ said: "Indeed Allāh gathered the earth for me so that I saw its east and its west. And surely my *Ummah's* authority shall reach over all that was shown to me of it. And I have been granted the two treasures; the red and the white. I asked my Lord that my *Ummah* is not to be destroyed by a universal drought,

and that He does not overcome them by enemies outside of them, reaching to their heart of power. My Lord said: 'O Muḥammad! When I issue a decree it is not reversed. I have granted for your *Ummah* that they shall not be destroyed by universal drought. And that they not be overcome by enemies outside of themselves reaching to their heart of power – even if they gather against them from all the regions."' Or he said: "Among the regions. But some of them will destroy others, and some will capture others."' (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَنْ لَا يُهْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ! إِنِّي إِذَا قَضَيْتُ قَضَاءً فَإِنَّهُ لَا يُرَدُّ، وإِنِّي أَعْطَيْتُكَ لِأُمَّتِكَ أَنْ لَا أُهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ وَلَا أُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا - أَوْ قَالَ - : مِنْ بَيْنِ أَقْطَارِهَا حَتَّى يَكُونَ بَعْضُهُمْ يُهْلِكُ بَعْضًا وَيَسْبِي بَعْضُهُمْ بَعْضًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفتن، باب هلاك هذه الأمة بعضهم ببعض، ح:٢٨٨٩ عن قتيبة به.

Comments:

The *Ḥadīth* is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet ﷺ.

Chapter 15. What Has Been Related About A Man During The *Fitnah*

(المعجم ١٥) - بَابُ مَا جَاءَ فِي الرَّجُلِ يَكُونُ فِي الْفِتْنَةِ (التحفة ١٥)

1277. Umm Mālik Al-Bahziyyah narrated that the Messenger of Allāh ﷺ mentioned *Fitnah*, such that it was drawing near. She said: "I said: 'O Messenger of Allāh! Who is the best of people during it?' He said: 'A man among his livestock, who pays what is due on them, and worships his Lord. And a man clutching the head of his horse, terrified of the enemy, and they terrified of him."' (***Ḥasan***)

[Abū 'Eīsā said:] There are

٢١٧٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ رَجُلٍ، عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ قَالَتْ: ذَكَرَ رَسُولُ اللهِ ﷺ فِتْنَةً فَقَرَّبَهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! مَنْ خَيْرُ النَّاسِ فِيهَا؟ قَالَ: «رَجُلٌ فِي مَاشِيَتِهِ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ، وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخِيفُ الْعَدُوَّ وَيُخَوِّفُونَهُ».

narrations on this topic from Umm Mubash-shir, Abū Sa'eed Al-Khudrī and Ibn 'Abbās.

This *Ḥadīth* is *Ḥasan Gharīb* from this route. Al-Laith bin Abī Sulaim reported it from Ṭāwus, from Umm Mālik Al-Bahziyyah from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أُمِّ مُبَشِّرٍ وأَبِي سَعِيدٍ الْخُدْرِيِّ وابْنِ عَبَّاسٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وَ[قَدْ] رَوَاهُ اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ طَاوُسٍ، عَنْ أُمِّ مَالِكٍ الْبَهْزِيَّةِ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وله شواهد عند الحاكم: ٤/ ٤٤٦ والطبراني في مسند الشاميين والكبير: ٢٥/ ١٥٠، ١٥١ وغيرهما * حديث الليث بن أبي سليم عند أحمد: ٦/ ٤١٩، ح: ٢٧٨٩٧.

Comments:

The *Ḥadīth* is explicit on the point that in times of trial and tribulation i.e., in an era when Muslims are in conflict with one another, the best course for a believer is to retire to a place of isolation and spend his time there.

Chapter 16. About Restraining The Tongue During *Fitnah*

(المعجم ١٦) _ بَابٌ: [فِي كَفِّ اللِّسَانِ فِي الْفِتْنَةِ] (التحفة ١٦)

2178. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "There shall be a *Fitnah* of extermination of the 'Arabs. Its fighters are in the Fire. During it, the tongue is stronger than the sword." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

I heard Muḥammad bin Ismā'īl saying: "We do not know of Ziyād bin Sīmīn Kūsh (a narrator in the chain) other than in this *Ḥadīth*." Ḥammad bin Salamah reported it from Laith in *Marfū'* form, and Ḥammad bin Zaid reported it in *Mawqūf* form from Laith.

٢١٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادِ بْنِ سِيمِينَ كُوشَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَكُونُ الْفِتْنَةُ تَسْتَنْظِفُ الْعَرَبَ، قَتْلَاهَا فِي النَّارِ، اللِّسَانُ فِيهَا أَشَدُّ مِنَ السَّيْفِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

سَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: لَا نَعْرِفُ لِزِيَادِ بْنِ سِيمِينَ كُوشَ غَيْرَ هٰذَا الْحَدِيثِ، وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، عَنْ لَيْثٍ فَرَفَعَهُ، وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ فَأَوْقَفَهُ.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الفتن والملاحم، باب: في كف اللسان، ح: ٤٢٦٥ من حديث ليث بن أبي سليم به وهو ضعيف وزياد مجهول الحال.

Comments:

The fire of mutual quarreling and fighting is usually flared up by the flint of the tongue.

Chapter 17. What Has Been Related About The Disappearance Of Trust

(المعجم ١٧) - بَابُ مَا جَاءَ فِي رَفْعِ الْأَمَانَةِ (التحفة ١٧)

2179. Ḥudhaifah [bin Al-Yamān] said: "The Messenger of Allāh ﷺ narrated two narrations to us, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) trust was preserved in the roots of the hearts of men, then the Qur'ān was revealed, and they learned it from the Qur'ān, and then they learned it from the *Sunnah*. Then he narrated to us about the disappearance of trust, saying, 'A man will go to sleep whereupon trust will be taken away from his heart, and only its trace will remain, like speckles. He then will sleep, whereupon the remainder of the trust will also be taken away and its trace will remain like a blister, like an ember that you roll on your feet, it causes pain and you see it swollen while it contains nothing.' Then he took a pebble and rolled it over his leg. He said: 'So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy persons among them, such that it will be said that in such and such a tribe, there is such and such person, who is honest, and until a man will be admired for his strength, intelligence, and good manners,

٢١٧٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ [ابْنِ الْيَمَانِ] قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرآنِ وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ نَوْمَةً فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَتْ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ»، ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ، قَالَ: «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ وَأَظْرَفَهُ وَأَعْقَلَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ». قَالَ: وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ فِيهِ، لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا.

although indeed he will not have faith equal to a mustard seed in his heart.'" He (Hudhaifah) added: "There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating me, and if he was a Jew or a Christian, his Muslim ruler would prevent him from cheating me; but today I cannot deal except with so-and-so and so-and-so." (*Sahih*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب، ح:١٤٣ من حديث أبي معاوية الضرير والبخاري، ح:٦٤٩٧ من حديث الأعمش به.

Comments:

As long as a person remains possessed of a sense of moral responsibility, he keeps fulfilling his obligations towards both Allāh and fellow human beings. But as soon as this quality begins to wane in him, he starts disregarding his obligations towards both the Creator and the creation. The assassination of the third Caliph 'Uthmān ﷺ was the single major event that triggered this decline in the attitude of the people.

Chapter 18. What Has Been Related About 'You Shall Follow the Ways Of Those Who Were Before You'

(المعجم ١٨) - بَابُ مَا جَاءَ لَتَرْكَبُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ (التحفة ١٨)

2180. Abū Wāqid Al-Laithī narrated that when the Messenger of Allāh ﷺ went out to Hunain he passed a tree that the idolaters called *Dhāt Anwāt* upon which they hung their weapons. They (the Companions) said: "O Messenger of Allāh! Make a *Dhāt Anwāt* for us as they have a *Dhāt Anwāt*.' The Prophet ﷺ said: "*Subhān Allāh*! This is like what Mūsā's people said: Make for us a god like their

٢١٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِلْمُشْرِكِينَ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ، فَقَالُوا: يَا رَسُولَ اللهِ! اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ، فَقَالَ النَّبِيُّ ﷺ: «سُبْحَانَ اللهِ! هٰذَا

gods.[1] By the One in Whose Hand is my soul! You shall follow the ways of those who were before you." (*Ṣaḥīḥ*)

كَمَا قَالَ قَوْمُ مُوسَى اجْعَلْ لَنَا إِلٰهًا كَمَا لَهُمْ آلِهَةٌ، وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ».

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abū Wāqid Al-Laithī's name is Al-Ḥārith bin 'Awf. And there are narrations on this topic from Abū Sa'eed and Abū Hurairah.

وأَبُو وَاقِدٍ اللَّيْثِيُّ اسْمُهُ الحَارِثُ بْنُ عَوْفٍ. وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ وأَبِي هُرَيْرَةَ.

تخريج: [صحيح] وأخرجه الحميدي، ح:٨٥٠ عن سفيان بن عيينة به وصححه ابن حبان (الإحسان):٦٦٦٧ والزهري صرح بالسماع عنده وعند ابن جرير:٩/ ٣١ * وفي الباب عن أبي سعيد [البخاري، ح:٣٤٥٦ ومسلم، ح:٢٦٦٩] وأبي هريرة [البخاري، ح:٧٣١٩ وابن ماجه، ح:٣٩٩٤].

Comments:

The *Ḥadīth* makes the point that if a people have an aptitude for thoughtlessly taking up the habits of other nations, they are quick to adopt the evil ways and customs of others, which causes them to go astray.

Chapter 19. What Has Been Related About Predators Speaking

(المعجم ١٩) - بَابُ مَا جَاءَ فِي كَلَامِ السِّبَاعِ (التحفة ١٩)

2181. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! The Hour will not be established until predators speak to people, and until the tip of a man's whip and the straps on his sandal speak to him, and his thigh informs him of what occurred with his family after him." (*Ṣaḥīḥ*)

٢١٨١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنِ الْقَاسِمِ بْنِ الْفَضْلِ: حَدَّثَنَا أَبُو نَضْرَةَ الْعَبْدِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ؛ لَا تَقُومُ السَّاعَةُ حَتَّى تُكَلِّمَ السِّبَاعُ الْإِنْسَ، وَحَتَّى يُكَلِّمَ الرَّجُلَ عَذَبَةُ سَوْطِهِ وَشِرَاكُ نَعْلِهِ وَتُخْبِرُهُ فَخِذُهُ بِمَا أَحْدَثَ أَهْلُهُ بَعْدَهُ».

[Abū 'Eīsā said:] There is something on this topic from Abū Hurairah.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

This *Ḥadīth* is *Ḥasan Gharīb*

وَهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ لَا

[1] *Al-A'rāf* 7:138.

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْقَاسِمِ بْنِ الفَضْلِ. وَالْقَاسِمُ بْنُ الفَضْلِ ثِقَةٌ مَأْمُونٌ عِنْدَ أَهْلِ الحَدِيثِ، وَثَّقَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ.

Ṣaḥīḥ, we do not know of it except as a narration of Al-Qāsim bin Al-Faḍl, and Al-Qāsim bin Al-Faḍl is trustworthy and reliable according to the people of *Ḥadīth*. Yaḥya bin Sa'eed Al-Qaṭṭān and 'Abdur-Raḥmān bin Mahdī said he was trustworthy.

تخريج: [صحيح] وأخرجه الحاكم: ٤/ ٤٦٧ من حديث وكيع، وأحمد: ٣/ ٨٣، ٨٤ من حديث القاسم بن الفضل به وصححه ابن حبان، ح: ٢١٠٩ والحاكم على شرط مسلم ووافقه الذهبي * وفي الباب عن أبي هريرة [البخاري، ح: ٣٤٧١ ومسلم، ح: ٢٣٨٨].

Comments:

Scientist in our age have accomplished mind-boggling inventions and made stunning revelations, which could not even have been thought of half a century ago. Allāh the All-Mighty and All-Powerful who is the Master and Creator of these scientists and the bestower of knowledge and intelligence to them is all the more apt to do the kind of things mentioned in the *Hadith*. He is surely able to do all things.

Chapter 20. What Has Been Related About The Moon Splitting

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي انْشِقَاقِ الْقَمَرِ (التحفة ٢٠)

٢١٨٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: انْفَلَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «اشْهَدُوا».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَنَسٍ وَجُبَيْرِ بْنِ مُطْعِمٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2182. Ibn 'Umar said: "The moon split during the time of the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ said: 'Bear witness.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Anas, and Jubair bin Muṭ'am. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، صفات المنافقين، باب انشقاق القمر، ح: ٢٨٠١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٨٩١ * وفي الباب عن ابن مسعود [يأتي: ٣٢٨٧] وأنس [يأتي: ٣٢٨٦] وجبير بن مطعم [يأتي: ٣٢٨٩].

Comments:

It so happened, before the Messenger of Allāh's ﷺ Emigration, that a party of the idolaters who were seated with him ﷺ in Minā, asked him to show

them a sign (miracle). So, Allāh, in His Supreme Might and Power, cleft the moon asunder in two. Chapter 54 of the Qur'ān in fact opens with the mention of this miracle. A miracle, by definition, is the demonstration of a Prophet's veracity and of the Supreme Might of Allāh. It would, therefore, be in vain to deny it, and there is absolutely no need for anyone to apologetically explain it or misrepresent it in any way.

Chapter 21. What Has Been Related About The Earth Swallowing

(المعجم ٢١) - بَابُ مَا جَاءَ فِي الْخَسْفِ (التحفة ٢١)

2183. Ḥudhaifah bin Asīd said: "The Messenger of Allāh ﷺ stood over us on a balcony, and we were discussing the Hour. So the Messenger of Allāh ﷺ said: 'The Hour shall not be established until you see ten signs. The sun rising from its setting place, Ya'jūj and Ma'jūj, the beast of the earth, and three collapses of the earth: A collapse in the east, a collapse in the west, and a collapse in the 'Arabian peninsula. And a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest.'" (*Ṣaḥīḥ*)

(Another chain) with similar, but he added in it: "The smoke."

(Another chain) and he added in it: "The Dajjāl or the smoke."

(Another chain) and he added in it: "The tenth of them was either a wind that drives them to the sea, or the descent of 'Eīsā bin Mariam."

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, Abū Hurairah, Umm Salamah and Ṣafiyyah bint Ḥuyaī. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: أَشْرَفَ عَلَيْنَا رَسُولُ اللهِ ﷺ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَيَأْجُوجُ وَمَأْجُوجُ وَالدَّابَّةُ وَثَلَاثَةُ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ وَخَسْفٌ بِالْمَغْرِبِ وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ فَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا».

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، [عَنْ فُرَاتٍ] نَحْوَهُ، وَزَادَ فِيهِ: والدُّخَانَ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ فُرَاتٍ الْقَزَّازِ نَحْوَ حَدِيثِ وَكِيعٍ، عَنْ سُفْيَانَ.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ: عَنْ شُعْبَةَ وَالْمَسْعُودِيِّ، سَمِعَا فُرَاتًا الْقَزَّازَ نَحْوَ حَدِيثِ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ فُرَاتٍ وزَادَ فِيهِ: الدَّجَّالَ أَوِ الدُّخَانَ.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو النُّعْمَانِ الْحَكَمُ بْنُ عَبْدِ اللهِ الْعِجْلِيُّ عَنْ شُعْبَةَ، عَنْ فُرَاتٍ نَحْوَ حَدِيثِ أَبِي دَاوُدَ عَنْ شُعْبَةَ وَزَادَ فِيهِ: [قَالَ:] والعَاشِرَةُ إِمَّا رِيحٌ تَطْرَحُهُمْ فِي البَحْرِ وإِمَّا نُزُولُ عِيسَى ابْنِ مَرْيَمَ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي هُرَيْرَةَ وَأُمِّ سَلَمَةَ وَصَفِيَّةَ بِنْتِ حُيَيٍّ. وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الفتن، باب: في الآيات التي تكون قبل الساعة، ح:٢٩٠١ من حديث سفيان الثوري به * حديث المسعودي في مسند الطيالسي، ح:١٠٦٧ * وفي الباب عن علي [يأتي:٢٢١٠] وأبي هريرة [يأتي:٢٢١١] وأم سلمة [تقدم:٢١٧١] وصفية بنت حيي [يأتي:٢١٨٤].

Comments:

Ten signs shall appear before the onset of the Hour. Some of them shall take place just before the approach of the Hour and some much before that. The order of their happening is, however, difficult to tell as we do not know it for sure.

2184. Ṣafiyyah narrated "The Messenger of Allāh ﷺ said: 'The people will not finish attacking this House until it is attacked by an army which, when they are at Al-Baiḍā', or a *Baiḍā'* in the land, it will swallow from the first of them to the last of them, and the middle of them shall not be saved.' I said: 'O Messenger of Allāh ﷺ! What about those among them who are averse to it?' He said: 'Allāh will resurrect them upon what was in their souls (intentions).'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٤ - **حَدَّثَنَا** مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي إِدْرِيسَ الْمُرْهِبِيِّ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ، عَنْ صَفِيَّةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْتَهِي النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ حَتَّى يَغْزُوَ جَيْشٌ حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ أَوْ بِبَيْدَاءَ مِنَ الأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: يَا رَسُولَ اللهِ! فَمَنْ كَرِهَ مِنْهُمْ؟ قَالَ: «يَبْعَثُهُمُ اللهُ عَلَى مَا فِي أَنْفُسِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، الفتن، باب جيش البيداء، ح:٤٠٦٤ من حديث أبي نعيم الفضل بن دكين به وللحديث شواهد عند مسلم، ح:٢٢٨٣ وابن ماجه، ح:٤٠٦٣ وغيرهما.

Comments:

The *Hadith* tells us, by implication, that no one of us should associate himself with the wrongdoers in their evil deeds. Even those who join them in their nefarious activities under coercion, or as unwilling partners, shall not escape their sorrowful end.

2185. 'Āishah narrated "The Messenger of Allāh ﷺ said: 'In the end of this *Ummah* there will be a collapse, transformation, and *Qadhf*.'"[1] She said: "I said: 'O Messenger of Allāh! Will they be destroyed while there are righteous among them?' He said: 'Yes, when evil is dominant.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* as a narration of 'Āishah. We do not know of it except through this route, and 'Abdullāh bin 'Umar (one of the narrators) was criticized by Yahya bin Sa'eed due to his poor memory.

٢١٨٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا صَيْفِيُّ ابْنُ رِبْعِيٍّ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عُبَيْدِ اللهِ ابْنِ عُمَرَ، عنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ فِي آخِرِ هَذِهِ الأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ»، قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَنُهْلَكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا ظَهَرَ الْخَبَثُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ عَائِشَةَ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ وَعَبْدُ اللهِ بْنُ عُمَرَ تَكَلَّمَ فِيهِ يَحْيَى بْنُ سَعِيدٍ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [صحيح] وأخرجه أبو يعلى:٨/١٤٨، ح:٤٩٩٣ عن أبي كريب به وللحديث شواهد عند ابن حبان، ح:١٨٩٠ والبخاري، ح:٣٣٤٦ ومسلم، ح:٢٨٨٠ وغيرهم وانظر الحديث المتقدم:٢١٥٢.

Comments:

The *Hadith* is explicit on the point that when sinfulness and moral depravity become rampant in the society, and people of goodness and virtue find themselves powerless to stand up to them, or chose not to resist them, then the people shall suffer Allāh's retribution, and not even the goodness of the good among them shall save them.

[1] In *Faidh Al-Qadīr*, under the *Hadīth*: "Indeed in my *Ummah* there will be" it says: "*Maskh*: It is transforming the appearance of some humans, for example, into dogs or monkeys. *Qadhf*: Stones being cast down upon it from the heavens." And he mentioned that some said it was figurative, referring to a transformation and collapse of the hearts, but his first definition is more appropriate.

Chapter 22. What Has Been Related About The Sun Rising From Its Setting Position

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا (التحفة ٢٢)

2186. Abū Dharr said: "I entered the *Masjid* at sunset, and the Prophet ﷺ was sitting. He said: 'O Abū Dharr! Do you know where this (sun) goes?' I said: 'Allāh and His Messenger know better.' He said: 'Indeed it goes to seek permission to prostrate, so it is permitted. And it is as if it has been said to it:[1] "Rise from whence you came." So it shall rise from its setting place.' Then he[2] recited: 'That is its fixed course.'"

He[3] said: "That is the recitation of 'Abdullāh bin Mas'ūd."[4] (*Ṣaḥīḥ*)

[Abū 'Eīsā said: There are narrations on this topic from Ṣafwān bin 'Assāl, Ḥudhaifah bin Asīd, Anas and Abū Mūsā.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالنَّبِيُّ ﷺ جَالِسٌ فَقَالَ: «يَا أَبَا ذَرٍّ! أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟» قَالَ: قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَذْهَبُ لِتَسْتَأْذِنَ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا: اطْلُعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا»، قَالَ: ثُمَّ قَرَأَ: (وَذَلِكَ مُسْتَقَرٌّ لَهَا) وَقَالَ: ذَلِكَ قِرَاءَةُ عَبْدِ اللهِ بْنِ مَسْعُودٍ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ صَفْوَانَ ابْنِ عَسَّالٍ وَحُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَأَبِي مُوسَى.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب: "وكان عرشه على الماء ... إلخ"، ح:٧٤٢٤ ومسلم، ح:١٥٩ من حديث أبي معاوية الضرير به * وفي الباب عن صفوان بن عسال [ابن ماجه، ح:٤٠٧٠] وحذيفة بن أسيد [تقدم:٢١٨٣] وأنس [ابن ماجه، ح:٤٠٥٦] وأبي موسى [مسلم، ح:٢٧٥٩].

Comments:

The sun, like all things in the universe, is all the time under the Throne of Allāh. And we know it too well that all things in the universe, even the smallest particle in it, is ever-obedient and dutiful to the will and command of Allāh. But since both the rising and the setting of the sun are by Allāh's permission, when Allāh decides to wrap up this world, He will not accept the sun's prostration and will not grant it permission to rise again.

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[1] Meaning, it shall happen, see *Al-Bukhārī*, nos. 3199 and 4802.

[2] "[The Prophet] ﷺ." (*Tuḥfat Al-Aḥwadhī*).

[3] "Abū Dharr, as that is what is apparent." (*Tuḥfat Al-Aḥwadhī*).

[4] Meaning, *Sūrah Yā Sīn* (36:38).

Chapter 23. What Has Been Related About The Coming Out Of Ya'jūj and Ma'jūj

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ (التحفة ٢٣)

2187. Zainab bint Jaḥsh said: "One day, the Messenger of Allāh ﷺ awoke from sleep with a flushed red face, and said: '*Lā Ilāha illallāh*. He repeated it thrice. 'Woe to the Arabs from the evil drawn near. Today a gap has been made in the wall of Ya'jūj and Ma'jūj like this.' And he formed ten (with his fingers)." Zainab said: "I said: 'O Messenger of Allāh! Shall we be destroyed while there are righteous among us?' He said: 'Yes, when the evil abounds.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Sufyān has done well with this *Ḥadīth*. [Al-Ḥumaidī, 'Alī bin Al-Madīnī, and more than one of the *Ḥuffāẓ* reported it similarly from Sufyān bin 'Uyainah.] Al-Ḥumaidī said: "From Sufyān bin 'Uyainah: 'I remembered that in this chain from Az-Zuhrī there were four women: Zainab bint Abī Salamah, from Ḥabībah – and they are step-daughters of the Prophet ﷺ – from Umm Ḥabībah, from Zainab bint Jaḥsh – two (of the) wives of the Prophet ﷺ.'" Ma'mar reported [and others] reported this *Ḥadīth* from Az-Zuhrī, but they did not mention: "From Ḥabībah" in it. [Some of the companions of Ibn 'Uyainah reported this *Ḥadīth* from Ibn 'Uyainah but they did not mention: "From Umm Ḥabībah" in it].

٢١٨٧ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ [وَ أَبُو بَكْرِ بْنُ نافِعٍ] وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ [ابْنِ الزُّبَيْرِ]، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ قَالَتْ: اسْتَيقَظَ رَسُولُ اللهِ ﷺ مِنْ نَوم مُحْمَرًّا وَجْهُهُ وَهُوَ يَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ»، يُرَدِّدُهَا ثَلَاثَ مَرَّاتٍ، «وَيْلٌ لِلْعَرَبِ، مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ» وَعَقَدَ عَشْرًا، قَالَتْ زَينَبُ: قُلْتُ: يَا رَسُولَ اللهِ! أَفَنُهْلَكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبَثُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ] جَوَّدَ سُفْيَانُ هٰذَا الْحَدِيثَ. [هٰكَذَا رَوَى الْحُمَيْدِيُّ وعَلِيُّ بْنُ المَدِينِيِّ وغَيْرُ واحِدٍ مِنَ الْحُفَّاظِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ نَحْوَ هٰذَا] وقَالَ الحُمَيْدِيُّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ حَفِظْتُ مِنَ الزُّهْرِيِّ فِي هٰذَا الإِسْنَادِ أَرْبَعَ نِسْوَةٍ: زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ، عَنْ حَبِيبَةَ وَهُمَا رَبِيبَتَا النَّبِيِّ ﷺ عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ زَوجَي النَّبِيِّ ﷺ. و[هٰكَذَا] رَوَى مَعْمَرٌ [وغَيْرُهُ] هٰذَا الحَدِيثَ عَنِ الزُّهْرِيِّ وَلَمْ يَذْكُروا فِيهِ عَنْ حَبِيبَةَ [وَقَدْ رَوَى بَعْضُ أَصْحَابِ ابْنِ عُيَيْنَةَ هٰذَا الحَدِيثَ

عَنِ ابْنِ عُيَيْنَةَ ولَمْ يَذْكُرُوا فِيهِ عَنْ أُمِّ حَبِيبَةَ].

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "ويل للعرب من شر قد اقترب"، ح:٧٠٥٩ ومسلم، ح:٢٨٨٠ من حديث سفيان بن عيينة به.

Comments:

Allāh confirms the appearance of Yājūj and Mājūj (Gog and Magog) close to the Hour (21:96, 97).

Chapter 24. What Has Been Related About The Description Of The Renegades

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي صِفَةِ المَارِقَةِ (التحفة ٢٤)

2188. 'Abdullāh [bin Mas'ūd] narrated that the Messenger of Allāh ﷺ said: "In the end of time there will come a people young in years, foolish in minds, reciting the Qur'ān which will not go beyond their throats, uttering sayings from the best of creatures, going through the religion as an arrow goes through the target." (***Sahīh***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, Abū Sa'eed and Abū Dharr. [And] this *Hadīth* is *Hasan Sahīh*.

The description of these people – who recite the Qur'ān which will not go beyond their throats, going through the religion as an arrow goes through the target – has been reported from the Prophet ﷺ in other than this *Hadīth*, and they are the *Harūriyah Khawārij*, and others from the *Khawārij*.

٢١٨٨ - **حَدَّثَنَا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ [ابْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الأَسْنَانِ سُفَهَاءُ الأَحْلَامِ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَقُولُونَ مِنْ قَوْلِ خَيْرِ البَرِيَّةِ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ».

[**قَالَ أَبُو عِيسَى**:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَأَبِي سَعِيدٍ وَأَبِي ذَرٍّ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ فِي غَيرِ هٰذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ وَصْفُ هٰؤُلَاءِ القَوْمِ الَّذِينَ يَقْرَءُونَ القُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، إِنَّمَا هُمُ الْخَوَارِجُ الحَرُورِيَّةُ، وَغَيْرُهُمْ مِنَ الْخَوَارِجِ.

تخريج: [**صحيح**] وأخرجه ابن ماجه، المقدمة، باب: في ذكر الخوارج، ح:١٦٨ من حديث أبي بكر بن عياش به وللحديث شواهد عند البخاري، ح:٣٦١١ ومسلم، ح:١٠٦٥-١٠٦٧ وغيرهما * وفي الباب عن علي [البخاري، ح:٣٧١١ ومسلم، ح:١٠٦٦] وأبي سعيد [مسلم، ح:١٠٦٥] وأبي ذر [مسلم، ح:١٠٦٧].

Comments:

The expression *'Ākhir Az-Zamān'* (end of time) as used here means the 'near the end of the best of times' when a large number of Companions were still alive, since the *Khawārij* had only raised their heads and revolted against the established authority as an aftermath of the Battle of Siffīn, because of their opposition to the policy of Arbitration. They were a highly hot-headed and emotional people who used the policy of going for Arbitration as a ploy to declare the majority of Muslims as *Kāfir* (unbelievers).

Chapter 25. What Has Been Related About Preferential Treatment

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي الْأَثَرَةِ (التحفة ٢٥)

2189. Usaid bin Ḥuḍair said: "A man from the *Anṣār* said, 'O Messenger of Allāh! You appointed so-and-so and did not appoint me. So, the Prophet ﷺ said, 'After me you will see preferential treatment, so be patient till you meet me at *Al-Ḥawḍ*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٨٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللهِ! اسْتَعْمَلْتَ فُلَانًا وَلَمْ تَسْتَعْمِلْنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[قَالَ أَبُو عِيسَى:] وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، مناقب الأنصار، باب قول النبي ﷺ للأنصار: "اصبروا حتى تلقوني على الحوض"، ح:٣٧٩٢ ومسلم، ح:١٨٤٥ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٩٦٩ ولم يذكر فيه أسيد بن حضير رضي الله عنه.

Comments:

The Prophet ﷺ means to say that there is no discrimination against anybody in my time. Each person is being utilized in accordance with his worth and ability. This — preferential treatment to some — shall happen after me. But let no one of you make it a reason for dissention and discard. Be patient in life and you will get your reward in the next world.

2190. 'Abdullāh narrated that the Prophet ﷺ said: "Indeed, after me you will see preferential treatement, and matters that you dislike." They said: "Then what do you command us [O Messenger of Allāh!]" He said: "Give them their

٢١٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً وَأُمُورًا تُنْكِرُونَهَا،

rights, and ask Allāh for yours." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالُوا: فَمَا تَأْمُرُنَا [يَا رَسُولَ اللهِ]، قَالَ: «أَدُّوا إِلَيْهِمْ حَقَّهُمْ وَاسْأَلُوا اللهَ الَّذِي لَكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "سترون بعدي أمورًا تنكرونها"، ح: ٧٠٥٢ من حديث يحيى القطان ومسلم، ح: ١٨٤٣ من حديث الأعمش به.

Comments:

The *Ḥadīth* confirms that even if the rulers do not deliver the subjects their rights, fail to establish justice in the society, and indulge in unsavory acts (provided they do not openly commit acts of disbelief), let no one try to make a revolt against them. That is to say, no wars be waged against them that could trigger a civil strife in the society.

Chapter 26. What The Prophet ﷺ Informed His Companions Would Occur Until The Day Of Resurrection

(المعجم ٢٦) - **بَابُ مَا أَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ**

(التحفة ٢٦)

2191. Abū Sa'eed Al-Khudrī said: "One day, the Messenger of Allāh ﷺ lead us in *Ṣalāt Al-'Aṣr* while it was still daytime. Then he stood to give us a *Khuṭbah*. He did not leave anything that would happen until the Hour of Judgement except that he informed us about it. Whoever remembered it remembered it, and whoever forgot it forgot it. Among what he said was: 'Indeed the world is green and sweet, and indeed Allāh has left you to remain to see how you behave. So beware of the world, and beware of women.' And among what he said was: 'The awe (status) of people should not prevent a man from saying the truth when he knows it.'"

He (one of the narrators) said: "Abū Sa'eed wept, then he said:

٢١٩١ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى الْقَزَّازُ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَلِيُّ ابْنُ زَيْدٍ [بْنِ جُدْعَانَ الْقُرَشِيُّ] عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، فَكَانَ فِيمَا قَالَ: «إِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ كَيْفَ تَعْمَلُونَ، أَلَا فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ»، وَكَانَ فِيمَا قَالَ: «أَلَا لَا تَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقٍّ إِذَا عَلِمَهُ». قَالَ: فَبَكَى أَبُو سَعِيدٍ فَقَالَ: قَد وَاللهِ! رَأَيْنَا أَشْيَاءَ فَهِبْنَا وَكَانَ فِيمَا قَالَ: «أَلَا إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ

'By Allāh! We have seen things and we feared.'" "And among what he said in it, was: 'Indeed, for every treacherous person there shall be a banner erected on the Day of Resurrection in proportion to his treachery. And there is no treachery greater than the treachery of a leader to the masses' whose banner shall be positioned at his buttocks.' And among what we remember from that day is: 'Behold! Indeed the children of Ādam were created in various classes. Among them is he who was born a believer, lives as a believer, and dies a believer. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a disbeliever. Among them, is he who was born a believer, lives as a believer, and dies a disbeliever. Among them, is he who was born a disbeliever, lives as a disbeliever, and dies a believer. Behold! Among them is the slow to get angry, the quick to calm. Among them is the quick anger and the quick to calm, so this is with that.[1] Behold! Among them is the quick get angry and the slow to calm, and indeed the best of them is the slow get angry and the quick to calm, and the worst of them is the quick get angry and the slow to calm. Behold! Among them is he who pays back well and collects well. Among them is he who is bad with paying back and good when collecting. Among them is he who

لِوَاءٌ يَوْمَ الْقِيَامَةِ بِقَدْرِ غَدْرَتِهِ وَلَا غَدْرَةَ أَعْظَمُ مِنْ غَدْرَةِ إِمَامِ عَامَّةٍ يُرْكَزُ لِوَاؤُهُ عِنْدَ اسْتِهِ». وَكَانَ فِيمَا حَفِظْنَا يَوْمَئِذٍ: «أَلَا إِنَّ بَنِي آدَمَ خُلِقُوا عَلَى طَبَقَاتٍ شَتَّى، فَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ مُؤْمِنًا، وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُولَدُ مُؤْمِنًا وَيَحْيَى مُؤْمِنًا وَيَمُوتُ كَافِرًا، وَمِنْهُمْ مَنْ يُولَدُ كَافِرًا وَيَحْيَى كَافِرًا وَيَمُوتُ مُؤْمِنًا، أَلَا وَإِنَّ مِنْهُمُ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ، وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعُ الْفَيْءِ، فَتِلْكَ بِتِلْكَ، أَلَا وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ، أَلَا وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعُ الْفَيْءِ، أَلَا وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ، أَلَا وَإِنَّ مِنْهُمْ حَسَنَ الْقَضَاءِ حَسَنَ الطَّلَبِ، وَمِنْهُمْ سَيِّءُ الْقَضَاءِ حَسَنُ الطَّلَبِ، وَمِنْهُمْ حَسَنُ الْقَضَاءِ سَيِّءُ الطَّلَبِ، فَتِلْكَ بِتِلْكَ أَلَا وَإِنَّ مِنْهُمُ السَّيِّءَ الْقَضَاءِ السَّيِّءَ الطَّلَبِ، أَلَا وَخَيْرُهُمُ الْحَسَنُ الْقَضَاءِ الْحَسَنُ الطَّلَبِ، أَلَا وَشَرُّهُمْ سَيِّءُ الْقَضَاءِ سَيِّءُ الطَّلَبِ، أَلَا وَإِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ أَمَا رَأَيْتُمْ إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاخِ أَوْدَاجِهِ، فَمَنْ أَحَسَّ بِشَيْءٍ مِنْ ذَلِكَ فَلْيَلْصَقْ بِالأَرْضِ»، قَالَ: وَجَعَلْنَا نَلْتَفِتُ إِلَى الشَّمْسِ هَلْ بَقِيَ مِنْهَا شَيْءٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا إِنَّهُ لَمْ يَبْقَ مِنَ الدُّنْيَا فِيمَا مَضَى

[1] Meaning, equal. See *Tuḥfat Al-Aḥwadhī*.

مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هٰذَا فِيمَا مَضَى مِنْهُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ وَأَبِي زَيْدِ بْنِ أَخْطَبَ وحُذَيْفَةَ وأَبِي مَرْيَمَ [و]ذَكَرُوا: أَنَّ النَّبِيَّ ﷺ حَدَّثَهُمْ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ». [و]هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

pays back well and is bad with collecting, so this is with that. Behold! Among them is he who is bad with paying back and bad with collecting. Indeed the best of them is the one who is good in paying back and good in collecting. And the worst of them is the one who is bad with paying back and bad with collecting. Behold! Anger is an ember in the heart of the son of Ādam, as you see it in the redness of his eyes and the bulge of his jugular veins. So whoever senses something from that, then let him cling to the ground.'"[1]

He said: "So we began turning toward the sun to see if anything of it remained (meaning whether it has set or not). So the Messenger of Allāh ﷺ said: 'Behold! The world, in relation to what has passed of it, shall not remain except as what remains of this day of yours, in relation to what has passed of it.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] There are narrations on this topic from Al-Mughīrah bin Shu'bah, Abū Zaid bin Akhṭab, Ḥudhaifah and Abū Mariam. They mentioned that: "The Prophet ﷺ narrated to them about what would be until the Hour was established." And this *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

تخريج: [إسناده ضعيف بهذا السياق] وأخرجه ابن ماجه، الفتن، باب فتنة النساء، ح:٤٠٠٠/٢٨٧٣ عن عمران بن موسى به ورواه المستمر بن الريان وغيره عند مسلم، ح:١٧٣٨ وغيره مختصرًا بلفظ: "لكل غادر لواء يوم القيامة، يرفع له بقدر غدره، ألا ولا غادر أعظم غدرًا

[1] Meaning, abate his anger. See *Tuḥfat Al-Aḥwadhī*.

من أمير عامة" ولقوله: "إن الدنيا خضرة حلوة . . . واتقوا النساء" شواهد وهو بها صحيح * علي بن زيد بن جدعان ضعيف * وفي الباب عن حذيفة [البخاري، ح:٦٦٠٤ ومسلم، ح:٢٨٩١] وأبي مريم (مالك بن ربيعة السلولي) [النسائي:١/٢٩٧، ح:٦٢٢] وأبي زيد عمرو بن أخطب [مسلم، ح:٢٨٩٢] والمغيرة بن شعبة [أحمد:٤/ ٢٥٤].

Comments:

1. Anger is like a burning coal. The way to avoid it for man is to remind himself of the fact, and ponder over it, that he is created from dust whose characteristic is submissiveness and humility.
2. The world is bound to perish anyway. A greater part of it has already passed and what is left is very short in comparison. We must, therefore, make the best use of the time at our disposal.

Chapter 27. What Has Been Related About The Inhabitants Of Ash-Shām

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي أَهْلِ الشَّامِ (التحفة ٢٧)

2192. Mu'āwiyah bin Qurrah narrated from his father that the Messenger of Allāh ﷺ said: "When the inhabitants of Ash-Shām become corrupt, then there is no good in it[1] for you. There will never cease to be a group in my *Ummah* who will be helped (by Allāh), they will not be harmed by those who forsake them until the Hour is established."

Muḥammad bin Ismā'īl said: "Alī bin Al-Madīnī said: 'They are the people of *Ḥadīth*.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Ḥawālah, Ibn 'Umar, Zaid bin Thābit, and 'Abdullāh bin 'Amr. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) Bahz bin Ḥakīm narrated from his father, from his grandfather, who said: "I said: 'O Messenger of Allāh ﷺ! Where do you command me?' He said:

٢١٩٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ» قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ، هُمْ أَصْحَابُ الْحَدِيثِ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ حَوَالَةَ وَابْنِ عُمَرَ وَزَيْدِ بْنِ ثَابِتٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو. [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قُلْتُ: يَارَسُولَ اللهِ! أَيْنَ تَأْمُرُنِي؟ قَالَ: «هَاهُنَا». وَنَحَا بِيَدِهِ نَحْوَ

[1] See *Tuḥfat Al-Aḥwadhī.*

'There.' And he ﷺ motioned with his hand toward Ash-Shām.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الشَّامِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**إسناده صحيح**] وأخرجه ابن ماجه، المقدمة، باب اتباع سنة رسول الله ﷺ، ح:٦ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٠٧٦ وصححه ابن حبان، ح:٢٣١٣ * وفي الباب عن عبدالله بن حوالة [أحمد:٥/٣٣] وابن عمر [يأتي:٣٩٥٣] وزيد بن ثابت [يأتي:٣٩٥٤] وعبدالله بن عمرو [أبو داود، ح:٢٤٨٢] * حديث بهز بن حكيم عن أبيه عن جده: سنده حسن، وله طرق أخرى عند الطبراني:١٩/ ٤٢٠، ح:١٠١٥ وغيره.

Comments:

If conditions in religious and spiritual matters deteriorate in a region, one should not feel interested in residing there nor should he wish to live there.

Chapter 28. What Has Been Related About "Do Not Revert To Disbelief After Me, Some Of You Striking The Necks Of Others"

(المعجم ٢٨) - بَابُ [مَا جَاءَ] «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» (التحفة ٢٨)

2193. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Do not revert to disbelief[1] after me, some of you striking the necks of others." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from 'Abdullāh bin Mas'ūd, Jarīr, Ibn 'Umar, Kurz bin 'Alqamah, Wāthilah bin Al-Asqa', and Aṣ-Ṣunābiḥī. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٩٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا فُضَيْلُ ابْنُ غَزْوَانَ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ وَجَرِيرٍ وَابْنِ عُمَرَ وَكُرْزِ بْنِ عَلْقَمَةَ وَوَاثِلَةَ بْنِ الأَسْقَعِ وَالصُّنَابِحِيِّ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الحج، باب الخطبة أيام منًى، ح:١٧٣٩ من حديث يحيى القطان به * وفي الباب عن عبدالله بن مسعود [أحمد:١/٤٠٢] وجرير [البخاري، ح:٤٤٠٥ ومسلم، ح:٦٥] وابن عمرو [البخاري، ح:٤٤٠٣ ومسلم، ح:٦٦] وكرز بن علقمة [أحمد:٣/ ٤٧٧ والحميدي، ح:٥٧٤] وواثلة بن الأسقع [أحمد:٤/١٠٦] والصنابحي [ابن ماجه، ح:٣٩٤٤].

[1] Being like them in actions. *Tuhfat Al-Aḥwadhi*.

Comments:

Muslims' killing each other is being ungrateful to the favors Allāh bestowed upon them. This is why it is named "*Kufr*" (disbelief) and in this narration the term '*Kuffār*" is used. It would rather be an act becoming the disbelievers. Islam is a religion of brotherhood, togetherness and love. It is in fact the disbeliever who is after the life of believers.

Chapter 29. What Has Been Related About 'There Will Be A *Fitnah* In Which The One Sitting Is Better Than The Standing'

(المعجم ٢٩) - بَابُ مَا جَاءَ إِنَّهُ تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ

(التحفة ٢٩)

2194. Busr bin Sa'eed said: During the *Fitnah* (in the time) of 'Uthmān bin 'Affān, Sa'd bin Abī Waqqāṣ said: "I testify that the Messenger of Allāh ﷺ said: 'There will be a *Fitnah* during which the sitting person is better than the standing, the standing (person) is better than the walking, and the walking (person) is better than the running.'" He said: "What do you see (I should do) if he entered upon me in my home and extended his hand to kill me? He said: 'Be as Ādam's son.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Khabbāb bin Al-Aratt, Abū Bakrah, Ibn Mas'ūd, Abū Wāqid, Abū Mūsā, and Kharashah.

This *Ḥadīth* is *Ḥasan*. Some of them reported this *Ḥadīth* from Al-Laith bin Sa'd in which he added a narrator (in the chain).

[Abū 'Eīsā said:] This *Ḥadīth* has been reported from Sa'd from the Prophet ﷺ, through routes other than this.

٢١٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ: أَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ، القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ، وَالقَائِمُ خَيْرٌ مِنَ المَاشِي، والمَاشِي خَيْرٌ مِنَ السَّاعِي»، قَالَ: أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي، قَالَ: «كُنْ كَابْنِ آدَمَ».

[قَالَ أَبُو عِيسَى:] وفِي البَابِ عَنْ أَبِي هُرَيْرَةَ وخَبَّابِ بْنِ الأَرَتِّ وأَبِي بَكْرَةَ وابْنِ مَسْعُودٍ وأَبِي وَاقِدٍ وأَبِي مُوسَى وَخَرَشَةَ. [و]هٰذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَزَادَ فِي الإِسْنَادِ رَجُلًا.

[قَالَ أَبُو عِيسَى:] وقَدْ رُوِيَ هٰذَا الحَدِيثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ هٰذَا الْوَجْهِ.

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[1] See *Al-Mā'idah* 5:28, and *Sunan Abū Dāwūd*: The Book Of *Fitn* and *Malāḥim*.

تخريج: [صحيح] وأخرجه أحمد:١/ ١٨٥ عن قتيبة به وله شواهد عند مسلم، ح:٢٨٨٧ وغيره * وفي الباب عن أبي هريرة [البخاري، ح:٣٦٠٨ ومسلم، ح:٢٨٨٦] وخباب بن الأرت [أحمد:٥/ ١١٠] وأبي بكرة [مسلم، ح:٢٨٨٧] وابن مسعود [أبو داود، ح:٤٢٥٨] وأبي واقد [الطبراني في الأوسط:٩/ ٣٠٨، ح:٨٦٧٤] وأبي موسى [أبو داود، ح:٤٢٥٩ وابن ماجه، ح:٣٩٦١] وخرشة [أحمد:٤/ ١٠٦، ١١٠].

Comments:

The *Ḥadīth* confirms the fact that if conditions of trial, affliction and conflict in a society become so acute and civil strife appears, then the farther a person remains from all this the better it is for him.

Chapter 30. What Has Been Related About 'There Will Be A *Fitnah* Like A Portion Of The Dark Night'

(المعجم ٣٠) - بَابُ مَا جَاءَ سَتَكُونُ فِتْنَةٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ (التحفة ٣٠)

2195. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Rush to do good deeds. A *Fitnah* will occur that is like a portion of the dark night, morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning. One of them will sell his religion for goods of the world." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٩٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا ويُمْسِي كَافِرًا، ويُمْسِي مُؤْمِنًا ويُصْبِحُ كَافِرًا، يَبِيعُ أَحَدُهُمْ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب الحث على المبادرة بالأعمال قبل تظاهر الفتن، ح:١١٨ من حديث العلاء به.

Comments:

Man should seize the opportunity given to him and do more and more virtuous deeds. There is no knowing when a time will come when man shall grope in vain but find no way to perform good deeds.

2196. Umm Salamah narrated: "One night the Prophet ﷺ awoke and said, '*Subḥān Allāh*! How many *Fitan* (trials and afflictions) have descended tonight, and how many

٢١٩٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ

treasures have been disclosed? Who will awaken the women sleeping in these dwellings? O! How many are clothed in this world, yet naked in the Hereafter."' (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

اسْتَيْقَظَ لَيْلَةً فَقَالَ: «سُبْحَانَ اللهِ! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ؟ مَاذَا أُنْزِلَ مِنَ الْخَزَائِنِ؟ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ؟ يَا رُبَّ كَاسِيَةٍ فِي الدُّنْيَا، عَارِيَةٌ فِي الآخِرَةِ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التهجد، باب تحريض النبي ﷺ على قيام الليل والنوافل من غير إيجاب، ح:١١٢٦ من حديث ابن المبارك به.

Comments:

The *Ḥadīth* has three possible interpretations. (1) Passion for glamour and ostentation is generally quite strong among women. Hence the saying that many of them make claims of virtuosity and piety although the claims are hollow. They shall, therefore, rise up on the Day of Judgement shorn of the garment of piety. (ii) They put on fineries in this world but hardly ever give thanks to Allāh for that. They shall, therefore, rise up undressed in the Hereafter. (iii) They don dresses that reveal more than they cover of their bodies. That is why they shall be raised up naked in the Hereafter. And they say it means other than this of what is similar. Allāh knows best.

2197. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Before the Hour there shall be *Fitan* like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world." (***Ḥasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Jundab, An-Nu'mān bin Bashīr and Abū Mūsā. This *Ḥadīth* is *Gharīb* from this route.

٢١٩٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ [مِنَ] الدُّنْيَا».

[**قَالَ أَبُو عِيسَى**:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجُنْدَبٍ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَبِي مُوسَى. [و]هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده حسن]** وأخرجه ابن أبي شيبة:١١/ ٣٩ عن الليث بن سعد به * سعد بن سنان حسن الحديث كما تقدم:٦٤٦ وللحديث شواهد * وفي الباب عن أبي هريرة [تقدم:٢١٩٥] وجندب [الطبراني في الكبير:٢/ ١٧٧، ح:١٧٢٤] والنعمان بن بشير [أحمد:٤/ ٢٧٢، ٢٧٧] وأبي موسى [أبو داود، ح:٤٢٦٢].

2198. Hishām narrated that Al-Ḥasan would say about the *Ḥadīth* "Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning" – he said: "Morning would come [upon a man] while his brother's blood, honor and wealth was sacred, and when evening would come, he would consider it lawful for him. And evening would come while his brother's blood, honor and wealth was sacred, and when morning would come, he would consider it lawful for him." (*Ḍa'īf*)

٢١٩٨ - **حَدَّثَنَا** صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: كَانَ يَقُولُ فِي هٰذَا الْحَدِيثِ: يُصْبِحُ الرَّجُلُ مُؤْمِنًا ويُمْسِي كَافِرًا، ويُمْسِي مُؤْمِنًا ويُصْبِحُ كَافِرًا، قَالَ: يُصْبِحُ [الرَّجُلُ] مُحَرِّمًا لِدَمِ أَخِيهِ وَعِرْضِهِ وَمَالِهِ ويُمْسِي مُسْتَحِلًّا لَهُ، ويُمْسِي مُحَرِّمًا لِدَمِ أَخِيهِ وَعِرْضِهِ وَمَالِهِ ويُصْبِحُ مُسْتَحِلًّا لَهُ.

تخريج: [إسناده ضعيف] * هشام بن حسان عنعن ولعله يشير إلى حديث ابن أبي شيبة: ١١/ ١٩، ح: ١٠٣٩٠ من حديث زائدة عن هشام عن الحسن عن أبي موسى به مختصرًا.

2199. 'Alqamah bin Wā'il bin Ḥujr narrated from his father: "I heard the Messenger of Allāh ﷺ while a man was asking him: 'What do you see that we should do if there are leaders over us who deny our rights, while they seek their rights?' So the Messenger of Allāh ﷺ said: 'Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens.'"(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢١٩٩ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلِ بْنِ حُجْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَرَجُلٌ يَسْأَلُهُ فَقَالَ: أَرَأَيْتَ إِنْ كَانَ عَلَيْنَا أُمَرَاءُ يَمْنَعُونَا حَقَّنَا ويَسْأَلُونَا حَقَّهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَ[إِنَّمَا] عَلَيْكُمْ مَا حُمِّلْتُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإمارة، باب: في طاعة الأمراء وإن منعوا الحقوق، ح: ١٨٤٦ من حديث شعبة به.

Comments:

Islam has a clear-cut policy or principle, which is to exhort each section or group of the society to faithfully do its duty. It does not permit any individual or group to neglect his duty under the plea that others are not fulfilling their

"He ﷺ said: " 'Eīsā will beseech Allāh, as will his companions.' He said: 'So Allāh will send *An-Naghaf*[1] down upon their necks. In the morning they will find that they have all died like the death of a single soul.' He said: " 'Eīsā and his companions will come down, and no spot nor hand-span can be found, except that it is filled with their stench, decay and blood. So 'Eīsā will beseech Allāh, as will his companions.' So Allāh will send upon them birds like the necks of *Bukht* (milch) camels.' They will carry them off and cast them into an abyss. The Muslims will burn their bows, arrows and quivers for seventy years.'

"He ﷺ said: 'Allāh will send upon them a rain which no house of hide nor mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: "Bring forth your fruits and return your blessings." So on that day, a whole troop would eat a pomegranate and seek shade under its skin. Milk will be so blessed that a large group of people will be sufficed by one milking of a camel. And that a tribe will be sufficed by one milking of a cow, and that a group will be sufficed by the milking of sheep. While it is like that, Allāh will send a wind which grabs the soul of every believer, leaving the remainder of the people copulating publicly like the copulation of donkeys. Upon them

حَتَّى إِنَّ الفِئَامَ مِنَ النَّاسِ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الْإِبِلِ وَأَنَّ القَبِيلَةَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الْبَقَرِ، وإِنَّ الْفَخِذَ لَيَكْتَفُونَ بِاللِّقْحَةِ مِنَ الْغَنَمِ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللهُ رِيحًا فَقَبَضَتْ رُوحَ كُلِّ مُؤْمِنٍ وَيَبْقَى سَائِرُ النَّاسِ يَتَهَارَجُونَ كَمَا يَتَهَارَجُ الْحُمُرُ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ صَحِيحٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ.

[1] A type of worm which usually infests the nose or necks of camels.

the Hour shall begin.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan Ṣaḥīḥ*. We do not know of it except as a narration of 'Abdur-Raḥmān bin Yazīd bin Jābir.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح:٢٩٣٧ عن علي بن حجر به.

Comments:

a. *'Fa-khaffada fihi wa raffa'a'* has two possible interpretations: (i) The Prophet ﷺ lowered his voice and raised it in turns in order that everybody might hear him, and at the same time he would not get tired by speaking loudly all the time, or (ii) He belittled his feats but considered them a big trial for the *Ummah*.

b. The *Ḥadīth* confirms that the *Dajjāl* will make his appearance a little before the Last Day, and Allāh will let him perform extraordinary feats, as an inducement or trial for him. The true believers will, however, not be duped by him, since the Messenger of Allāh ﷺ has already given detailed description of these things to the people, in order that they might take steps to safeguard themselves against these things.

Chapter 60. What Has Been Related About The Description Of The *Dajjāl*

(المعجم ٦٠) - **بَابُ مَا جَاءَ فِي صِفَةِ الدَّجَّالِ** (التحفة ٦٠)

2241. Ibn 'Umar narrated that the Prophet ﷺ was asked about the *Dajjāl*, so he said: "Lo! Indeed your Lord is not blind in one eye, and indeed he is blind in one eye; his right eye is as if it is a floating grape." (*Ṣaḥīḥ*)

[He said:] There is something on this topic from Sa'd, Ḥudhaifah, Abū Hurairah, Asmā', Jābir bin 'Abdullāh, Abū Bakrah, 'Āishah, Anas, Ibn 'Abbās, and Al-Faltān bin 'Āṣim.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of 'Abdullāh bin 'Umar.

٢٢٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ سُئِلَ عَنِ الدَّجَّالِ فَقَالَ: «أَلَا إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ أَلَا وَإِنَّهُ أَعْوَرُ عَيْنُهُ الْيُمْنَى كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ».

[قَالَ:] وفِي الْبَابِ عَنْ سَعْدٍ وَحُذَيْفَةَ وَأَبِي هُرَيْرَةَ وَأَسْمَاءَ وَجَابِرِ بْنِ عَبْدِ اللهِ وأَبِي بَكْرَةَ وَعَائِشَةَ وَأَنَسٍ وَابْنِ عَبَّاسٍ وَالْفَلَتَانِ بْنِ عَاصِمٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عُمَرَ.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح:١٦٩/١٠٠ بعد، ح:٢٩٣٢ من

حديث عبيدالله بن عمر به ورواه البخاري، ح:٣٤٣٩ من حديث نافع به * وفي الباب عن سعد [أحمد:١/ ١٧٦، ١٨٢] وحذيفة [مسلم، ح:٢٩٣٤] وأبي هريرة [البخاري، ح:٣٣٣٨ ومسلم، ح:٢٩٣٦] وأسماء [أحمد:٦/ ٤٥٣، ٤٥٦] وجابر بن عبدالله [لعله يشير إلى حديث أحمد:٣/ ٣٦٨] وأبي بكرة [يأتي:٢٢٤٨] وعائشة [أحمد:٦/ ٧٥، ٧٦، ١٢٥] وأنس [انظر، ح:٢٢٤٥] وابن عباس [أحمد:١/ ٢٤٠، ٣١٣ وصححه ابن حبان (الإحسان):٦٧٥٨] والفلتان بن عاصم [الطبراني في الكبير:١٨/ ٣٣٥، ح:٨٦٠].

Comments:

Both eyes of the *Dajjāl* will be defective. The left eye will be effaced and the right eye will be bulging outside like a grape. Thus, there is no contradiction between the narration of Ibn 'Umar ﷺ that he will be blind in the right eye, and that of Hudhaifah ﷺ that he will be blind in the left eye.

Chapter 61. What Has Been Related About 'The *Dajjāl* Will Not Enter Al-Madīnah'

(المعجم ٦١) - بَابُ مَا جَاءَ فِي أَنَّ الدَّجَّالَ لَا يَدْخُلُ الْمَدِينَةَ (التحفة ٦١)

2242. Anas narrated that the Messenger of Allāh ﷺ said: "The *Dajjāl* will come to Al-Madīnah to find the angels have surrounded it. Neither the plague nor the *Dajjāl* will enter it, if Allāh wills." (***Ṣaḥīḥ***)

[He said:] There is a narration on this topic from Abū Hurairah, Fāṭimah bint Qais, Miḥjan, Usāmah bin Zaid and Samurah bin Jundab.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٢٤٢ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ [الْبَصْرِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي الدَّجَّالُ الْمَدِينَةَ فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا، فَلَا يَدْخُلُهَا الطَّاعُونُ وَلَا الدَّجَّالُ إِنْ شَاءَ اللهُ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَفَاطِمَةَ بِنْتِ قَيْسٍ وَمِحْجَنٍ وَأُسَامَةَ بْنِ زَيْدٍ وَسَمُرَةَ بْنِ جُنْدُبٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الفتن، باب: لا يدخل الدجال المدينة، ح:٧١٣٤ من حديث يزيد بن هارون به * وفي الباب عن أبي هريرة [البخاري، ح:١٨٨٠، ٥٧٣١، ٧١٣٣ ومسلم، ح:١٣٧٩/ ٤٨٥] وفاطمة بنت قيس [مسلم، ح:٢٩٤٢] وأسامة بن زيد [لم أجده] وسمرة بن جندب [أحمد:٥/ ١٦ وصححه الحاكم على شرط الشيخين:١/ ٣٢٩-٣٣١ ووافقه الذهبي وصححه ابن حبان (الإحسان):٢٨٤٥ وتقدم طرفه:٥٦٢] ومحجن [أحمد:٤/ ٣٣٨ وصححه الحاكم على شرط مسلم:٤/ ٥٤٣ ووافقه الذهبي].

Comments:

Due to the constant vigil being maintained by the angels around Al-Madinah neither plague nor the *Dajjāl* shall enter the city. The proviso *Inshā-Allāh* (If

Allāh wills) used by the Prophet ﷺ, while speaking about the future events was, on the one hand, meant to invoke blessings of Allāh, and on the other, to affirm his trust in Him.

2243. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Faith is Yemeni, and disbelief is from the direction of the east. Tranquility is for the people of sheep, and wickedness and *Riyā* is in those who boast among the people of horses and the people of camels. *Al-Masīh* - that is *Ad-Dajjāl* - will come, and when he reaches behind Uḥud, the angels will turn his face to the direction of Ash-Shām, and it is there that he will be destroyed." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

٢٢٤٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ العَزِيزِ ابْنُ مُحَمَّدٍ عَنِ العَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْإِيمَانُ يَمَانٍ وَالْكُفْرُ مِنْ قِبَلِ الْمَشْرِقِ، وَالسَّكِينَةُ لأَهْلِ الغَنَمِ، وَالفَخْرُ وَالرِّيَاءُ فِي الفَدَّادِينَ أَهْلِ الْخَيْلِ وَأَهْلِ الوَبَرِ، يَأْتِي الْمَسِيحُ - أَيِ الدَّجَّالُ - إِذَا جَاءَ دُبُرَ أُحُدٍ صَرَفَتِ الْمَلَائِكَةُ وَجْهَهُ قِبَلَ الشَّامِ وَهُنَالِكَ يَهْلَكُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب تفاضل أهل الإيمان فيه ورجحان أهل اليمن فيه، ح: ٥٢ من حديث العلاء به.

Comments:

The *Hadīth* contains appreciation by the Prophet ﷺ of the quality of faith in the hearts of the people of Yemen. The appreciation may, however, be taken to belong to the people of his time, or that during these events, Yemen is the only land that faith will remain. The expression 'direction of the east' refers to east of Al-Madinah, namely Iraq and Iran which have been described by the Prophet ﷺ as the bastion of conflict and disbelief. History bears witness that all trials and afflictions in religion and politics have initially raised their heads in the lands of Iraq and Iran.

Chapter 62. What Has Been Related About 'Eīsā Bin Mariam Killing The *Dajjāl*

(المعجم ٦٢) - بَابُ مَا جَاءَ فِي قَتْلِ عِيسَى ابْنِ مَرْيَمَ الدَّجَّالَ (التحفة ٦٢)

2244. Mujammi' bin Jāriyah Al-Anṣārī said: "I heard the Messenger of Allāh ﷺ saying: "Eīsā bin Maryam will kill the *Dajjāl* at the gate of Ludd."' (***Hasan***)

٢٢٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، أَنَّهُ سَمِعَ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ ابْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ الْأَنْصَارِيِّ مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ قَالَ: سَمِعْتُ عَمِّي مُجَمِّعَ بْنَ جَارِيَةَ

الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَّالَ بِبَابِ لُدٍّ».

[قَالَ:] وفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَنَافِعِ بْنِ عُتْبَةَ وأَبِي بَرْزَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ وأَبِي هُرَيْرَةَ وَكَيْسَانَ وَعُثْمَانَ بْنِ أَبِي الْعَاصِ وَجَابِرٍ وأَبِي أُمَامَةَ وَابْنِ مَسْعُودٍ وعَبْدِ اللهِ [ابْنِ] عَمْرٍو وَسَمُرَةَ بْنِ جُنْدَبٍ وَالنَّوَّاسِ بْنِ سَمْعَانَ وَعَمْرِو بْنِ عَوْفٍ وَحُذَيْفَةَ بْنِ الْيَمَانِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

[He said:] There is something on this topic from 'Imrān bin Ḥuṣain, Nāfi' bin 'Utbah, Abū Barzah, Ḥudhaifah bin Asīd, Abū Hurairah, Kaisān, 'Uthmān bin Abī Al-'Āṣ, Jābir, Abū Umāmah, Ibn Mas'ūd, 'Abdullāh [bin] 'Amr, Samurah bin Jundab, An-Nawwās bin Sam'ān, 'Amr bin 'Awf and Ḥudhaifah bin Al-Yamān.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Hasan*] *Ṣaḥīḥ.*

تخريج: [حسن] وأخرجه أحمد: ٣/ ٤٢٠ من حديث الليث بن سعد به ورواه ابن الأثير في أسد الغابة: ٤/ ٢٩١ من طريق الترمذي، وصححه ابن حبان، ح: ١٩٠١ * وفي الباب عن عمران ابن حصين [لعله يشير إلى حديث أبي داود، ح: ٢٤٨٤، ٤٣١٩] ونافع بن عتبة [مسلم، ح: ٢٩٠٠] وأبي برزة [النسائي، ح: ٧/ ١١٩-١٢١، ح: ٤١٠٨] وحذيفة بن أسيد [لعله يشير إلى حديث مسلم، ح: ٢٩٠١] وأبي هريرة [لعله يشير إلى حديث البخاري، ح: ٣٣٣٨ ومسلم، ح: ٢٩٣٦] وكيسان [لعله يشير إلى حديث البخاري في التاريخ الكبير: ٧/ ٢٣٣، ٢٣٤] وعثمان بن أبي العاص [أحمد: ٤/ ٢١٦، ٢١٧] وجابر [لعله يشير إلى حديث أحمد: ٣/ ٣٦٧، ٣٦٨] وأبي أمامة [أبو داود، ح: ٤٣٢٢ وابن ماجه، ح: ٤٠٧٧] وابن مسعود [ابن ماجه، ح: ٤٠٨١ وصححه البوصيري والحاكم: ٢/ ٣٨٤ ووافقه الذهبي] عبدالله بن عمرو [مسلم، ح: ٢٩٤٠] وسمرة بن جندب [أحمد: ٥/ ١٣] والنواس بن سمعان [مسلم، ح: ٢٩٣٧] وعمرو بن عوف (بن زيد المزني) [ابن ماجه، ح: ٤٠٩٤ وحذيفة بن اليمان [لعله يشير إلى حديث البخاري، ح: ٣٤٥٠، ٧١٣٠ ومسلم، ح: ٢٩٣٤].

Comments:

'Eīsā bin Maryam ﷺ will kill the *Dajjāl* in order to show to the people that he was not the Eternal Lord or Sustainer, but only a fraud or juggler who could not even save himself from the jaws of death.

Chapter: (...) (المعجم . . .) **بَابٌ** (التحفة . . .)

٢٢٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا

2245. It was narrated that Anas said: "The Messenger of Allāh ﷺ said: 'There was no Prophet except that he warned his *Ummah* of the liar who is blind in one eye. Lo! He

is blind in one eye, and your Lord is not blind in one eye. Written between his eyes is: *Kāfir*.'" (*Ṣaḥīḥ*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ. أَلَا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كافِرٌ».

هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، ومسلم، الفتن، باب ذكر الدجال، ح:٢٩٣٣ عن محمد بن بشار والبخاري، ح:٧١٣١ من حديث شعبة به.

Chapter 63. What Has Been Related About Ibn Ṣayyād

(المعجم ٦٣) - بَابُ مَا جَاءَ فِي ذِكْرِ ابْنِ صَيَّادٍ (التحفة ٦٣)

2246. Abū Sa'eed said: "I was accompanied by Ibn Ṣayyād – either performing *Ḥajj* or *'Umrah* – the people departed, and he and I were left. When I was alone with him I trembled and felt frightened of him because of what the people were saying about him. When I halted I said to him: 'Put your belongings near that tree.'" "He saw a sheep, took out a cup, and went to milk, it. Then he came to me with some milk and said to me: 'Drink Abū Sa'eed!' But I loathed drinking anything from his hand because of what the people were saying about him. So I said to him: 'It is very hot today, and I would not like to drink milk.' So he said to me: 'O Abū Sa'eed, I think I should take a rope, tie it to the tree, then hang myself because of what the people are saying about me. You see those who may be unaware of some narrations, while you are not unaware of them. You people are the most knowledgeable among the people of the *Aḥādīth* of the Messenger of Allāh, O people

٢٢٤٦ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: صَحِبَنِي ابْنُ صَيَّادٍ إِمَّا حُجَّاجًا وَإِمَّا مُعْتَمِرِينَ فَانْطَلَقَ النَّاسُ وَتُرِكْتُ أَنَا وَهُوَ، فَلَمَّا خَلَصْتُ بِهِ اقْشَعْرَرْتُ مِنْهُ وَاسْتَوْحَشْتُ مِنْهُ مِمَّا يَقُولُ النَّاسُ فِيهِ، فَلَمَّا نَزَلْتُ قُلْتُ لَهُ: ضَعْ مَتَاعَكَ حَيْثُ تِلْكَ الشَّجَرَةِ. قَالَ: فَأَبْصَرَ غَنَمًا فَأَخَذَ الْقَدَحَ فَانْطَلَقَ فَاسْتَحْلَبَ ثُمَّ أَتَانِي بِلَبَنٍ فَقَالَ لِي: يَا أَبَا سَعِيدٍ! اشْرَبْ، فَكَرِهْتُ أَنْ أَشْرَبَ عَنْ يَدِهِ شَيْئًا لِمَا يَقُولُ النَّاسُ فِيهِ، فَقُلْتُ لَهُ: هٰذَا الْيَوْمُ يَوْمٌ صَائِفٌ وَإِنِّي أَكْرَهُ فِيهِ اللَّبَنَ، فَقَالَ لِي: يَا أَبَا سَعِيدٍ! لَقَدْ هَمَمْتُ أَنْ آخُذَ حَبْلًا فَأُوثِقَهُ إِلَى الشَّجَرَةِ ثُمَّ أَخْتَنِقَ لِمَا يَقُولُ النَّاسُ لِي وَفِيَّ، أَرَأَيْتَ مَنْ خَفِيَ عَلَيْهِ حَدِيثِي فَلَنْ يَخْفَى عَلَيْكُمْ، أَنتُمْ أَعْلَمُ النَّاسِ بِحَدِيثِ رَسُولِ اللهِ ﷺ: يا مَعْشَرَ الأَنْصَارِ! أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «إِنَّهُ كَافِرٌ» وَأَنَا مُسْلِمٌ، أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «إِنَّهُ عَقِيمٌ لَا يُولَدُ لَهُ»

obligation towards him. It is because if each one starts doing his duty, the rights of others will automatically be safeguarded. It is for this reason that Islam commands the rulers to fulfill their obligations and exhorts the subjects to fulfill theirs.

Chapter 31. What Has Been Related About *Al-Harj* (And Performing Worship During It)

(المعجم ٣١) - بَابُ مَا جَاءَ فِي الْهَرْجِ [وَالْعِبَادَةِ فِيهِ] (التحفة ٣١)

2200. Abū Mūsā narrated that the Messenger of Allāh ﷺ said: "Indeed after you there will be days in which knowledge shall be raised up and *Al-Harj* shall abound." They said: "O Messenger of Allāh ﷺ! What is *Al-Harj*?" He said: "Killing." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah, Khālid bin Al-Walīd and Ma'qil bin Yasār.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٠٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ [بْنِ سَلَمَةَ]، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ وَرَائِكُمْ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَكْثُرُ فِيهَا الْهَرْجُ» قَالُوا: يَا رَسُولَ اللهِ! مَا الْهَرْجُ؟ قَالَ: «الْقَتْلُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَخَالِدِ بْنِ الْوَلِيدِ وَمَعْقِلِ بْنِ يَسَارٍ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، العلم، باب رفع العلم وقبضه، وظهور الجهل والفتن، في آخر الزمان، ح:٢٦٧٢ من حديث أبي معاوية الضرير والبخاري، ح:٧٠٦٤ من حديث الأعمش به * وفي الباب عن أبي هريرة [البخاري، ح:٨٥ ومسلم، ح:١٥٧ بعد، ح:٢٦٧٢] وخالد بن الوليد [أحمد: ٤/ ٩٠] ومعقل بن يسار [يأتي: ٢٢٠١].

Comments:

Although the means of the diffusion of knowledge will be plentiful before the approach of the Hour, the really competent and true scholars shall gradually depart, and with them shall also depart the soundness and depth of knowledge.

2201. Ma'qil bin Yasār narrated that the Prophet ﷺ said: "Worship during *Al-Harj* is like *Hijrah* to me." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we only know of it as a narration of [Ḥammād bin Zaid], from Al-Mu'allā bin Ziyād.

٢٢٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْمُعَلَّى بْنِ زِيَادٍ رَدَّهُ إِلَى مُعَاوِيَةَ بْنِ قُرَّةَ فَرَدَّهُ إِلَى مَعْقِلِ بْنِ يَسَارٍ، رَدَّهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الْعِبَادَةُ فِي الْهَرْجِ كَالْهِجْرَةِ إِلَيَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ، إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ [حَمَّادِ بْنِ

زَيْدٍ] عَنِ المُعَلَّى بْنِ زِيَادٍ.

تخريج: وأخرجه مسلم، الفتن، باب فضل العبادة في الهرج، ح:٢٩٤٨ عن قتيبة به.

Comments:

During the days of rampant killing and destruction everyone shall find himself beset by hosts of worries and cares. Contentment of the heart will be a rare commodity. Each person will be worried about his own safety. Acts of worship will no longer be the object of anybody's concern.

Chapter 32. The *Ḥadīth*: "When The Sword Is Imposed On My *Ummah*, It Shall Not Be Removed From It Until The Day Of Resurrection."

(المعجم ٣٢) - **بَابُ [حَدِيث «إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ»]** (التحفة ٣٢)

2202. Thawbān narrated that the Messenger of Allāh ﷺ said: "When the sword is imposed on my *Ummah*, it shall not be removed from it until the Day of Resurrection." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٠٢ - حَدَّثَنَا قُتَيْبَةُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يُرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: **[إسناده صحيح]** وأخرجه أبو داود، الفتن، والملاحم، باب ذكر الفتن ودلائلها، ح:٤٢٥٢ من حديث حماد بن زيد به وأصله في صحيح مسلم، ح:٢٨٨٩.

Comments:

The first use of the sword to settle the scores among the Muslim people was made for the assassination of 'Uthmān ؓ and the *Ummah* is still suffering from its consequences.

Chapter 33. What Has Been Related About Taking A Sword of Wood (During *Fitnah*)

(المعجم ٣٣) - **بَابُ مَا جَاءَ فِي اتِّخَاذِ السَّيْفِ مِنْ خَشَبٍ [فِي الْفِتْنَةِ]** (التحفة ٣٣)

2203. 'Udaisah bint Uhbān bin Ṣafī Al-Ghifārī said: "Alī bin Abī Ṭālib came to my father to call him to go out (to fight) with him. My father said to him: 'Indeed my

٢٢٠٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدٍ، عَنْ عُدَيْسَةَ بِنْتِ أُهْبَانَ بْنِ صَيْفِيٍّ الْغِفَارِيِّ

beloved, the son of your paternal uncle, made a covenant with me, that when the people differ, to take a sword of wood. So I have resigned it, if you wish I will take it out with you.' She said: 'So he left him.'" (***Hasan***)

[Abū 'Eīsā said:] There is something on this topic from Muḥammad bin Maslamah, and this *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of 'Umar bin 'Ubaid.

قَالَتْ: جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى أَبِي فَدَعَاهُ إِلَى الْخُرُوجِ مَعَهُ، فَقَالَ لَهُ أَبِي: إِنَّ خَلِيلِي وَابْنَ عَمِّكَ عَهِدَ إِلَيَّ إِذَا اخْتَلَفَ النَّاسُ أَنْ أَتَّخِذَ سَيْفًا مِنْ خَشَبٍ فَقَدِ اتَّخَذْتُهُ فَإِنْ شِئْتَ خَرَجْتُ بِهِ مَعَكَ: قَالَتْ: فَتَرَكَهُ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ مُحَمَّدِ ابْنِ مَسْلَمَةَ. وهٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ اللهِ بْنِ عُبَيْدٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦٠ عن عبدالله بن عبيد به * وفي الباب عن محمد بن مسلمة [ابن ماجه، ح: ٣٩٦٢].

Comments:

To recommend a wooden sword is to exhort the addressee to keep away from *Fitnah* (conflict) between the Muslims, and the best course in the situation is not to take part in it.

2204. Abū Mūsā narrated that the Prophet ﷺ said, about the *Fitnah*: "Break your bows during it, cut their strings, and stick to the depths of your homes, and be like Ādam's son." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

'Abdur-Raḥmān bin Tharwān (a narrator in the chain) is Abū Qais Al-Awdī.

٢٢٠٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيلَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الْفِتْنَةِ: «كَسِّرُوا فِيهَا قِسِيَّكُمْ، وَقَطِّعُوا فِيهَا أَوْتَارَكُمْ، وَالْزَمُوا فِيهَا أَجْوَافَ بُيُوتِكُمْ، وكُونُوا كَابْنِ آدَمَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

وعَبْدُ الرَّحْمٰنِ بْنُ ثَرْوَانَ هُوَ أَبُو قَيْسٍ الأَوْدِيُّ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب التثبت في الفتنة، ح: ٣٩٦١ وأبو داود، ح: ٤٢٥٩ من حديث محمد بن جحادة به وصححه ابن حبان (الإحسان): ٥٩٣١ والحاكم: ٤/ ٤٤٠.

Comments:

This *Ḥadīth* also advises the Muslims to suffer being killed rather than participate in internal strife, thereby following the example of Prophet

Ādam's son (Hābil) who preferred getting killed to taking up arms against his brother. (Qur'ān, 6:28,29).

Chapter 34. What Has Been Related About The Signs Of The Hour

(المعجم ٣٤) - بَابُ مَا جَاءَ فِي أَشْرَاطِ السَّاعَةِ (التحفة ٣٤)

2205. Anas bin Mālik said: "I shall narrate a *Ḥadīth* to you that I heard from the Messenger of Allāh ﷺ, which none after me shall narrate that he heard it from the Messenger of Allāh ﷺ." [He said:] "The Messenger of Allāh ﷺ said: 'Indeed, among the signs of the Hour are that knowledge shall be raised up, ignorance shall be rampant, *Zinā* shall abound, *Khamr* shall be drunk, women shall increase and men shall decrease such that fifty women will be supported by one man."(***Ṣaḥīḥ***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Mūsā and Abū Hurairah. And this *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٠٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّه قَالَ: أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللهِ ﷺ [قَالَ:] قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَفْشُوَ الزِّنَا وَيُشْرَبَ الْخَمْرُ وَيَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَيِّمٌ وَاحِدٌ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي مُوسَى وأَبِي هُرَيْرَةَ. [و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، العلم، باب رفع العلم وظهور الجهل، ح:٨١ ومسلم، ح:٢٦٧١ من حديث شعبة به * وفي الباب عن أبي موسى [البخاري، ح:٧٠٦٢ ومسلم، ح:٢٦٧٢] وأبي هريرة [البخاري، ح:٨٥ ومسلم، ح:١٥٧ بعد:٢٦٧٢].

Comments:

This *Ḥadīth* informs us that the Hour shall only be established when all those matters that are like breath and soul of a man's life shall fall prey to corruption. They are: religion, life, reason, protection of family line and wealth.

Chapter 35. Something Else: There Shall Not Come A Time Except That The One After It Is More Evil Than It

(المعجم ٣٥) - بَابٌ: [مِنْهُ لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ] (التحفة ٣٥)

2206. Az-Zubair bin 'Adī said: "We entered upon Anas bin Mālik. We complained to him about what

٢٢٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ

we were experiencing from Al-Ḥajjāj. So he said: 'There will not be a year, except that the one that is after it will be more evil than it, until you meet your Lord. I heard this from your Prophet ﷺ.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ قَالَ: فَشَكَوْنَا إِلَيْهِ مَا نَلْقَى مِنَ الْحَجَّاجِ، فَقَالَ: مَا مِنْ عَامٍ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ. سَمِعْتُ هٰذَا مِنْ نَبِيِّكُمْ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الفتن، باب: لا يأتي زمان إلا الذي بعده شر منه، ح:٧٠٦٨ من حديث سفيان الثوري به.

Comments:

This *Ḥadīth* conveys the idea that each age before the approach of the Hour or the appearance of its signs will, as a whole, be better than the one that will follow it. Each succeeding age will be inferior to the preceding one, in terms of the decreased number of scholars endowed with depth of their scholarship and knowledge, and the uprightness of their actions and deeds.

2207. Anas narrated that the Messenger of Allāh ﷺ said: "The Hour will not be established until: 'Allāh, Allāh' is not said on the earth." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

(Another chain) from Anas which is similar, but it is not *Marfū'*, and this is more correct than the first *Ḥadīth*.

٢٢٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ. وَهٰذَا أَصَحُّ مِنَ الْحَدِيثِ الْأَوَّلِ.

تخريج: **[صحيح]** وأخرجه أحمد: ٣/ ١٠٧، ح: ١٢٠٦٦ عن محمد بن أبي عدي به ورواه مسلم، ح: ١٤٨ من حديث ثابت عن أنس به.

Comments:

There is a lengthy *Ḥadīth* narrated by 'Abdullāh bin 'Amr ﷺ in *Ṣaḥīḥ Muslim* (7381). One of the sentences in it runs as follows: After the killing of Ad-Dajjāl Allāh will send a cool breeze from the direction of Ash-Shām that will bring death to anyone in whose heart is even an iota of Imān. The survivors will be the worst people, and the Hour shall only be established upon them. See no. 2240, recorded by *At-Tirmidhī*.

Chapter 36. Something Else: The Earth Expelling The Treasures That Are Inside Of It

(المعجم ٣٦) - بَابٌ: [مِنْهُ فِي طَرْحِ الْأَرْضِ مَا فِي بَطْنِهَا مِنَ الْكُنُوزِ] (التحفة ٣٦)

2208. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The earth will throw out pieces of its liver (in sides): liver; gold and silver will come out like columns." He said: "A thief will come and say: 'For this my hands were amputated?' A murderer will come and say: 'For this I killed?' One who severed ties of kinship will come and say: 'For this I severed the ties of kinship?' Then they will leave it without taking anything from it.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*, we do not know of it except from this route.

٢٢٠٨ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى [الْكُوفِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَقِيءُ الأَرْضُ أَفْلَاذَ كَبِدِهَا أَمْثَالَ الأُسْطُوَانِ مِنَ الذَّهَبِ وَالفِضَّةِ» قَالَ: «فَيَجِيءُ السَّارِقُ فَيَقُولُ فِي مِثْلِ هٰذَا قُطِعَتْ يَدِي، ويَجِيءُ الْقَاتِلُ فَيَقُولُ في هٰذَا قَتَلْتُ، ويَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هٰذَا قَطَعْتُ رَحِمِي، ثُمَّ يَدَعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: وأخرجه مسلم، الزكاة، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها، ح:١٠١٣ عن واصل بن عبد الأعلى به.

Comments:

One of the signs of the approach of the Hour will be that the earth shall throw out columns and columns of silver and gold for anyone to see. But because of the unprecedented abundance of wealth in those days, valuables like gold and silver would have lost their luster for the people, and they would not care to pick them up. The greedy and avaricious, the thief, the murderer and the severer of the ties of kinship - all shall look at these treasures and regret the acts of stupidity that they had committed for these worthless things. The *Ḥadīth* could also mean that waves of internal dissension and conflict would have occupied their minds so absolutely that they would have no inclination left in their minds for such things.

Chapter 37. Something Else: The Happiest Of People Will Be Luka' Bin Luka'

(المعجم ٣٧) - بَابٌ: [مِنْهُ أَسْعَدُ النَّاسِ لُكَعُ بْنُ لُكَعٍ] (التحفة ٣٧)

2209. Ḥudhaifah bin Al-Yamān narrated that the Messenger of Allāh ﷺ said: "The Hour will not

٢٢٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو؛ ح:

be established until the happiest of people in the world is Luka' bin Luka'."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb*, we only know of it as a narration of 'Amr bin Abī 'Amr.

وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللهِ - وهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْأَنْصَارِيُّ الْأَشْهَبِيُّ -، عَنْ حُذَيْفَةَ بْنِ الْيَمانِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ أَسْعَدَ النَّاسِ بِالدُّنْيَا لُكَعُ بْنُ لُكَعَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَمْرِو ابْنِ أَبِي عَمْرٍو.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٣٨٩ من حديث إسماعيل بن جعفر به وأورده الضياء في المختارة وللحديث شواهد ذكرت بعضها في تخريج النهاية، ح: ٤٢٠ ❊ عبدالله بن عبدالرحمن الأنصاري: حسن الحديث على الراجح.

Comments:

The Hour shall only be established when the worst of people would inhabit the earth. They will have an abundance of wealth, and wealth alone shall be considered the hallmark of one's happiness and good fortune.

Chapter 38. What Has Been Related About The Signs Of The Occurrence Of The Transformation And The Collapse Of The Earth

(المعجم ٣٨) - بَابُ [مَا جَاءَ فِي عَلَامَةِ حُلُولِ الْمَسْخِ وَالْخَسْفِ] (التحفة ٣٨)

2210. 'Alī bin Abī Ṭālib narrated that the Messenger of Allāh ﷺ said: "When my *Ummah* does fifteen things, the afflictions will occur in it." It was said: "What are they O Messenger of Allāh?" He said: "When *Al-Maghnam* (the spoils of war) are distributed (preferentially), trust is usurped, *Zakāh* is a fine, a man obeys his wife and disobeys his mother, he is kind to his friend and abandons his

٢٢١٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ [التِّرمِذِيُّ]: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ أَبُو فَضَالَةَ الشَّامِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا فَعَلَتْ أُمَّتِي خَمْسَ عَشْرَةَ خَصْلَةً حَلَّ بِهَا الْبَلَاءُ». قِيلَ: وَمَا هِيَ يَا رَسُولَ اللهِ؟ قَالَ: «إِذَا كَانَ الْمَغْنَمُ دُوَلًا، وَالْأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ

[1] Meaning, "foolish the son of foolish" or, "disgraceful the son of disgraceful" etc.

father, voices are raised in the *Masājid*, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, intoxicants are drunk, silk is worn (by males), there is a fascination for singing slave-girls and music, and the end of this *Ummah* curses its beginning. When that occurs, anticipate a red wind, collapsing of the earth, and transformation." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* we do not know of it as a narration of 'Alī [bin Abī Ṭālib] except through this route. We do not know anyone who reported this *Hadīth* from Yaḥya bin Sa'eed Al-Anṣārī other than Al-Faraj bin Faḍālah. [And Al-Faraj bin Faḍālah] was criticized by some of the scholars of *Hadīth* and graded weak, due to his poor memory. Wakī' and others among the *A'immah* reported from him.

مَغْرَمًا، وَأَطَاعَ الرَّجُلُ زَوْجَتَهُ وَعَقَّ أُمَّهُ، وَبَرَّ صَدِيقَهُ وَجَفَا أَبَاهُ، وَارْتَفَعَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ، وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَشُرِبَتِ الْخُمورُ وَلُبِسَ الْحَرِيرُ، وَاتُّخِذَتِ الْقِيانُ وَالْمَعَازِفُ، وَلَعَنَ آخِرُ هَذِهِ الأُمَّةِ أَوَّلَهَا، فَلْيَرْتَقِبُوا عِنْدَ ذَلِكَ رِيحًا حَمْرَاءَ، أَوْ خَسْفًا وَمَسْخًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ [بْنِ أَبِي طَالِبٍ] إِلَّا مِنْ هٰذَا الوَجْهِ، وَلَا نَعْلَمُ أَحَدًا رَوَىٰ هٰذا الحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ غَيْرَ الفَرَجِ بْنِ فَضَالَةَ [والفَرَجُ بْنُ فَضَالَةَ]. قَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ، وَضَعَّفَهُ مِنْ قِبَلِ حِفْظِهِ. وَقَدْ رَوَىٰ عَنْهُ وَكِيعٌ وَغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن حبان في المجروحين: ٢/٢٠٧ والخطيب في تاريخه: ٣/١٥٨ من حديث الفرج بن فضالة به وهو ضعيف كما في التقريب وغيره ورواه ابن الجوزي في العلل: ٢/٣٦٧ من حديث الترمذي به وقال الدارقطني في حديث فرج: باطل (خطيب: ١٢/٣٩٦) ويحيى بن سعيد لم يدرك محمد بن علي كما قال العلائي وغيره.

Comments:

The evil habits and innovations listed in this *Hadīth*, also catalogued in the next *Hadīth*, are already in evidence albeit on a comparatively limited scale but the upward trend in them on a daily basis is clearly discernable.

2211. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When *Al-Faī'* is distributed (preferentially), trust is a spoil of war, *Zakāt* is a fine, knowledge is sought for other than the (sake of

٢٢١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ [الْوَاسِطِيُّ] عَنِ الْمُسْتَلِمِ بْنِ سَعِيدٍ، عَنْ رُمَيْحٍ الْجُذَامِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اتُّخِذَ الفَيْءُ

دُوَلًا، وَالأَمَانَةُ مَغْنَمًا، وَالزَّكَاةُ مَغْرَمًا، وَتُعُلِّمَ لِغَيْرِ الدِّينِ، وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ، وَعَقَّ أُمَّهُ وَأَدْنَى صَدِيقَهُ وَأَقْصَى أَبَاهُ، وَظَهَرَتِ الأَصْوَاتُ فِي الْمَسَاجِدِ، وَسَادَ الْقَبِيلَةَ فَاسِقُهُمْ، وَكَانَ زَعِيمُ الْقَوْمِ أَرْذَلَهُمْ، وَأُكْرِمَ الرَّجُلُ مَخَافَةَ شَرِّهِ، وَظَهَرَتِ الْقَيْنَاتُ وَالمَعَازِفُ، وَشُرِبَتِ الْخُمُورُ، وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَلْيَرْتَقِبُوا عِنْدَ ذٰلِكَ رِيحًا حَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا ومَسْخًا وَقَذْفًا، وَآيَاتٍ تَتَابَعُ كَنِظَامٍ بَالٍ قُطِعَ سِلْكُهُ فَتَتَابَعَ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَلِيٍّ. [و]هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

the) religion, a man obeys his wife and disobeys his mother, he is close to his friend and far from his father, voices are raised in the *Masājid*, tribes are led by their wicked, the leader of the people is the most despicable among them, the most honored man is the one whose evil the people are afraid of, singing slave-girls and music spread, intoxicants are drunk, and the end of this *Ummah* curses its beginning – then anticipate a red wind, earthquake, collapsing of the earth, transformation, *Qadhf*, and the signs follow in succession like gems of a necklace whose string is cut and so they fall in succession." (***Ḍa'īf***)

[Abū 'Eīsā said:] There is a narration on this topic from 'Alī, and this *Ḥadīth* is *Gharīb*, we do not know of it except through this route.

تخريج: [إسناده ضعيف] ورواه ابن الجوزي في تلبيس إبليس، ص: ٢٣٤ من طريق الترمذي به * رميح مجهول كما في الكاشف: ١/ ٢٤٣ والتقريب وغيرهما * وفي الباب عن علي [تقدم: ٢٢١٠ والبزار (كشف الأستار): ٤/ ١٤٧، ح: ٣٤٠٦].

Comments:

All these evil habits shall dominate the society on a wide scale, close to the approach of the Hour. The various signs and the forms of divine retribution, one after the other, as mentioned in the *Ḥadīth* are bound to happen in those days but a beginning of the same is already in evidence.

٢٢١٢ - حَدَّثَنَا عَبَّادُ بْنُ يَعْقُوبَ الكُوفِيُّ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ عَبْدِ الْقُدُّوسِ عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي هَذِهِ الأُمَّةِ خَسْفٌ وَمَسْخٌ وَقَذْفٌ»، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ: يَا رَسُولَ اللهِ! وَمَتَى ذَاكَ؟ قَالَ: «إِذَا ظَهَرَتِ الْقِيَانُ وَالمَعَازِفُ وَشُرِبَتِ

2212. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "In this *Ummah* there shall be collapsing of the earth, transformation, and *Qadhf*." A man among the Muslims said: "O Messenger of Allāh! When is that?" He said: "When singing slave-girls, music, and drinking intoxicants spread." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is

الْخُمُورُ».

[قَالَ أَبُو عِيسَى:] [و]هٰذَا حَدِيثٌ غَرِيبٌ وقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنِ الأَعْمَشِ عَنِ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

Gharīb. This *Hadīth* has been reported from Al-A'mash, from 'Abdur-Rahmān bin Sābit from the Prophet ﷺ in *Mursal* form.

تخريج: [إسناده ضعيف] * في السند علل، عباد ضعيف رافضي وشيخه ضعيف ضعفه الجمهور والأعمش عنعن إن صح السند إليه والمرسل أيضًا ضعيف.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ يَعْنِي السَّبَّابَةَ وَالْوُسْطَى (التحفة ٣٩)

Chapter 39. What Has Been Related About The Prophet's ﷺ Saying: "The Hour And I Have Been Dispatched Like These Two" Meaning The Index And Middle Fingers

٢٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ الأَسَدِيُّ الكُوفِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ: حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ عَنْ مُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ الفِهْرِيِّ، رَوَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ أَنَا فِي نَفَسِ السَّاعَةِ فَسَبَقْتُها كَمَا سَبَقَتْ هٰذِهِ هٰذِهِ لإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ، لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

2213. Al-Mustawrid bin Shaddād Al-Fihrī reported that the Messenger of Allāh ﷺ said: "I was sent in advance of the Hour, so that I precede it like this precedes this." (Indicating) with his index and middle fingers. (***Da'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* as a narration of Al-Mustawrid bin Shaddād, we do not know of it except from this route.

تخريج: [إسناده ضعيف] وأخرجه ابن جرير في تاريخه:١/١٥ عن محمد بن عمر، والطبراني:٢٠/٢٠٤، ح:٧٢٤ من حديث يحيى الأرحبي به وسنده ضعيف وللحديث شاهد حسن عند أحمد:٥/٣٤٨ بلفظ: "بعثت أنا والساعة جميعًا، إن كادت لتسبقني".

Comments:

The phrase *'Fi nafs as-sā'ah'* (literally, synchronizing in time with each other) used in the *Hadīth* is intended to highlight the idea that there shall be no prophet and no new *Sharī'ah* between myself and the Hour, and there is as much proximity and conjoining between myself and the Hour as there is between the index and middle fingers of the hand. In other words, 'I am the last Prophet and my *Ummah* is the last *Ummah*'.

2214. Anas narrated that the Messenger of Allāh ﷺ said: "The Hour and I were dispatched like these two" – and Abū Dāwud (a narrator) indicated with his index and middle fingers – so, how much more (in length) is one then the other. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢١٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ أَنَا والسَّاعَةَ كَهَاتَيْنِ» ـ وأَشَارَ أَبُو دَاوُدَ بِالسَّبَّابَةِ وَالْوُسْطَى - فَمَا فَضْلُ إِحْدَاهُمَا عَلَى الأُخْرَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "بعثت أنا والساعة كهاتين ... إلخ، ح:٦٥٠٤ ومسلم، ح:٢٩٥١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٩٨٠ من حديث قتادة وأبي التياح عن أنس به.

Comments:

There is a marginal difference of length between the index and middle fingers of the hand, the middle finger being a shred longer than its companion. The idea is to convey the message to the *Ummah* that there is not much time left between myself and the occurrence of the Hour. Let everybody, therefore, prepare for the Hour, especially because there are is no prophet to come after him ﷺ.

Chapter 40. What Has Been Related About Fighting The Turks

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي قِتَالِ التُّرْكِ (التحفة ٤٠)

2215. Abū Hurairah narrated that the Prophet ﷺ said: "The Hour shall not be established until you fight a people whose sandals are made of hair, and the Hour shall not be established until you fight a people whose faces will look like shields coated with leather." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Buraidah, Abū Sa'eed, 'Amr bin Taghlib and Mu'āwiyah. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢١٥ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ وعَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ، قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ وبُرَيْدَةَ وَأَبِي سَعِيدٍ وعَمْرِو بْنِ تَغْلِبَ ومُعَاوِيَةَ. وهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب قتال الذين ينتعلو الشعر،

ح:٢٩٢٩ ومسلم، ح:٢٩١٢ من حديث سفيان بن عيينة به * وفي الباب عن أبي بكر الصديق [لعله يشير إلى الحديث الآتي:٢٢٣٧] وبريدة [أبو داود، ح:٤٣٠٥] وأبي سعيد [ابن ماجه، ح:٤٠٩٩] وعمرو بن تغلب [البخاري، ح:٢٩٢٧، ٣٥٩٢] ومعاوية [أبويعلى كما في مجمع الزوائد:٧/ ٣١١، ٣١٢ وجامع المسانيد والسنن لابن كثير: ١١/ ٦٣٠، ح:٩٠٠٣].

Comments:

As predicted in the *Ḥadīth,* wars have already taken place with the Turks who used sandals made of hair and of ropes made from hair.

Chapter 41. What Has Been Related About: When Kisrā Is Ruined There Will Be No Kisrā After Him

(المعجم ٤١) - بَابُ ما جاء إِذَا ذَهَبَ كِسرَى فَلَا كِسْرَى بَعْدَه (التحفة ٤١)

2216. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Kisrā is ruined, there will be no Kisrā after him, and when Caesar is ruined, there will be no Caesar after him. By the One in Whose Hand is my soul! You shall spend their treasures in Allāh's cause." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ وَإِذَا هَلَكَ قَيْصَرُ فَلَا قَيْصَرَ بَعْدَهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... إلخ، ح:٢٩١٨ من حديث سفيان بن عيينة والبخاري، ح:٣٦١٨ من حديث الزهري به.

Comments:

Kisrā (Khusrau) was the title given to the kings of Iran while Qaisar (Caesar) was the title of the Roman kings. Even as the Prophet ﷺ had foretold, once the incumbent kings Khusrau and Caesar living in those days were vanquished and their treasures fell into the hands of Muslims, no ruler in the world has ever after been given either of these two titles.

Chapter 42. The Hour Will Not Be Established Until A Fire Comes From The Direction Of The Ḥijāz

(المعجم ٤٢) - بَابٌ: لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ قِبَلِ الْحِجَازِ (التحفة ٤٢)

2217. Sālim bin 'Abdullāh [bin

٢٢١٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا

'Umar] narrated from his father, that the Messenger of Allāh ﷺ said: "A Fire is coming from Ḥaḍramawt, or from near the sea of Ḥaḍramawt – before the Day of Judgement – to gather the people." They said: "O Messenger of Allāh! What do you order us?" He said: "Stick to Ash-Shām." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ḥudhaifah bin Asīd, Anas, Abū Hurairah and Abū Dharr.

This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Ibn 'Umar.

حُسَيْنُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ [بْنِ عُمَرَ]، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتَ أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتَ قَبْلَ يَوْمِ الْقِيَامَةِ تَحْشُرُ النَّاسَ». قَالُوا: يَا رَسُولَ اللهِ! فَمَا تَأْمُرُنَا؟ قَالَ: «عَلَيْكُمْ بِالشَّامِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ حُذَيْفَةَ ابْنِ أَسِيدٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وأَبِي ذَرٍّ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد:٢/٦٩ من حديث حسين بن محمد به وصححه ابن حبان، ح:٢٣١٢ من حديث يحيى بن أبي كثير وهو صرح بالسماع عند أبي يعلى:٩/٤٠٥، ح:٥٥٥١ وللحديث شواهد * وفي الباب عن حذيفة بن أسيد [تقدم:٢١٨٣] وأنس [البخاري، ح:٣٩٣٨] وأبي هريرة [البخاري، ح:٧١١٨ ومسلم، ح:٢٩٠٢] وأبي ذر [النسائي، ح:٢٠٨٨].

Comments:

Under this very heading there is a *Ḥadīth* from Abū Hurairah ؓ included in both *Al-Bukhārī* and *Muslim* to the effect that the Messenger of Allāh ﷺ said: "The Hour will not be established till a fire will come out of the land of Ḥijāz, and it will throw light on the necks of the camels at Buṣrah."

Chapter 43. What Has Been Related About 'The Hour Shall Not Be Established Until The Liars Appear'

(المعجم ٤٣) - بَابُ مَا جَاءَ لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ كَذَّابُونَ (التحفة ٤٣)

2218. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Hour shall not be established until nearly thirty impostors, *Dajjāl* appear, each of them claiming that he is the Messenger of Allāh." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Jābir bin Samurah and Ibn 'Umar.

٢٢١٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَنْبَعِثَ كَذَّابُونَ دَجَّالُونَ قَرِيبٌ مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ جَابِرِ ابْنِ سَمُرَةَ وابْنِ عُمَرَ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦٠٩ من حديث عبدالرزاق به * وفي الباب عن جابر بن سمرة [مسلم، ح:٢٩٢٣] وابن عمر [أحمد:٢/ ١٠٤].

Comments:

A great number of people made false claims of prophethood after the Messenger of Allāh ﷺ. Musailimah the Liar and Aswad 'Ansi came out with such false claims during the Prophet's ﷺ own lifetime. Then the Tulaihah bin Khuwailid Asadī and Sajāh bint Al-Hārith Tamimiyah made similar claims during the caliphate of Abū Bakr ؓ, but they both ultimately died on Islam. In the past century the name of Mirza Gulām Ahmad of Qādiyān also figures in this infamous list of impostors.

2219. Thawbān narrated that the Messenger of Allāh ﷺ said: "The Hour shall not be established until tribes of my *Ummah* unite with the idolaters, and until they worship idols. And indeed there shall be thirty impostors in my *Ummah*, each of them claiming that he is a Prophet. And I am the last of the Prophets, there is no Prophet after me." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢١٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: **[إسناده صحيح]** وأخرجه أحمد:٥/ ٢٧٨ من حديث حماد بن زيد به مطولاً وتابعه سماك بن عطية عند أبي نعيم في أخبار أصبهان:١/ ١٤٤.

Comments:

There is no doubt that during the caliphate of Abū Bakr ؓ, after the death of the Prophet ﷺ, a few tribes had turned apostates and joined hand with the idolaters. As for the worship of the idols, it shall be practiced a little before the Hour so much so that some Yemenite women shall make circuits round their old idol Dhul-Khalsah and worship the ancient Arabian idols, Lāt and 'Uzza.

Chapter 44. What Has Been Related About The Liar And Destroyer From Thaqīf

(المعجم ٤٤) - بَابُ مَا جَاءَ فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ (التحفة ٤٤)

2220. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "In Thaqīf there will be a great liar and destroyer." (*Ṣaḥīḥ*)

٢٢٢٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا الفَضْلُ بْنُ مُوسَى عَنْ شَرِيكٍ [بْنِ عَبْدِ اللهِ]،

عَنْ عَبْدِ اللهِ بْنِ عُصْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي ثَقِيفٍ كَذَّابٌ وَمُبِيرٌ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ وَاقِدٍ: حَدَّثَنَا شَرِيكٌ نَحْوَهُ [بِهٰذَا الْإِسْنَادِ وَ]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ شَرِيكٍ. وَشَرِيكٌ يَقُولُ: عَبْدُ اللهِ بْنُ عُصْمٍ، وإِسْرَائِيلُ يَقُولُ: عَبْدُ اللهِ بْنُ عُصْمَةَ.

[قَالَ أَبُو عِيسَى:] وَيُقَالُ: الكَذَّابُ: الْمُخْتَارُ ابْنُ أَبِي عُبَيدٍ، وَالمُبِيرُ: الْحَجَّاجُ بْنُ يُوسُفَ.

حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَلْمٍ البَلْخِيُّ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيلٍ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ: أَحْصَوْا مَا قَتَلَ الْحَجَّاجُ صَبْرًا فَبَلَغَ مِائَةَ أَلْفٍ وَعِشْرِينَ أَلْفَ قَتِيلٍ.

[Abū 'Eīsā said:] There is a narration on this topic from Asmā' bint Abū Bakr.

(Another route with this chain) and this *Hadīth* is *Hasan Gharīb* as a narration of Ibn 'Umar. We do not know of it except through the report of Sharīk. And Sharīk would say: " 'Abdullāh bin 'Uṣm, while Isrā'īl would say: " 'Abdullāh bin 'Uṣmah."

[Abū 'Eīsā said:] It is said that the liar was Al-Mukhtār bin Abī 'Ubaid, and the destroyer was Al-Ḥajjāj bin Yūsuf.

Abū Dāwud Sulaimān bin Salm Al-Balkhī narrated to us: "An-Naḍr bin Shumail narrated to us, from Hishām bin Ḥassān who said: 'They counted how many (people) did Al-Ḥajjāj killed indiscriminately, so it reached one hundred and twenty thousand murders.'"

تخريج: [صحيح] وأخرجه أحمد: ٢/ ٢٦، ٨٧، ٩١، ٩٤ من حديث شريك القاضي به وعنعن وللحديث شواهد كثيرة عند مسلم وغيره * وفي الباب عن أسماء بنت أبي بكر [مسلم، ح: ٢٥٤٥] وقول هشام بن حسان، سنده صحيح إليه.

(المعجم ٤٥) - بَابُ مَا جَاءَ فِي الْقَرْنِ الثَّالِثِ (التحفة ٤٥)

Chapter 45. What Has Been Related About The Third Generation

٢٢٢١ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي مِنْ بَعْدِهِمْ قَوْمٌ يَتَسَمَّنُونَ

2221. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "The best of people are my generation, then those who follow them. Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This is how Muḥammad bin Fuḍail reported this *Ḥadīth*; from Al-A'mash, from 'Alī bin Mudrik from Hilāl bin Yasāf.

Others among the *Ḥuffāẓ* reported [this *Ḥadīth*] from Al-A'mash, from Hilāl bin Yasāf, and they did not mention 'Alī bin Mudrik in it.

Al-Ḥusain bin Ḥuraith narrated to us: "Wakī' narrated to us from Al-A'mash: 'Hilāl bin Yasāf narrated to us, from 'Imrān bin Ḥuṣain from the Prophet ﷺ.'" And he mentioned a similar narration. And this is more correct to me than the narration of Muḥammad bin Fuḍail. This *Ḥadīth* has been reported through more than one route from 'Imrān bin Ḥuṣain from the Prophet ﷺ.

وَيُحِبُّونَ السِّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا».

[قَالَ أَبُو عِيسَى:] هٰكَذَا رَوَى مُحَمَّدُ بْنُ فُضَيْلٍ هٰذَا الْحَدِيثَ عَنِ الأَعْمَشِ، عَنْ عَلِيِّ ابْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ.

ورَوَى غَيْرُ وَاحِدٍ مِنَ الْحُفَّاظِ [هٰذَا الحَدِيثَ] عَنِ الْأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، وَلَمْ يَذْكُرُوا فِيهِ عَلِيَّ بْنَ مُدْرِكٍ.

حَدَّثَنَا الحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ: حَدَّثَنَا هِلَالُ بْنُ يَسَافٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ فَذَكَرَ نَحْوَهُ. وَهذَا أَصَحُّ عِنْدِي مِنْ حَدِيثِ مُحَمَّدِ بْنِ فُضَيْلٍ. وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ.

تخريج: **[صحيح]** وأخرجه الطبراني:١٨/ ٢٣٤، ح:٥٨٣ من حديث الأعمش به ورواه البخاري، ح:٣٦٥٠ ومسلم، ح:٢٥٣٥ من حديث عمران بن حصين به وسيأتي:٢٣٠٢ * حديث وكيع: أخرجه أحمد:٤/ ٤٢٦ عنه وصححه ابن حبان، ح:٢٢٨٥ والحاكم:٣/ ٤٧١ على شرط الشيخين ووافقه الذهبي وسنده صحيح.

Comments:

'Abdullāh bin Mas'*ūd's* version of the *Ḥadīth* as quoted in *Ṣaḥīḥ Muslim* also contains mention of the 'third generation'. Anyway, the *Ḥadīth* is categorical on the point that the best of all generations was that of the Companions and they were superior to all the rest. Second in order of superiority were the Successors, and the third were the Followers. Thereafter, begins the age of people whose integrity cannot be relied upon since they would love eating and will brag about their own superiority or else, they would have a desire to amass more and more wealth, so much so, that they would even be prepared to give false testimony for it.

2222. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "The best of my *Ummah* is the generation among whom I was sent, then those who follow them."

٢٢٢٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ

He ('Imrān) said: I do not know if he mentioned the third or not. "Then there shall appear people who testify while their testimony was not sought, who are treacherous, not trusted, and fatness shall spread among them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»، قَالَ: وَلَا أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لَا، «ثُم يَنْشَأُ أَقْوَامٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَفْشُو فِيهِمُ السِّمَنُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، فضائل الصحابة، باب فضل الصحابة ثم الذين يلونهم، ثم الذين يلونهم، ح: ٢٥٣٥ عن قتيبة به.

Chapter 46. What has Been Related About *Al-Khulafā'*

(المعجم ٤٦) - بَابُ مَا جَاءَ فِي الْخُلَفَاءِ (التحفة ٤٦)

2223. Simāk bin Ḥarb narrated from Jābir bin Samurah who said "The Messenger of Allāh ﷺ said: 'There will be twelve *Amīr* after me.'" He said: "Then he said something that I did not understand. So I asked the one who was next to me, who said that he ﷺ had said: 'All of them are from Quraish.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. And it has been reported through more than one route from Jābir bin Samurah.

Abū Kuraib narrated to us: " 'Umar bin 'Ubaid narrated to us, from his father, from Abū Bakr bin Abī Mūsā, from Jābir bin Samurah from the Prophet ﷺ" and it is similar to this *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan Ṣaḥīḥ*] *Gharīb*, it is considered *Gharīb* as a narration of Abū Bakr bin Abī Mūsā from Jābir bin Samurah.

٢٢٢٣ - حَدَّثَنَا أَبُو كُرَيْبٍ [مُحَمَّدُ بْنُ الْعَلَاءِ]: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ [الطَّنَافِسِيُّ] عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ مِنْ بَعْدِي اثْنَا عَشَرَ أَمِيرًا»، قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَسَأَلْتُ الَّذِي يَلِينِي فَقَالَ: قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرِ ابْنِ سَمُرَةَ.

حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَ هٰذَا الْحَدِيثِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ صَحِيحٌ] غَرِيبٌ يُسْتَغْرَبُ مِنْ حَدِيثِ أَبِي بَكْرِ

There are narrations on this topic from Ibn Mas'ūd, and 'Abdullāh bin 'Amr.

ابْنِ أَبِي مُوسَى عَنْ جَابِرِ بْنِ سَمُرَةَ. وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

تخريج: [صحيح] وأخرجه أحمد: ٥/٩٩، ١٠٨ من حديث عمر بن عبيد، ومسلم، ح: ٦/١٨٢١ من حديث سماك بن حرب به ورواه البخاري، ح: ٧٢٢٢، ٧٢٢٣ ومسلم من طريق آخر عن جابر بن سمرة به * وفي الباب عن ابن مسعود [أحمد: ١/٣٩٨، ٤٠٦] وعبدالله بن عمرو [الطبراني في الأوسط: ٤/٥٠٨، ح: ٣٨٦٥].

Comments:

Some versions of the *Hadīth* contain the additional words "Islam would continue to be strong, and the *Ummah* would be united on them". The prediction contained in the *Hadīth* fits the following *Umarā'* (rulers): Abū Bakr, 'Umar, 'Uthmān, 'Ali, Mu'āwiyah, Yazid bin Mu'āwiyah, 'Abd Al-Malik bin Marwān, Walid bin 'Abdul-Malik, Sulaimān bin 'Abdul-Malik, 'Umar bin 'Abdul-'Aziz, Yazid bin 'Abdul-Malik, and Hishām bin 'Abdul-Malik, and Hāfiz Ibn Hajar has quoted narrations in this regard.

Chapter 47. It Is Disliked To Insult The *Sultān*

(المعجم ٤٧) - [بَابُ كَرَاهِيَةِ إِهَانَةِ السُّلْطَانِ] (التحفة ٤٧)

2224. Ziyād bin Kusaib Al-'Adawī said: "I was with Abū Bakrah under the *Minbar* of Ibn 'Āmir[1] while he was giving a *Khutbah* wearing a fine garment. Abū Bilāl said: 'Look at our *Amīr* wearing clothes of wickedness!' So Abū Bakrah said: 'Be quiet! I heard the Messenger of Allāh ﷺ saying: "Whoever insults Allāh's *Sultān* on the earth, Allāh disgraces him." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٢٢٤ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا حُمَيْدُ بْنُ مِهْرَانَ عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ زِيَادِ بْنِ كُسَيْبٍ الْعَدَوِيِّ، قَالَ: كُنْتُ مَعَ أَبِي بَكْرَةَ تَحْتَ مِنْبَرِ ابْنِ عَامِرٍ وَهُوَ يَخْطُبُ وَعَلَيْهِ ثِيَابٌ رِقَاقٌ، فَقَالَ أَبُو بِلَالٍ: انْظُرُوا إِلَى أَمِيرِنَا يَلْبَسُ ثِيَابَ الْفُسَّاقِ، فَقَالَ أَبُو بَكْرَةَ: اسْكُتْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَهَانَ سُلْطَانَ اللهِ فِي الْأَرْضِ أَهَانَهُ اللهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/٤٢، ٤٨، ٤٩ من حديث حميد بن مهران به وللحديث شاهد عند ابن أبي عاصم في السنة بلفظ: "من أجل سلطان الله أجله الله يوم القيامة".

[1] 'Abdullāh bin 'Āmir who was the governor of Al-Basrah under 'Uthmān, and in As-Siyar (3:20 Ar-Risālah) Adh-Dhahabī said: "Abū Bilāl is Mirdās bin Udiyyah from the *Khawārij*."

Chapter 48. What Has Been Related About *Al-Khilāfah*

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الْخِلَافَةِ (التحفة ٤٨)

2225. Sālim bin 'Abdullāh narrated from his father who said: "It was said to 'Umar bin Al-Khaṭṭāb: 'Perhaps you should endorse your successor.' He said: 'If I appoint a successor, then indeed Abū Bakr appointed a successor. And if I do not appoint a successor, the Messenger of Allāh ﷺ did not appoint a successor.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There is a lengthy story in this *Ḥadīth*, and this *Ḥadīth* is *Ṣaḥīḥ*, it has been reported through other routes from Ibn 'Umar.

٢٢٢٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَىٰ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قِيلَ لِعُمَرَ بْنِ الْخَطَّابِ: لَوِ اسْتَخْلَفْتَ. قَالَ: إِنْ أَسْتَخْلِفْ فَقَدِ اسْتَخْلَفَ أَبُو بَكْرٍ وَإِنْ لَمْ أَسْتَخْلِفْ لَمْ يَسْتَخْلِفْ رَسُولُ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ [و]هٰذَا حَدِيثٌ صَحِيحٌ، قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ.

تخريج: متفق عليه، وأخرجه مسلم، الإمارة، باب الاستخلاف وتركه، ح:١٨٢٣ من حديث عبدالرزاق والبخاري، ح:٧٢١٨ من حديث عبدالله بن عمر به.

Comments:

The Messenger of Allāh ﷺ did not expressly appoint anyone his successor, although he left broad hints in favor of Abū Bakr ؓ. Abū Bakr ؓ, in his turn, nominated 'Umar ؓ for the office. 'Umar ؓ appointed a panel and charged it to elect a caliph from amongst themselves. However, the task of selecting the successor could as well be assigned to the accredited representatives of the community.

2226. Sa'eed bin Jumhān narrated: "Safīnah narrated to me, he said: 'The Messenger of Allāh ﷺ said: "*Al-Khilāfah* will be in my *Ummah* for thirty years, then there will be monarchy after that.'" Then Safīnah said to me: 'Count the *Khilāfah* of Abū Bakr,' then he said: 'Count the *Khilāfah* of 'Umar and the *Khilāfah* of 'Uthmān.' Then he said to me: 'Count the *Khliāfah* of 'Alī.'" He said: "So we found that they add up to thirty

٢٢٢٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا حَشْرَجُ بْنُ نُبَاتَةَ عَنْ سَعِيدِ بْنِ جُمْهَانَ، قَالَ: حَدَّثَنِي سَفِينَةُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً، ثُمَّ مُلْكٌ بَعْدَ ذَلِكَ» ثُمَّ قَالَ لِي سَفِينَةُ: أَمْسِكْ [عَلَيْكَ] خِلَافَةَ أَبِي بَكْرٍ، ثُمَّ قَالَ: وَخِلَافَةَ عُمَرَ وَخِلَافَةَ عُثْمانَ، ثُمَّ قَالَ [لِي]: أَمسِكْ خِلَافَةَ عَلِيٍّ قَالَ: فَوَجَدْنَاهَا ثَلَاثِينَ سَنَةً. قَالَ سَعِيدٌ: فَقُلْتُ لَهُ: إِنَّ بَنِي

أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ، قَالَ: كَذَبُوا بَنُو الزَّرْقَاءِ بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عُمَرَ وعَلِيٍّ قَالَا: لَمْ يَعْهَدِ النَّبِيُّ ﷺ فِي الْخِلَافَةِ شَيْئًا. [و]هٰذَا حَدِيثٌ حَسَنٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سَعِيدِ بْنِ جُمْهَانَ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

years." Sa'eed said: "I said to him: 'Banū Umaiyyah claim that the *Khilāfah* is among them.' He said: 'Banū Az-Zarqā' lie, rather they are a monarchy, among the worst of monarchies.'" **(*Hasan*)**

[Abū 'Eīsā said:] There is a narration on this topic from 'Umar and 'Alī saying that the Prophet ﷺ did not order anything regarding the *Khilāfah*. And this *Hadīth* is *Hasan*, more than one narrator reported it from Sa'eed bin Jumhān, and we do not know of it except from his narration.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥/ ٢٢١ من حديث حشرج، أبو داود، ح: ٤٦٤٦ من حديث سعيد بن جمهان به ومن طريق الترمذي رواه ابن الأثير في أسد الغابة: ٢/ ٣٢٤ وصححه ابن حبان، ح: ١٥٣٤، ١٥٣٥ والحاكم: ٣/ ٧١ وأحمد بن حنبل وغيرهم * وفي الباب عن عمر [تقدم: ٢٢٢٥] وعلي [أحمد: ١/ ١١٤] ويعنيان أن رسول الله ﷺ لم يصرح، باسم الخليفة فلا تعارض بين الأحاديث.

Comments:

Another narration by Safinah appearing in *Sunan Abū Dawūd* contains the words: *Khilāfah An-Nubuwwah* i.e. Prophetic Succession (will last after me for) thirty years, then Allāh will give (power and authority) to whomsoever He wills. The *Hadīth* thus tells us that caliphate after the pattern of the Prophet e.g., in full accord with the principles and methods of the Prophet ﷺ, will continue for thirty years, after that it will become kingship or monarchy.

Chapter 49. What Has Been Related About '*Al-Khulafā'*' Are From Quraish Until The Hour Is Established'

(المعجم ٤٩) - بَابُ مَا جَاءَ أَنَّ الْخُلَفَاءَ مِنْ قُرَيْشٍ إِلَى أَنْ تَقُومَ السَّاعَةُ (التحفة ٤٩)

٢٢٢٧ - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبِ بْنِ الزُّبَيْرِ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي الْهُذَيْلِ يَقُولُ: كَانَ نَاسٌ مِنْ رَبِيعَةَ عِنْدَ عَمْرِو بْنِ الْعَاصِ فَقَالَ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ: لَتَنْتَهِيَنَّ قُرَيْشٌ أَوْ لَيَجْعَلَنَّ اللهُ

2227. 'Abdullāh bin Abī Al-Hudhail said: "There were some people from (the tribe of) Rabī'ah with 'Amr bin Al-'Āṣ, so a man from (the tribe of) Bakr bin Wā'il said: 'Either the Quraish will stop, or Allāh will place this matter among the masses of the Arabs

other than them.' So 'Amr bin Al-'Āṣ said: 'You have lied, I heard the Messenger of Allāh ﷺ saying: "The Quraish are the leaders of the people, in the good and the bad, until the Day of Judgement." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] There are narrations on this topic from Ibn Mas'ūd, Ibn 'Umar and Jābir.

هٰذَا الأَمْرَ فِي جُمْهُورٍ مِنَ الْعَرَبِ غَيْرِهِمْ، فَقَالَ عَمْرُو بْنُ العَاصِ: كَذَبْتَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قُرَيْشٌ وُلَاةُ النَّاسِ فِي الْخَيْرِ وَالشَّرِّ إِلَى يَوْمِ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وابْنِ عُمَرَ وَجَابِرٍ.

[و]هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٤/٢٠٣ من حديث شعبة به * وفي الباب عن ابن مسعود [أحمد: ١/٤٥٨] وابن عمر [البخاري، ح: ٣٥٠١ ومسلم، ح: ١٨٢٠] وجابر (بن عبدالله) [مسلم، ح: ١٨١٩ وجابر ابن سمرة، مسلم، ح: ١٨٢١].

Comments:

The *Ḥadīth* confirms the fact that, just as in the pre-Islamic days the Quraish were the leaders of the Arabs in both political and religious matters, and the common men had waited to see what the Quraish would do before they decided whether or not to enter the fold of Islam, and the moment the Quraish accepted Islam after the Conquest of Makkah, the rest of the people also followed them en masse, and delegates from all sides started to pour in Al-Madīnah to accept Islam. It, therefore, behooves us all even today that we recognize the special status of the Quraish, and accept their right to *Imāmah* and *Khilāfah* until the Day of Judgement.

Chapter 50. The Reign Of A Man Among the *Mawālī* Called Jahjāh

(المعجم ٥٠) - [بَابُ مَلِكِ رَجُلٍ مِنَ الْمَوَالِي يُقَالُ لَهُ: جَهْجَاهُ] (التحفة ٥٠)

2228. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The night and the day shall not go away until a man called Jahjāh among the *Mawālī* reigns." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٢٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ [العَبْدِيُّ]: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عُمَرَ بْنِ الْحَكَمِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى يَمْلِكَ رَجُلٌ مِنَ المَوَالِي يُقَالُ لَهُ: جَهْجَاهُ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: وأخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... إلخ، ح: ٢٩١١ عن محمد بن بشار به.

Comments:

This is a prediction made by the Prophet ﷺ which is bound to happen.

Chapter 51. What Has Been Related About The Misguiding *A'immah*

(المعجم ٥١) - بَابُ مَا جَاءَ فِي الْأَئِمَّةِ الْمُضِلِّينَ (التحفة ٥١)

2229. Thawbān narrated that the Messenger of Allāh ﷺ said: "I only fear for my *Ummah* from the misguiding *A'immah*." He said that the Messenger of Allāh ﷺ said: "There will never cease to be a group from my *Ummah* manifest upon the truth, they will not be harmed by those who forsake them until Allāh's Decree comes." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ [الرَّحَبِيِّ]، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا أَخَافُ عَلَى أُمَّتِي أَئِمَّةً مُضِلِّينَ». قَالَ: وقَالَ رَسُولُ اللهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه مسلم، الإمارة، باب قوله ﷺ: "لا تزال طائفة من أمتي ظاهرين على الحق ... إلخ"، ح: ١٩٢٠ عن قتيبة به.

Comments:

It is an undeniable fact that if the rulers begin to tread the path of wickedness and sin and propagate these things among the masses, the people also follow the footsteps of their masters, and this brings spiritual and moral depravity and turpitude in the society.

Chapter 52. What Has Been Related About The *Mahdī*

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْمَهْدِيِّ (التحفة ٥٢)

2230. 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The world shall not pass away until a man from the people of my family rules the Arabs whose name agrees with my name." (*Ḥasan*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Alī, Abū Sa'eed, Umm Salamah, and Abū Hurairah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٣٠ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ [الْكُوفِيُّ] قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ عَلِيٍّ

وَأَبِي سَعِيدٍ وَأُمِّ سَلَمَةَ وَأَبِي هُرَيْرَةَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الفتن، والملاحم، المهدي، ح:٤٢٨٢ من حديث سفيان الثوري به وصرح بالسماع عند أحمد:١/٣٧٧، ٤٣٠ وصححه ابن حبان، ح:١٨٨٦، ١٨٨٧ والذهبي في تلخيص المستدرك: ٤/٤٤٢ * وفي الباب عن علي [أبو داود، ح:٤٢٨٣] وأبي سعيد [أبو داود، ح:٤٢٨٥] وأم سلمة [أبو داود، ح:٤٢٨٤] وأبي هريرة [يأتي: ٢٢٣١].

Comments:

Concerning the version of the *Ḥadīth* contained in *Sunan Abū Dāwūd* the Prophet ﷺ is reported to have said: "He will be my namesake and his father's name will agree with my father's name, i.e. his name will be Muḥammad bin 'Abdullāh". Therefore, the Shiite claim, that the Mahdī will be the Promised *Imām* as defined by them, could not be true since the name of their Hidden *Imām*, whose re-appearance they are waiting for, is Muḥammad bin Ḥasan 'Askari (and not Muḥammad bin 'Abdullāh).

2231. 'Āṣim narrated from Zirr, from 'Abdullāh, from the Prophet ﷺ who said: "A man is coming from the people of my family whose name agrees with my name." 'Āṣim said: "Abū Ṣāliḥ narrated to us from Abū Hurairah, who said: 'If there did not remain in the world but one day, then Allāh would extend that day until he comes.'" (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth is Ḥasan Ṣaḥīḥ*.

٢٢٣١ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ [ابْنِ عَبْدِ الجَبَّارِ] الْعَطَّارُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي»، قَالَ عَاصِمٌ: وحَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمًا لَطَوَّلَ اللهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد:١/٣٧٦ عن سفيان بن عيينة به وصرح بالسماع وصححه ابن حبان (الإحسان):٦٧٨٥ وأشار إليه الحاكم:٤/٤٤٢.

Chapter 53. Regarding The Mahdī's Life And His Giving

(المعجم ٥٣) - [بَابٌ: فِي عَيْشِ الْمَهْدِيِّ وَعَطَائِهِ] (التحفة ٥٣)

2232. Zaid bin Al-'Ammī said: "I heard Abū Aṣ-Ṣiddīq An-Nājī

٢٢٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

narrate a *Ḥadīth* from Abū Sa'eed Al-Khudrī who said: 'We feared events to occur after our Prophet, so we asked Allāh's Prophet ﷺ, and he said: "Indeed there will be a *Mahdī* who comes in my *Ummah* (ruling) living for five, or seven, or nine." – Zaid was the one in doubt – He said: "We said: What is that?" He said: "Years." He said: "A man will come to him and say: O *Mahdī*! 'Give to me, give to me! So he will fill in his garment whatever he is able to carry.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*, it has been reported through other routes from Abū Sa'eed from the Prophet ﷺ. Abū Aṣ-Ṣiddīq An-Nājī's name is Bakr bin 'Amr, and it is also said that it is Bakr bin Qais.

زَيْدًا الْعَمِّيَّ، قَالَ: سَمِعْتُ أَبَا الصِّدِّيقِ النَّاجِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَشِينَا أَنْ يَكُونَ بَعْدَ نَبِيِّنَا حَدَثٌ، فَسَأَلْنَا نَبِيَّ اللهِ ﷺ فَقَالَ: «إِنَّ فِي أُمَّتِي الْمَهْدِيَّ يَخْرُجُ يَعِيشُ خَمْسًا أَوْ سَبْعًا أَوْ تِسْعًا» - زَيْدٌ الشَّاكُّ - قَالَ: قُلْنَا: وَمَا ذَاكَ. قَالَ: سِنِينَ، قَالَ: فَيَجِيءُ إِلَيْهِ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيُّ أَعْطِنِي أَعْطِنِي، قَالَ: «فَيَحْثِي لَهُ فِي ثَوْبِهِ مَا اسْتَطَاعَ أَنْ يَحْمِلَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. وَأَبُو الصِّدِّيقِ النَّاجِيُّ اسْمُهُ بَكْرُ ابْنُ عَمْرٍو، وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الفتن، باب خروج المهدي، ح:٤٠٨٣ من حديث زيد العمي به وهو ضعيف كما في التقريب وغيره.

Comments:

As per other narrations, the Mahdī's stay in the world will last seven years. Wealth in that age will be bountiful, and so he will give it to the people with an open hand.

Chapter 54. What Has Been Related About The Descent Of 'Eīsā Bin Mariam (Peace Be Upon Him)

(المعجم ٥٤) - بَابُ مَا جَاءَ فِي نُزُولِ عِيسَى ابْنِ مَرْيَمَ [عَلَيْهِ السَّلَامُ] (التحفة ٥٤)

2233. Abū Hurairah narrated that the Prophet ﷺ said: "By the One in Whose Hand is my soul! Ibn Mariam shall soon descend among you, judging justly. He shall break the cross, kill the pig, remove the *Jizyah*, and wealth will be so bountiful that there will be none to accept it." (*Ṣaḥīḥ*)

٢٢٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ [بْنُ سَعْدٍ] عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا فَيَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ، وَيَفِيضُ الْمَالُ

حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، البيوع، باب قتل الخنزير، ح:٢٢٢٢ ومسلم، ح:١٥٥ عن قتيبة به.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Comments:

Both Imām Al-Bukhārī and Imām Muslim have reported it, and it is a clear proof of the descent of the Prophet 'Eīsā ﷺ. That is why there is unanimity of opinion among the Muslims on his second coming.

Chapter 55. What Has Been Related About The *Dajjāl*

(المعجم ٥٥) - **بَابُ مَا جَاءَ فِي الدَّجَّالِ** (التحفة ٥٥)

٢٢٣٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللهِ ابْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا قَدْ أَنْذَرَ قَوْمَهُ الدَّجَّالَ وَإِنِّي أُنْذِرُكُمُوهُ»، فَوَصَفَهُ لَنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «لَعَلَّهُ سَيُدْرِكُهُ بَعْضُ مَنْ رَآنِي أَوْ سَمِعَ كَلَامِي»، قَالُوا: يَا رَسُولَ اللهِ! فَكَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ فَقَالَ: «مِثْلُهَا يَعْنِي الْيَوْمَ أَوْ خَيْرٌ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ [عَبْدِ اللهِ بْنِ بُسْرٍ وعَبْدِ اللهِ بْنِ الحَارِثِ بْنِ جُزَيٍّ وَ] عَبْدِ اللهِ بْنِ مُغَفَّلٍ وَأَبِي هُرَيْرَةَ.

[و]هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ خَالِدٍ الْحَذَّاءِ. وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ اسْمُهُ عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الْجَرَّاحِ.

2234. Abū 'Ubaidah bin Al-Jarrāh said: "I heard the Messenger of Allāh ﷺ saying: 'There was never a Prophet after Nūh but that he warned his people about the *Dajjāl*, and indeed I shall warn you of him." Then the Messenger of Allāh ﷺ described him for us, and he said: "Perhaps some of you who see me, or hear my words shall live to see him." They said: "O Messenger of Allāh! How will our hearts be on that day?" He said: "The same – that is, as today – or better." (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from ['Abdullāh bin Busr, 'Abdullāh bin Al-Hārith bin Juzaī, and] 'Abdullāh bin Mughaffal and Abū Hurairah.

This *Hadīth* is *Hasan Gharīb* as a narration of Abū 'Ubaidah bin Al-Jarrāh. We do not know of it from him except as a narration of Khālid Al-Hadh-dhā'. Abū 'Ubaidah bin Al-Jarrāh's name is 'Āmir bin 'Abdullāh bin Al-Jarrāh.

تخريج: [**إسناده حسن**] وأخرجه أبو داود، السنة، باب: في الدجال، ح:٤٧٥٦ من حديث

حماد بن سلمة به وصححه ابن حبان، ح:١٨٩٥ والحاكم:٤/٥٤٢، ٥٤٣ ووافقه الذهبي * عبدالله بن سراقة وثقه العجلي وابن حبان وغيرهما وصرح بالسماع في رواية علي بن عاصم ولا يبعد سماعه من أبي عبيدالله رضي الله عنه * وفي الباب عن عبد الله بن بسر [أبو داود، ح:٤٢٩٦] وعبد الله بن الحارث بن جزء [لم أجده] وعبدالله بن مغفل [ابن حبان، ح:١٨٩٤] وأبي هريرة [البخاري، ح:٣٣٣٨ ومسلم، ح:٢٩٣٦].

Comments:

The *Dajjāl* (Antichrist) will be an extremely treacherous and deceitful character and will let loose a rein of frightful terror on earth. It is for this reason that, following the *Sunnah* of Nūh the first *Rasūl* sent down by Almighty Allāh, each Prophet that followed him, including the Last Messenger of Allāh ﷺ, informed his people about this horrendous character. And since his emergence shall happen after the time of the Last Prophet of Allāh ﷺ and close to the Doomsday, he ﷺ gave a complete description of *Ad-Dajjāl* to the people so that no true believer is duped by him.

Chapter 56. What Has Been Related About The Signs Of The *Dajjāl*

(المعجم ٥٦) - [بَابُ مَا جَاءَ فِي عَلَامَةِ الدَّجَّالِ] (التحفة ٥٦)

2235. Az-Zuhrī narrated from Sālim, from Ibn 'Umar who said: "The Messenger of Allāh ﷺ stood among the people, he praised Allāh as is due to Him, then he mentioned the *Dajjāl* and he said: 'Indeed I warn you of him. There has not been a Prophet except that he warned his people, and Nūḥ indeed warned his people – but I am to say something about him that no Prophet has said to his people: You should know that he is one-eyed, and Allāh is certainly not one-eyed.'" Az-Zuhrī said: " 'Umar bin Thābit Al-Anṣārī informed me that some of the Companions of the Prophet ﷺ informed him, that one day, the Prophet ﷺ was cautioning them against *Fitnah* and he said: 'You must know that not one of you will ever see his Lord until he dies. And indeed, he (the

٢٢٣٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ: «إِنِّي لَأُنْذِرُكُمُوهُ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ، وَلَقَدْ أَنْذَرَ نُوحٌ قَوْمَهُ وَلَكِنْ سَأَقُولُ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ وَإِنَّ اللهَ لَيْسَ بِأَعْوَرَ». قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي عُمَرُ بْنُ ثَابِتٍ الأَنْصَارِيُّ أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ، قَالَ يَوْمَئِذٍ لِلنَّاسِ وَهُوَ يُحَذِّرُهُمْ فِتْنَةً: «تَعْلَمُونَ أَنَّهُ لَنْ يَرَى أَحَدٌ مِنْكُمْ رَبَّهُ حَتَّى يَمُوتَ، وَأَنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ يَقْرَأُهُ مَنْ كَرِهَ عَمَلَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Dajjāl) has "*Kāfir*" written between his eyes; everyone who is averse to his behavior shall read it.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الفتن، باب ذكر ابن صياد، ح: ٢٩٣٠/٩٦ عن عبد بن حميد والبخاري، ح: ٣٠٥٥_٣٠٥٧ من حديث معمر به.

Comments:

Allāh is free from any kind of defect or blemish and is endowed with only nobleness and perfection. The *Dajjāl* will claim Divinity for himself, but will be imperfect in every respect, and all his defects will be evident to each man of faith. He will claim Lordship for himself, and will be visible to each naked eye like any mortal individual. As for Allāh, no one can see Him with his mortal eyes in this life on earth. Another proof of the *Dajjāl's* falsity will be the fact that the word *"Kāfir"* shall be inscribed between his two eyes, which every Muslim - literate or illiterate - will be able to read.

2236. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "You shall fight the Jews. You will gain such control over them, that a rock will say: 'O Muslim! This Jew is behind me so kill him!'" (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٣٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ! هٰذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ» [قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٥٩٣ ومسلم، ح: ٢٩٢١ من حديث الزهري به.

Comments:

At the emergence of the *Dajjāl*, the Jews will side with him, and fight against the Muslims. Muslims will kill them, and they will seek shelter behind stones and trees. However, each stone and tree except the Gharqad (acacia) tree shall reveal their presence so that the Muslims might kill them.

Chapter 57. What Has Been Related About Where The *Dajjāl* Comes From

(المعجم ٥٧) - بَابُ مَا جَاءَ مِنْ أَيْنَ يَخْرُجُ الدَّجَّالُ (التحفة ٥٧)

2237. Abū Bakr Aṣ-Ṣiddīq said: "The Messenger of Allāh ﷺ narrated to us, saying: 'The *Dajjāl*

٢٢٣٧ - حَدَّثَنَا بُنْدَارٌ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ

أَبِي عَرُوبَةَ عَنْ أَبِي التَّيَّاحِ، عَنِ الْمُغِيرَةِ بْنِ سُبَيعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ قَالَ: «الدَّجَّالُ يَخْرُجُ مِنْ أَرْضٍ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ يَتْبَعُهُ أَقْوَامٌ كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطْرَقَةُ».

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ.

[و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَدْ رَوَاهُ عَبْدُ اللهِ بْنُ شَوْذَبٍ وَغَيْرُ وَاحِدٍ عَنْ أَبِي التَّيَّاحِ وَلَا يُعْرَفُ إِلَّا مِنْ حَدِيثِ أَبِي التَّيَّاحِ.

shall emerge from a land in the east called Khurāsān. He is followed by a people whom appear as if their faces are shields coated with leather.'" (***Hasan***)

[Abū 'Eīsā said:] There are narrations on this topic from Abū Hurairah and 'Āishah.

This *Hadīth* is *Hasan Gharīb*. 'Abdullāh bin Shawdhab and more than one other narrator reported it from Abū At-Tayyāḥ, and we do not know of it except from the narration of Abū At-Tayyāḥ.

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب فتنة الدجال وخروج عيسى ابن مريم وخروج يأجوج ومأجوج، ح:٤٠٧٢ من حديث روح بن عبادة به وصححه الحاكم:٤/ ٥٢٧ ووافقه الذهبي ورواه عبدالله بن شوذب عن أبي التياح به عند أبي يعلى، راجع النهاية في الفتن والملاحم (بتحقيقي):٢٢٥ * وفي الباب عن أبي هريرة [مسلم، ح:١٣٨٠] وعائشة [أحمد:٦/ ٧٥].

Comments:

The *Dajjāl* will emerge from Khurāsān and seventy thousand Jews covering themselves with Persian shawls and with faces round and full of flesh will support him (*Tuhfat Al-Ahwadhī*, v.3, p.234).

Chapter 58. What Has Been Related About Signs Of The Coming Of The *Dajjāl*

(المعجم ٥٨) - بَابُ مَا جَاءَ فِي عَلَامَاتِ خُرُوجِ الدَّجَّالِ (التحفة ٥٨)

٢٢٣٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنِ الْوَلِيدِ بْنِ سُفْيَانَ، عَنْ يَزِيدَ بْنِ قُطَيبٍ السَّكُونِيِّ، عَنْ أَبِي بَحْرِيَّةَ صَاحِبِ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «المَلْحَمَةُ الْعُظْمَى وَفَتْحُ القُسْطَنْطِينَةِ وَخُرُوجُ الدَّجَّالِ فِي سَبْعَةِ أَشْهُرٍ».

2238. Abū Bahriyyah, a companion of Mu'ādh bin Jabal narrated that the Prophet ﷺ said: "The great *Malhamah*, the conquest of Constantinople, and the coming of the *Dajjāl* occur in (the span of) seven months." (***Da'īf***)

[Abū 'Eīsā said:] There are narrations on this topic from Aṣ-Ṣa'b bin Jath-thāmah, 'Abdullāh bin Busr, 'Abdullāh bin Mas'ūd and

Abū Sa'eed Al-Khudrī.

This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route.

[قَالَ أَبُو عِيسَى:] وفِي الْبَابِ عَنِ الصَّعْبِ ابْنِ جَثَّامَةَ وَعَبْدِ اللهِ بْنِ بُسْرٍ وَعَبْدِ اللهِ بْنِ مَسْعُودٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ. [و]هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الفتن، باب الملاحم، ح:٤٠٩٢ من حديث الوليد وأبو داود، ح:٤٢٩٥ من حديث أبي بكر بن أبي مريم به وهو ضعيف مشهور والوليد بن سفيان ويزيد السكوني مجهولان * وفي الباب عن الصعب بن جثامة [عبدالله بن أحمد في زوائد المسند:٤/ ٧١، ٧٢] وعبدالله بن بسر [أبو داود، ح:٤٢٩٦] وعبدالله بن مسعود [لعله يشير إلى حديث مسلم، ح:٢٨٩٩] وأبي سعيد الخدري [لعله يشير إلى حديث مسلم، ح:٢٩٣٨].

Comments:

It will be a long-drawn bloody war that will last more than six years. The *Dajjāl* shall appear in the remaining seven months of the seventh year.

2239. Anas bin Mālik said: "Constantinople will be conquered with the coming of the Hour." (*Sahīh*)

(One of the narrators) Mahmūd said: "This *Hadīth* is *Gharīb*, and Constantinople is a Roman city which will be conquered when the *Dajjāl* comes, and Constantinople was (also) conquered during the time of some of the Companions of the Prophet ﷺ."

٢٢٣٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فَتْحُ الْقُسْطَنْطِينَةِ مَعَ قِيَامِ السَّاعَةِ، قَالَ مَحْمُودٌ: هٰذَا حَدِيثٌ غَرِيبٌ وَالْقُسْطَنْطِينَةُ هِيَ مدِينَةُ الرُّومِ تُفْتَحُ عِنْدَ خُرُوجِ الدَّجَّالِ، وَالْقُسْطَنْطِينَةُ قَدْ فُتِحَتْ فِي زَمَانِ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ.

تخريج: [**إسناده صحيح**].

Comments:

Constantinople was conquered by Muslims during the caliphate of Mu'āwiyah ﷺ. It was again captured by the Romans. Muslims once again captured it, and it is still under their control. The *Hadīth* indicates that the Muslims shall once again lose control of it. Then, after a great war, Muslims will recapture it. It is after this that the *Dajjāl* will appear, and it will happen just before the Final Hour.

Chapter 59. What Has Been Related About The Turmoil Of The *Dajjāl*

(المعجم ٥٩) - **بَابُ مَا جَاءَ فِي فِتْنَةِ الدَّجَّالِ** (التحفة ٥٩)

2240. It was narrated from An-

٢٢٤٠ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

Nawwās bin Sam'ān, who said: "The Messenger of Allāh ﷺ mentioned the *Dajjāl* one morning, he belittled him and mentioned his importance,[1] until we thought that he might be amidst a cluster of date-palms." He said: "We departed from the presence of the Messenger of Allāh ﷺ, then we returned to him, and he noticed that (concern) in us. So he said: 'What is wrong with you?'" We said: 'O Messenger of Allāh! You mentioned the *Dajjāl* this morning, belittling him, and mentioning his importance until we thought that he might be amidst a cluster of the date-palms.' He said: 'It is not the *Dajjāl* that I fear for you. If he were to appear while I am among you, then I will be his adversary on your behalf. And if he appears and I am not among you, then each man will have to fend for himself. And Allāh will take care of every Muslim after me. He is young, with curly hair, his eye protruding, resembling someone from 'Abdul-Uzza bin Qaṭan. Whoever among you sees him, then let him recite the beginning of *Sūrah Aṣḥāb Al-Kahf*.'

"He said: 'He will appear from what is between Ash-Shām and Al-'Irāq, causing devastation toward the right and toward the left. O worshippers of Allāh! Hold fast!'" We said: 'O Messenger of Allāh! How long will he linger on the earth?' He said: 'Forty days, a day

الوَلِيدُ بْنُ مُسْلِمٍ وعَبْدُ اللهِ بنُ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ دَخَلَ حَدِيثُ أَحدِهِمَا فِي حَدِيثِ الآخَرِ عَنْ عَبْدِ الرَّحْمٰنِ [بْنِ] يَزِيدَ بْنِ جَابِرٍ، عنْ يَحْيَى أنِ جَابِرِ الطَّائِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الكِلَابِيِّ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ، قَالَ: فانْصَرَفْنَا مِنْ عِنْدِ رَسُولِ اللهِ ﷺ ثُمَّ رُحْنَا إِلَيْهِ فَعَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! ذَكَرْتَ الدَّجَّالَ الغَدَاةَ فَخَفَّضْتَ وَرَفَّعْتَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ قَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفُ لِي عَلَيْكُمْ إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، إِنَّهُ شَابٌّ قَطَطٌ عَيْنُهُ قَائِمَةٌ شَبِيهٌ بِعَبْدِ العُزَّى بْنِ قَطَنٍ، فَمَنْ رَآهُ مِنكُمْ فَلْيَقْرَأْ فَوَاتِحَ سُورَةِ أَصْحَابِ الْكَهْفِ». قَالَ: «يَخْرُجُ مَا بَيْنَ الشَّامِ وَالعِرَاقِ فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللهِ! اثْبُتُوا». قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! وَمَا لَبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعِينَ يَوْمًا يَوْمٌ كَسَنَةٍ ويَوْمٌ كَشَهْرٍ وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! أَرَأَيْتَ اليَوْمَ الَّذِي كَالسَّنَةِ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا،

[1] And it could be: "Speaking so quietly about him, and then loudly."

like a year, a day like a month, a day like a week, and the remainder of his days are like your days.'" We said: 'O Messenger of Allāh! Do you think that during the day that is like a year, the *Ṣalāt* of one day will be sufficient for us?' He said: 'No. You will have to estimate it.' We said: 'O Messenger of Allāh! How fast will he move through the earth.' He said: 'Like a rain storm driven by the wind. He will come upon a people and call them, and they will deny him, and reject his claims. Then he will leave them, and their wealth will follow him. They will awaken in the morning with nothing left. Then he will come upon a people and call them, and they will respond to him, believing in him. So he will order the heavens to bring rain, and it shall rain, and he will order the land to sprout, and it will sprout. Their cattle will return to them with their coats the longest, their udders the fullest and their stomachs the fattest.' He said: 'Then he will come upon some ruins, saying to it: "Bring me your treasures!" He will turn to leave it, and it will follow him, like drone bees. Then he will call a young man, full of youth, and he will strike him with the sword, cutting him into two pieces. Then he will call him, and he will come forward with his face beaming and laughing.

So while he is doing that, 'Eīsā bin Mariam, peace be upon him, will descend in eastern Damascus at the white minaret, between two

وَلَكِنْ اقدُرُوا لَهُ». قُلْنَا: يَا رَسُولَ اللهِ! فَمَا سُرْعَتُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ فَيَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيُكَذِّبُونَهُ وَيَرُدُّونَ عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ، فَتَتْبَعُهُ أَمْوَالُهُمْ وَيُصْبِحُونَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ وَيُصَدِّقُونَهُ فَيَأْمُرُ السَّمَاءَ أَنْ تُمْطِرَ فَتُمْطِرُ وَيَأْمُرُ الأَرْضَ أَنْ تُنْبِتَ فَتُنْبِتُ فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ كَأَطْوَلِ مَا كَانَتْ ذُرًى وَأَمَدِّهِ خَوَاصِرَ وَأَدَرِّهِ ضُرُوعًا»، قَالَ: «ثُمَّ يَأْتِي الْخَرِبَةَ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ فَيَنْصَرِفُ مِنْهَا فَيَتْبَعُهُ كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا شَابًّا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جِزْلَتَيْنِ، ثُمَّ يَدْعُوهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهُ يَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ هَبَطَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامَ بِشَرْقِيِّ دِمَشْقَ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، قَالَ: وَلَا يَجِدُ رِيحَ نَفَسِهِ يَعْنِي أَحَدًا إِلَّا مَاتَ، وَرِيحُ نَفَسِهِ مُنْتَهَى بَصَرِهِ»، قَالَ: «فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلَهُ». قَالَ: «فَيَلْبَثُ كَذَلِكَ مَا شَاءَ اللهُ؟» قَالَ: «ثُمَّ يُوحِي اللهُ إِلَيْهِ أَنْ حَوِّزْ عِبَادِي إِلَى الطُّورِ فَإِنِّي قَدْ أَنْزَلْتُ عِبَادًا لِي لَا يَدَانِ لأَحَدٍ بِقِتَالِهِمْ»، قَالَ: «يَبْعَثُ اللهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ كمَا قَالَ اللهُ: ﴿وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾» [الأنبياء: ٩٦]، قَالَ: «وَيَمُرُّ

Mahrūd,[1] with his hands on the wings of two angels. When he lowers his head, drops fall, and when he raises it, gems like pearls drop from him.' He said: 'His (the Dajjal's) breath does not reach anyone but he dies, and his breath reaches as far as his sight.' He said: 'So he pursues him (the *Dajjāl*) until he catches up with him at the gate of Ludd where he kills him.' He said: 'So he remains there as a long as Allāh wills.' He said: 'Then Allāh reveals to him: "Take my slaves to *Aṭ-Ṭūr*, for I have sent down some creatures of Mine which no one shall be able to kill."' He said: 'Allāh dispatches Ya'jūj and Ma'jūj, and they are as Allāh said: They swoop down from every mount.'[2]

"He said: 'The first of them pass by the lake of Tiberias, drinking what is in it. Then the last of them pass by it saying: "There was water here at one time." They travel until they reach a mountain at Bait Al-Maqdis. They will say: "We have killed whoever was in the earth. Come! Let us kill whoever is in the skies." They will shoot their arrows into the heavens, so Allāh will return their arrows to them red with blood. 'Eīsā bin Mariam and his companions will be surrounded, until the head of a bull on that day would be better to them than a hundred Dīnār to one of you today.'

أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُ مَا فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ بَيْتِ المَقْدِسِ فَيَقُولُونَ: لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ فَهَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِنُشَّابِهِمْ إِلَى السَّمَاءِ فَيَرُدُّ اللهُ عَلَيْهِمْ نُشَّابَهُمْ مُحْمَرًّا دَمًا، وَيُحَاصَرُ عِيسَى ابْنُ مَرْيَمَ وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ يَوْمَئِذٍ خَيْرًا لَهُمْ مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ اليَوْمَ». قَالَ: «فَيَرْغَبُ عِيسَى ابْنُ مَرْيَمَ إِلَى اللهِ وَأَصْحَابُهُ» قَالَ: «فَيُرْسِلُ اللهُ عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى مَوْتَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ»، قال: «وَيَهْبِطُ عِيسَى وَأَصْحَابُهُ فَلَا يَجِدُ مَوْضِعَ شِبْرٍ إِلَّا وَقَدْ مَلأَتْهُ زَهَمَتُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ». قَالَ: «فَيَرْغَبُ عيسَى إِلَى اللهِ وَأَصْحَابُهُ قَالَ: فَيُرْسِلُ اللهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ البُخْتِ» قَالَ: «فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ بِالمَهْبِلِ وَيَسْتَوْقِدُ المُسْلِمُونَ مِنْ قِسِيِّهِمْ وَنُشَّابِهِمْ وَجِعَابِهِمْ سَبْعَ سِنِينَ» قَالَ: «وَيُرْسِلُ اللهُ عَلَيْهِمْ مَطَرًا لَا يُكَنُّ مِنْهُ بَيْتُ وَبَرٍ وَلَا مَدَرٍ، قَالَ: فَيَغْسِلُ الأَرْضَ فَيَتْرُكُهَا كَالزَّلَفَةِ»، قَالَ: «ثُمَّ يُقَالُ لِلأَرْضِ: أَخْرِجِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ فَيَوْمَئِذٍ تَأْكُلُ العِصَابَةُ الرُّمَّانَةَ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ

[1] Two garments or cloths. "It is said that the *Mahrūd* garment is the one that is dyed with *Wars*, then saffron, so its color becomes similar to that of a buttercup flower." (*An-Nihāyah*)

[2] *Al-Anbiyā'* 21:96.

of the *Anṣār*! Did the Messenger of Allāh ﷺ not say: "He is a disbeliever" while I am a Muslim? Did the Messenger of Allāh ﷺ not say: "He is sterile, having no children" while I have left my children behind in Al-Madīnah? Did the Messenger of Allāh ﷺ not say: "[He will not enter or] Makkah [and Al-Madīnah] are not lawful for him" and am I not from the inhabitants of Al-Madīnah, and who is the one who accompanied you to Makkah?'" "By Allāh, he continued talking like this until I said: 'Perhaps he has been falsely accused' then he said: 'O Abū Sa'eed! By Allāh, I can inform you of some information that is true, by Allāh! Verily, I know him, I know his father, [and I know] where he is at this time in the land.' So I said: 'May the rest of your day be but grief.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

وَقَدْ خَلَّفْتُ وَلَدِي بِالمَدِينَةِ، أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «[لَا يَدخُلُ أَوْ] لَا تَحِلُّ لَهُ مَكَّةُ، [وَالمَدِينَةُ]» أَلَسْتُ مِنْ أَهْلِ الْمَدِينَةِ، وَهُو ذَا أَنْطَلِقُ مَعَكَ إِلَى مَكَّةَ، قَالَ: فَوَاللهِ مَا زَالَ يَجِيءُ بِهٰذَا حَتَّى قُلْتُ: فَلَعَلَّهُ مَكْذُوبٌ عَلَيْهِ، ثُمَّ قَالَ: يَا أَبَا سَعِيدٍ! وَاللهِ لَأُخْبِرَنَّكَ خَبَرًا حَقًّا وَاللهِ! إِنِّي لأَعْرِفُهُ وَأَعْرِفُ وَالِدَهُ [وَأَعْرِفُ] أَيْنَ هُوَ السَّاعَةَ مِنَ الأَرْضِ، فَقُلْتُ: تَبًّا لَكَ سَائِرَ الْيَوْمِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

قَالَ عَبْدُ الرَّزَّاقِ: يَعْنِي الدَّجَّالَ.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [**صحيح**] وأخرجه مسلم، الفتن، باب ذكر ابن صياد، ح:٢٩٢٧ من حديث سعيد الجريري به.

Comments:

The real name of Ibn Ṣayyād (or Ibn Ṣā'id) was Sāf. He was an extremely treacherous and fraudulent soothsayer having in him some of the signs of the one-eyed *Dajjāl*. It was on this basis, that some of the Companions believed him to be the *Dajjāl* and called him as such. Some people believe that he is the very person but had not yet assumed his role, which he will do before the Final Hour.

2247. It was narrated that Abū Sa'eed said: "The Messenger of Allāh ﷺ met Ibn Ṣā'id on one of the streets of Al-Madīnah, so he stopped him – and he was a Jewish boy with locks – and Abū Bakr and

٢٢٤٧ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَقِيَ رَسُولُ اللهِ ﷺ ابْنَ صَائِدٍ فِي بَعْضِ طُرُقِ المَدِينَةِ فَاحْتَبَسَهُ وَهُوَ

'Umar were with him. So the Messenger of Allāh ﷺ said to him: 'Do you testify that I am the Messenger of Allāh?' So he replied: 'Do you testify that I am Allāh's messenger?' So the Prophet ﷺ said: 'I believe in Allāh, His Angels, His Books, His Messengers, and the Last Day.' Then the Prophet ﷺ said to him: 'What do you see?' He said: 'I see a throne above the water.' So the Prophet ﷺ said: 'He sees the throne of Iblīs above the sea.' He said: 'What else do you see?' He said: 'I see a truthful one, and two liars – or two truthful ones and a liar.' So the Prophet ﷺ said: 'He has been confounded. So leave him.'" (***Sahīh***)

[He said:] There is a narration on this topic from 'Umar, Husain bin 'Alī, Ibn 'Umar, Abū Dharr, Ibn Mas'ūd, Jābir and Hafsah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan.*

غُلَامٌ يَهُودِيٌّ وَلَهُ ذُؤَابَةٌ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» فَقَالَ: أَتَشْهَدُ أَنْتَ أَنِّي رَسُولُ اللهِ؟ فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ». فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا تَرَى؟» قَالَ: أَرَى عَرْشًا فَوْقَ الْمَاءِ. فَقَالَ النَّبِيُّ ﷺ: «يَرَى عَرْشَ إِبْلِيسَ فَوْقَ الْبَحْرِ». قَالَ: «مَا تَرَى؟» قَالَ: أَرَى صَادِقًا وكَاذِبَيْنِ أَوْ صَادِقَيْنِ وكَاذِبًا. قَالَ النَّبِيُّ ﷺ: «لُبِّسَ عَلَيْهِ» فَدَعَاهُ.

[قَالَ:] وفِي الْبَابِ عَنْ عُمَرَ وَحُسَيْنِ بْنِ عَلِيٍّ وابْنِ عُمَرَ وأَبِي ذَرٍّ وابْنِ مَسْعُودٍ وجَابِرٍ وحَفْصَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: وأخرجه مسلم، الفتن، باب ذكر الدجال، ح:٢٩٢٥ من حديث سعيد الجريري به * وفي الباب عن عمر [الطحاوي في مشكل الآثار:١٠٢/٤] وحسين بن علي [الطبراني في الكبير:١٣٥/٣، ح:٢٩٠٨، ٢٩٠٩] وابن عمر [يأتي:٢٢٤٩] وأبي ذر [أحمد:١٤٨/٥] وابن مسعود [مسلم، ح:٢٩٢٤] وجابر [مسلم، ح:٢٩٢٦] وحفصة [مسلم، ح:٢٩٣٠].

Comments:

The day the Prophet ﷺ met Ibn Sā'id out on the street, he was a Jewish boy. The Prophet ﷺ had a treaty of peace with the Jews at that time. Hence it is, that when he claimed himself to be a messenger of Allāh, the Prophet ﷺ took no action against him.

2248. It was narrated from 'Abdur-Rahmān bin Abī Bakrah from his father who said: "The Messenger of Allāh ﷺ said: 'The father of the *Dajjāl* and his mother, will abide for thirty years without bearing a son. Then a boy shall be born to

٢٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَمْكُثُ أَبُو الدَّجَّالِ وَأُمُّهُ ثَلَاثِينَ عَامًا لَا يُولَدُ لَهُمَا وَلَدٌ

ثُمَّ يُولَدُ لَهُمَا غُلَامٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ». ثُمَّ نَعَتَ لَنَا رَسُولُ اللهِ ﷺ أَبَوَيْهِ فَقَالَ: «أَبُوهُ طُوَالٌ ضَرْبُ اللَّحْمِ كَأَنَّ أَنْفَهُ مِنْقَارٌ، وَأُمُّهُ امْرَأَةٌ فِرْضَاخِيَّةٌ طَوِيلَةُ الثَّدْيَيْنِ». فَقَالَ أَبُو بَكْرَةَ: فَسَمِعْتُ بِمَوْلُودٍ فِي الْيَهُودِ بِالمَدِينَةِ، فَذَهَبْتُ أَنَا وَالزُّبَيْرُ بْنُ الْعَوَّامِ حَتَّى دَخَلْنَا عَلَى أَبَوَيْهِ فَإِذَا نَعْتُ رَسُولِ اللهِ ﷺ فِيهِمَا. قُلْنَا: هَلْ لَكُمَا وَلَدٌ؟ فَقَالَا: مَكَثْنَا ثَلَاثِينَ عَامًا لَا يُولَدُ لَنَا وَلَدٌ ثُمَّ وُلِدَ لَنَا غُلَامٌ أَعْوَرُ أَضَرُّ شَيْءٍ وَأَقَلُّهُ مَنْفَعَةً، تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ. قَالَ: فَخَرَجْنَا مِنْ عِنْدِهِمَا فَإِذَا هُوَ مُنْجَدِلٌ فِي الشَّمْسِ فِي قَطِيفَةٍ لَهُ وَلَهُ هَمْهَمَةٌ فَكَشَفَ عَنْ رَأْسِهِ، فَقَالَ: مَا قُلْتُمَا؟ قُلْنَا: وَهَلْ سَمِعْتَ مَا قُلْنَا؟ قَالَ: نَعَمْ، تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ سَلَمَةَ.

them, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.' Then the Messenger of Allāh ﷺ described his parents for us: 'His father is tall, with little fat, with a nose as if it were a beak. His mother is a bulky woman with long breasts.'" So Abū Bakrah said: "I heard about a child being born to some Jews in Al-Madīnah. So Az-Zubair bin Al-'Awwām and I went until we entered upon his parents. They appeared as the Messenger of Allāh ﷺ had described them. We said: 'Do you have any children?' They said: 'We remained for thirty years without any children being born to us, then we bore a boy, having one eye in which there is some defect, providing little use. His eyes sleep but his heart does not sleep.'" He said: "So we were leaving them, when he appeared, glittering in the sunlight in a velvet garment, murmuring something. He uncovered his head and said: 'What were you saying?' We said: 'Did you hear what we were saying?' He said: 'Yes, that my eyes sleep but my heart does not sleep.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Ḥammād bin Salamah.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٥/ ٤٠ من حديث حماد بن سلمة به * علي بن زيد بن جدعان ضعيف مشهور، تقدم مرارًا.

Comments:

It is not *Ḥadīth* for the simple reason that Abū Bakrah ﷺ only embraced Islam at the time of the siege of Ṭāif after the conquest of Makkah in the

year 8 AH. And according to the unanimous *Ḥadīth* (appearing in both *Ṣaḥīḥ Muslim* and *Al-Bukhārī)* when the Messenger of Allāh ﷺ met him at the oasis, he had already approached the age of puberty. Abū Bakrah ؓ came and settled in Al-Madinah just two years before the death of the Prophet ﷺ.

Chapter 64. 'A Hundred Years Shall Not Pass While A Soul Born Upon the Earth Today Survives'

(المعجم ٦٤) بَابٌ: [لَا تَأْتِي مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ الْيَوْمَ]

(التحفة ٦٤)

2249. It was narrated from Ibn 'Umar, that the Messenger of Allāh ﷺ passed by Ibn Ṣayyād with a group of his Companions – among them 'Umar bin Al-Khaṭṭāb – while he was playing with two boys at the fort of Banū Maghālah, and he was a boy. He did not realize until the Messenger of Allāh ﷺ struck him with his hand on his back, then he said: "Do you testify that I am the Messenger of Allāh?" So Ibn Ṣayyād looked at him, and said: 'I testify that you are the Messenger to the illiterates.'" He said: "Then Ibn Ṣayyād said to the Prophet ﷺ: 'Do you testify that I am the Messenger of Allāh?' So the Prophet ﷺ said: 'I believe in Allāh and His Messengers.' Then the Prophet ﷺ said: 'Who has come to you?' Ibn Ṣayyād said: 'A truthful one and a liar came to me.' So the Prophet ﷺ said: 'The matter has been confused for you.' Then the Messenger of Allāh ﷺ said: 'I have concealed something from you.' And he had concealed: The day when the sky will bring forth a visible smoke.[1] Ibn Ṣayyād said: 'It is, "*Ad-Dukh*."' So the

٢٢٤٩ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِابْنِ صَيَّادٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ عِنْدَ أُطُمِ بَنِي مَغَالَةَ وَهُوَ غُلَامٌ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللهِ ﷺ ظَهْرَهُ بِيَدِهِ ثُمَّ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ»؟ فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. قَالَ: ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ فَقَالَ النَّبِيُّ ﷺ: «آمَنْتُ بِاللهِ وَبِرُسُلِهِ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَا يَأْتِيكَ»؟ قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ»، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا» وَخَبَأَ لَهُ ﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ﴾ [الدخان: ١٠]. فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ رَسُولُ اللهِ ﷺ: «اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللهِ! ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ يَكُ حَقًّا فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَا

[1] *Ad-Dukhān* 44:10.

Messenger of Allāh ﷺ said: 'Beat it! You can never surpass your ability.' 'Umar said: 'O Messenger of Allāh! Permit me to chop off his head!' The Messenger of Allāh ﷺ said: 'If he is indeed him, then you will never overpower him, and if he is not, then there is no good in you killing him.'" (***Ṣaḥīḥ***)

'Abdur-Razzāq said: "Meaning: The *Dajjāl*."

[Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.]

يَكُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ».

قَالَ عَبْدُالرَّزَّاقِ : يَعْنِي الدَّجَّالَ.

تخريج: [صحيح] متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: كيف يعرض الإسلام على الصبي؟، ح:٣٠٥٥ من حديث معمر ومسلم، ح:٢٩٣٠ من حديث الزهري به مطولًا.

Comments:

Ibn Ṣayyād at that time was one of the *Dajjāl*, but not the *Great Dajjāl*, who will claim not Prophethood, but Divinity for himself, and will demonstrate strange feats through his sorcery.

2250. It was narrated from Jābir, that the Prophet ﷺ said: "There is no soul born upon the earth – meaning today – upon whom will come one hundred years." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Ibn 'Umar, Abū Sa'eed, and Buraidah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٥٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا عَلَى الْأَرْضِ نَفْسٌ مَنْفُوسَةٌ، يَعْنِي الْيَوْمَ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وأَبِي سَعِيدٍ وبُرَيْدَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [صحيح] وأخرجه أحمد:٣/ ٣١٤ عن أبي معاوية الضرير به ورواه مسلم، ح:٢٥٣٨ من حديث جابر بن عبدالله رضي الله عنه * وفي الباب عن ابن عمر [يأتي:٢٢٥١] وأبي سعيد [مسلم، ح:٢٥٣٩] وبريدة [ينظر فيه].

2251. It was narrated from 'Abdullāh bin 'Umar, that he said: "The Messenger of Allāh ﷺ lead us in *Ṣalāt* one night for *Ṣalāt Al-*

٢٢٥١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ وأَبِي بَكْرِ بْنِ سُلَيْمَانَ -

'Ishā' during the end of his life. When he said the *Taslīm* he stood and said: 'Do you see this night of yours, upon the head of one hundred years from it, there shall not remain anyone who is upon the surface of the earth today.' Ibn 'Umar said: 'So, people misunderstood the saying of the Messenger of Allāh ﷺ, in what they say based on these *Aḥādīth* about one hundred years. The Messenger of Allāh ﷺ only said: 'There shall not remain anyone who is upon the surface of the earth today.' Meaning, that generation would end." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

وهُوَ ابْنُ أَبِي حَثْمَةَ - أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هٰذِهِ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ». قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللهِ ﷺ تِلْكَ فِيمَا يَتَحَدَّثُونَهُ بِهٰذِهِ الْأَحَادِيثِ نَحْوَ مِائَةِ سَنَةٍ، وإِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»: يُرِيدُ بِذٰلِكَ أَنْ يَنْخَرِمَ ذٰلِكَ الْقَرْنُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب معنى قوله ﷺ: "على رأس مائة سنة لا يبقى نفس منفوسة ممن هو موجود الآن"، ح:٢٥٣٧ عن عبد بن حميد والبخاري، ح:١١٦ من حديث الزهري به.

Comments:

As is clearly mentioned in *Ṣaḥīḥ Muslim* on the authority of Jābir ؓ, the Prophet ﷺ made the statement, one month before his death in 11 AH, and the last of his Companions Abū Tufayl 'Amir bin Wāthilah breathed his last in 110 AH.

Chapter 65. What Has Been Related About The Prophibition Of Cursing The Wind

(المعجم ٦٥) - بَابُ مَا جَاءَ فِي النَّهْيِ عَنْ سَبِّ الرِّيَاحِ (التحفة ٦٥)

2252. It was narrated from Ubayy bin Ka'b that the Messenger of Allāh ﷺ said: "Do not curse the wind. When you see what you dislike, then say: *'Allāhumma innā nas-aluka min khairi hādhihir-rih, wa khairi mā fihā wa khairi mā umirat bihi wa na'udhu bika min sharri hadhihir-rih wa sharri mā fihā wa sharri mā umirat bihi'* ('O Allāh! Indeed we ask you of the good of

٢٢٥٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ [الْبَصْرِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ ما تَكْرَهُونَ فَقُولُوا: اللَّهُمَّ

إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ ما فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ».

this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded.)" (***Hasan***)

[قَالَ:] وفِي الْبَابِ عَنْ عَائِشَةَ وأَبِي هُرَيْرَةَ وعُثْمَانَ بْنِ أَبِي الْعَاصِ وَأَنَسٍ وابْنِ عَبَّاسٍ وَجَابِرٍ.

[He said:] There are narrations on this topic from 'Āishah, Abū Hurairah, 'Uthmān bin Abī Al-'Āṣ, Anas, Ibn 'Abbās and Jābir.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [حسن] وأخرجه النسائي في عمل اليوم والليلة، ح:٩٣٤ عن إسحاق بن إبراهيم به وصححه الحاكم:٢/ ٢٧٢ ووافقه الذهبي وللحديث شواهد، انظر، ح:١٩٧٨ * وفي الباب عن عائشة [يأتي:٣٤٤٩] وأبي هريرة [أبو داود، ح:٥٠٩٧ وابن ماجه، ح:٣٧٢٧] وعثمان بن أبي العاص [لم أجده] وأنس [البخاري في الأدب المفرد:٧١٧] وابن عباس [تقدم:١٩٧٨] وجابر [أبو يعلى في مسنده، ح:٢١٩٤ والطبراني في الأوسط، ح:٤٦٩٥، ٦٧٩١].

Comments:

Since the wind only obeys the commands of Allāh and is powerless to do anything of its own, and since its Creator, i.e., Allāh orders it to work good or harm, what we should do is pray and supplicate to Allāh. Cursing the wind is a profitless act, and reviling its Master is sheer impudence and perversity.

(المعجم ٦٦) - بَابُ [حَدِيثِ تَمِيمٍ الدَّارِيِّ فِي الدَّجَّالِ] (التحفة ٦٦)

Chapter 66. The *Ḥadīth* Of Tamīm Ad-Dārī About The *Dajjāl*

٢٢٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ نَبِيَّ اللهِ ﷺ صَعِدَ الْمِنْبَرَ فَضَحِكَ فَقَالَ: «إِنَّ تَمِيمًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَفَرِحْتُ فَأَحْبَبْتُ أَنْ أُحَدِّثَكُمْ [بِهِ حَدَّثَنِي] أَنَّ نَاسًا مِنْ أَهْلِ فِلَسْطِينَ رَكِبُوا سَفِينَةً فِي الْبَحْرِ فَجَالَتْ بِهِمْ حَتَّى قَذَفَتْهُمْ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَإِذَا

2253. Fāṭimah bint Qais narrated that Allāh's Prophet ﷺ ascended the *Minbar*, he laughed, and said: "Verily, Tamīm Ad-Dārī narrated a story to me, and it made me happy, so I wanted to narrate it to you [what he narrated to me]. Some people among the inhabitants of Palestine traveled by boat in the sea, taking them here and there, until it cast them on an island among the islands at sea. There they found a beast, clothed with its

hair flowing out. They said: 'What are you?' It said: 'I am Al-Jassāsah.' They said: 'Give us some news.' It said: 'I shall not give you any news, nor do I want any of your news. But go to the furthest village, for there is someone who will give you news and seek your news.' So we went to the furthest village, and there was a man fettered with chains. He said: 'Inform me about the spring of Zughar.' We said: 'It is full and flowing.' He said: 'Inform me about *Al-Buḥairah*.'[1] We said, 'It is full and flowing.' He said: 'Inform me about the date groves of Baysān which is between Jordan and Palestine, do they produce food?' We said: 'Yes.' He said: 'Inform me about the Prophet, has he been sent?' We said: 'Yes.' He said: 'Inform me how the people came to him.' We said: 'Quickly.' He leaped up to try and escape.' We said: 'What are you?' He said: 'I am the *Dajjāl*.''' (The Prophet ﷺ said) "He will enter all of the lands except Aṭ-Ṭaibah, and Aṭ-Ṭaibah is Al-Madīnah." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Qatādah from Ash-Sha'bī. It has been reported by more than one from Ash-Sha'bī from Fāṭimah bint Qais.

هُمْ بِدَابَّةٍ لَبَّاسَةٍ نَاشِرَةٍ شَعْرَهَا فَقَالُوا: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ. قَالُوا: فَأَخْبِرِينَا. قَالَتْ: لَا أُخْبِرُكُمْ ولَا أَسْتَخْبِرُكُمْ وَلَكِنِ ائْتُوا أَقْصَى الْقَرْيَةِ فَإِنَّ ثَمَّ مَنْ يُخْبِرُكُمْ وِيَسْتَخْبِرُكُمْ، فَأَتَيْنَا أَقْصَى الْقَرْيَةِ فَإِذَا رَجُلٌ مُوثَقٌ بِسِلْسِلَةٍ فَقَالَ: أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ. قُلْنَا: مَلْأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنِ الْبُحَيْرَةِ. قُلْنَا: مَلْأَى تَدْفُقُ. قَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ الَّذِي بَيْنَ الأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي عَنِ النَّبِيِّ هَلْ بُعِثَ؟ قُلْنَا: نَعَمْ. قَالَ: أَخْبِرُونِي كَيْفَ النَّاسُ إِلَيْهِ؟ قُلْنَا: سِرَاعٌ. قَالَ: فَنَزَى نَزْوَةً حَتَّى كَادَ. قُلْنَا: فَمَا أَنْتَ؟ قَالَ: أَنَا الدَّجَّالُ وَإِنَّهُ يَدْخُلُ الأَمْصَارَ كُلَّهَا إِلَّا طَيْبَةَ، وَطَيْبَةُ: المَدِينَةُ».

[قَالَ أَبُو عِيسَى: و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِن حَدِيثِ قَتَادَةَ عَنِ الشَّعْبِيِّ. وقَدْ رَوَاهُ غَيْرُ واحِدٍ عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ.

تخريج: [صحيح] وأخرجه مسلم، الفتن، باب قصة الجساسة، ح:٢٩٤٢ من حديث الشعبي به.

Comments:

The *Ḥadīth* informs us that just now the *Dajjāl* is lying chained in an island.

[1] "The little sea" and in the version of Muslim it is "Tiberias."

He will only be released before the Last Hour when he will perform his nefarious acts magic-like tricks.

Chapter 67. Not Taking On A Trial Which One Is Not Able To Bear

(المعجم ٦٧) بَابٌ: [لَا يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ] (التحفة ٦٧)

2254. It was narrated from Hudhaifah, that the Messenger of Allāh ﷺ said: "It is not for the believer to humiliate himself." They said: "How does he humiliate himself?" He said: "By taking on a trial which he can not bear."[1] (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٢٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ» قَالُوا: «وَكَيْفَ يُذِلُّ نَفْسَهُ؟» قَالَ: «يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب قوله تعالى: ﴿يأيها الذين أمنوا عليكم أنفسكم﴾، ح:٤٠١٦ عن محمد بن بشار به * علي بن زيد بن جدعان ضعيف والحسن البصري عنعن إن صح السند إليه، وللحديث شواهد ضعيفة منها مرسل الحسن البصري وحديث مجاهد عن ابن عمر سنده ضعيف، ابن أبي نجيح مدلس وعنعن إن صح السند إليه.

Comments:

Some people try to impress the people of their abstinence and piety by adopting monastic ways and practices and take to doing things that are against human nature: they stop trimming their hair, avoid taking bath, put fetters and chains in their hands and feet, and fast for days on end without letting anything past their throats.

Chapter 68. 'Help Your Brother Whether He Is An Oppressor Or Oppressed'

(المعجم ٦٨) بَابٌ: [انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا] (التحفة ٦٨)

2255. It was narrated from Anas bin Mālik, that the Prophet ﷺ said: "Help your brother whether

٢٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ

[1] There are numerous chains of narration for it, one of which Al-'Irāqī called: "*Jayyid*," (see *Musnad Ahmad* 5:405; *Ar-Risālah*) and *As-Sahīhah* no. 613 where Shaikh Al-Albānī graded it *Hasan*. The meaning of this *Hadīth*, is that it is part of faith to recognize one's worth and abilities and lack there of, and that taking a burden one can not bear is a form of injustice and oppression, and Allāh does not oppress His creatures, but they oppress themselves, with the exception of the believer. And it is a fitting prelude and comment on the following *Hadīth*.

الْأَنْصَارِيُّ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قِيلَ: يَا رَسُولَ اللهِ! نَصَرْتُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ قَالَ: «تَكُفُّهُ عَنِ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عائِشَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

he is an oppressor or oppressed." It was said: "O Messenger of Allāh! I help him when he is oppressed. But how can I help him when he oppresses?" He said: "Prevent him from oppression, that is your help for him." (***Ṣaḥīḥ***)

[He said:] There is something on this topic from 'Āishah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [صحيح] وأخرجه البخاري، المظالم، باب: أعن أخاك ظالمًا أو مظلومًا، ح:٢٤٤٤ من حديث حميد الطويل به * وفي الباب عن عائشة [الطبراني في الأوسط:١/٣٧٧، ح:٦٥٣].

Comments:

It was part of the pre-Islamic tradition to help and support one's brother even when he was plainly wrong, but Islam rejects the idea of helping a wrongdoer. The Companions were understandably surprised to hear the Prophet's advice. As such they asked the real meaning of the admonition but were satisfied when the Prophet ﷺ explained its real purport.

(المعجم ٦٩) - بَابُ [مَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتُتِنَ] (التحفة ٦٩)

Chapter 69. 'Whoever Comes To The Door Of The *Sulṭān* He Will Suffer A *Fitnah*'

٢٢٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى أَبْوَابَ السُّلْطَانِ افْتُتِنَ». [قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الثَّوْرِيِّ.

2256. It was narrated from Ibn 'Abbās, that the Prophet ﷺ said: "Whoever resides in the deserts, he becomes ignorant, whoever follows game, he becomes heedless, and whoever comes to the door of the *Sulṭān*, he will suffer a *Fitnah*." (***Ḥasan***)

[He said:] There is a narration on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb* as a narration of Ibn 'Abbās, we do not know of it except from the narration of Ath-Thawrī.

تخريج: [إسناده حسن] وأخرجه النسائي:٧/ ١٩٥، ١٩٦، ح:٤٣١٤ (الصيد، باب اتباع الصيد) من حديث ابن مهدي وأبو داود، ح:٢٨٥٩ من حديث سفيان الثوري به وصرح بالسماع عنده * وفي الباب عن أبي هريرة [أبو داود، ح:٢٨٦٠].

Comments:

Anyone who takes to residing in a desert remains cut off from a great deal of information and knowledge. Moreover, his lack of interaction with people has the effect of hardening the heart and robbing it of the feeling of tenderness. Such a person will also be devoid of kindness towards his kinsmen.

Chapter 70. Regarding Adhering To *Taqwā* Of Allāh During Victory And Aid

(المعجم ٧٠) بَابٌ: [فِي لُزُومِ تَقْوَى اللهِ عِنْدَ الْفَتْحِ وَالنَّصْرِ] (التحفة ٧٠)

2257. ‘Abdur-Raḥmān bin ‘Abdullāh bin Mas‘ūd narrated from his father, that he heard the Messenger of Allāh ﷺ said: "Indeed you shall be aided, capturing, and victorious;[1] so whoever among you sees that, then let him have *Taqwā* of Allāh, and let him command the good and forbid the evil, and whoever lies about me on purpose, then let him take his seat in the Fire." (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٢٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ اللهِ بْنِ مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكُمْ مَنْصُورُونَ وَمُصِيبُونَ وَمَفْتُوحٌ لَكُمْ، فَمَنْ أَدْرَكَ ذَاكَ مِنْكُمْ فَلْيَتَّقِ اللهَ وَلْيَأْمُرْ بِالْمَعْرُوفِ وَلْيَنْهَ عَنِ الْمُنْكَرِ وَمَنْ يَكْذِبْ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد:١/ ٤٣٦ من حديث شعبة، والنسائي في الكبرى، ح:٩٨٢٨ من حديث سماك بن حرب به وصححه ابن حبان، ح:١٨٤٤ وهو في مسند أبي داود الطيالسي، ح:٣٣٧ وللحديث شواهد.

Comments:

It is a common sight that people, when they get ascendance or victory over the enemy and capture his land or property, they lose their poise and magnanimity and exult beyond measure. Intoxicated with their triumph, they arrange drink and dance parties and abuse the conquered nations and people. Islam strictly prohibits all such things.

[1] Aided against the enemies, capturing spoils of war, and victorious over many lands. See *Tuḥfat Al-Aḥwadhī*.

Chapter 71. The *Fitnah* That Spreads Like The Waves Of The Sea

(المعجم ٧١) - بَابُ [الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ] (التحفة ٧١)

2258. Abū Wā'il narrated from Hudhaifah that 'Umar said: "Which of you remembers what the Messenger of Allāh ﷺ said about the *Fitnah*?" So Hudhaifah said: "I do." Hudhaifah said: "A man's *Fitnah* is in his family, his wealth, his children, and his neighbors. It is atoned for by the *Salāt*, fasting, charity, and by commanding good and forbidding evil." 'Umar said: "I am not asking you about this. Rather, about the *Fitnah* that spreads like the waves of the sea." He said: "O Commander of the Believers! Between you and it is a closed door." 'Umar said: "Will it be opened or broken?" He said: "It will be broken." He said: "Then it will never be closed until the Day of Judgement." (*Sahīh*)

In the narration of Hammād, Abū Wā'il said: "I said to Masrūq: 'Ask Hudhaifah about the door.' So he asked him, and he said: "(That door is) 'Umar (himself).'"

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*.

٢٢٥٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنِ الْأَعْمَشِ وَ عَاصِمِ ابْنِ بَهْدَلَةَ وَ حَمَّادٍ سَمِعُوا أَبَا وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ عُمَرُ: أَيُّكُمْ يَحْفَظُ مَا قَالَ رَسُولُ اللهِ ﷺ فِي الْفِتْنَةِ، فَقَالَ حُذَيْفَةُ: أَنَا. قَالَ حُذَيْفَةُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ.

قَالَ عُمَرُ: لَسْتُ عَنْ هٰذَا أَسْأَلُكَ وَلَكِنْ عَنِ الْفِتْنَةِ الَّتِي تَمُوجُ كَمَوْجِ البَحْرِ. قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ عُمَرُ: أَيُفْتَحُ أَمْ يُكْسَرُ؟ قَالَ: بَلْ يُكْسَرُ، قَالَ: إِذًا لَا يُغْلَقُ إِلَى يَوْمِ الْقِيَامَةِ. قَالَ أَبُو وَائِلٍ فِي حَدِيثِ حَمَّادٍ: فَقُلْتُ لِمَسْرُوقٍ: سَلْ حُذَيْفَةَ عَنِ الْبَابِ، فَسَأَلَهُ فَقَالَ: عُمَرُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: **[صحيح]** وأخرجه البخاري، مواقيت الصلاة، باب الصلاة كفارة، ح:٥٢٥ ومسلم، الفتن: ٢٦/١٤٤ بعد، ح:٢٨٩٢ من حديث الأعمش عن شقيق أبي وائل به وهو في مسند أبي داود الطيالسي، ح:٤٠٨ بالاختصار.

Comments:

Man's failure to remedy the situation in the face of afflictions caused by personal shortcomings can be expiated through performing virtuous deeds. Not so the afflictions plaguing a whole nation and community. In that case the entire nation or community has to face the consequences of it. Every

student of Islamic history knows it too well that no major affliction for the Muslims had raised its head until the assassination of 'Umar ﷺ. His martyrdom, however, opened the floodgate of all sorts of trials and afflictions for the community.

Chapter 72. Regarding The Danger Of Agreeing With Evil Leaders

(المعجم ٧٢) **بَابٌ: [فِي التَّحْذِيرِ عَنْ مُوَافَقَةِ أُمَرَاءِ السُّوءِ]** (التحفة ٧٢)

2259. It was narrated from Ka'b bin 'Ujrah who said: "The Messenger of Allāh ﷺ came out to us, we were made up of nine; five and four. The first of the numbers for the Arabs, and the latter for the non-Arabs. He said: 'Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the *Ḥawḍ*. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the *Ḥawḍ*.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Gharīb*, we do not know of it as a narration of Mis'ar except from this route.

(Another chain) with similar narration.

(Another chain) with similar narration.

[He said:] There are narrations on this topic from Ḥudhaifah and Ibn 'Umar.

٢٢٥٩ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ [عاصِم] الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ، أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالآخَرُ مِنَ الْعَجَمِ، فَقَالَ: «اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أُمَرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ مِسْعَرٍ إِلَّا مِنْ هٰذَا الْوَجْهِ. قَالَ هَارُونُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمٍ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قَالَ هَارُونُ: وَحَدَّثَنِي مُحَمَّدٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ وَلَيْسَ بِالنَّخَعِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مِسْعَرٍ

[قَالَ:] وفِي الْبَابِ عَنْ حُذَيْفَةَ وابْنِ عُمَرَ.

تخريج: [إسناده صحيح] وأخرجه النسائي:٧/ ١٦١، ح:٤٢١٣ (البيعة، باب من لم يعن أميرًا على الظلم) عن هارون بن إسحاق به وصححه ابن حبان، ح:١٥٧١ ورواه جماعة عن مسعر به وللحديث طرق كثيرة جدًا، انظر، ح:٦١٤ * وفي الباب عن حذيفة [مسلم، ح:١٨٤٧ وأحمد:٥/ ٣٨٤] وابن عمر [أحمد:٢/ ٩٥].

Chapter 73. The One Who Is Patient Upon His Religion During *Fitan* Is Like One Holding An Ember

(المعجم ٧٣) - **بَابُ [الصَّابِرِ عَلَى دِينِهِ فِي الْفِتَنِ كَالْقَابِضِ عَلَى الْجَمْرِ]**
(التحفة ٧٣)

2260. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "There shall come upon the people a time in which the one who is patient upon his religion will be like the one holding onto a burning ember." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. 'Umar bin Shākir is a Shaikh from Al-Baṣrah, and more than one of the people of knowledge reported from him.

٢٢٦٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ ابْنُ ابْنَةِ السُّدِّيِّ الْكُوفِيُّ: حَدَّثَنَا عُمَرُ ابْنُ شَاكِرٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَعُمَرُ بْنُ شَاكِرٍ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ وهُوَ شَيْخٌ بَصْرِيٌّ.

تخريج: [حسن] وأخرجه ابن عدي:٥/ ١٧١١ من حديث إسماعيل بن موسى به * عمر بن شاكر ضعيف (تقريب) وللحديث شواهد عند أحمد:٥/ ٣٩٠، ٣٩١ وغيره وانظر الحديث الآتي:٣٠٥٨.

Comments:

The *Ḥadīth* informs us that the Muslim *Ummah* shall pass through periods of time when wickedness, lewdness and sinfulness will hold sway in the society, and the believers shall find it extremely difficult to preserve their faith, and swim against the surging tide of worldly benefits and gains. Holding on to one's faith under those conditions would in fact be like holding a live coal in the palms of one's hands, which will be a highly challenging and trying task.

Chapter 74. When The Evil Among My *Ummah* Will Be Set Over The Best Of Them

(المعجم ٧٤) بَابٌ: [مَتَى يُسَلَّطُ شِرَارُ أُمَّتِي عَلَى خِيَارِهَا] (التحفة ٧٤)

2261. It was narrated from 'Abdullāh bin Dīnār, that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'When my *Ummah* walks in a proud march, and its servants are the children of kings, children of Persians and Romans, the evilest of them will be set over the best of them" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, Abū Mu'āwiyah reported it from Yaḥya bin Sa'eed Al-Anṣārī.

(Another chain) from Abū Mu'āwiyah, from Yaḥya bin Sa'eed Al-Anṣārī, from 'Abdullāh bin Dīnār, from Ibn 'Umar from the Prophet ﷺ with similar meaning. And there is no basis known for the narration of Abū Mu'āwiyah from Yaḥya bin Sa'eed, from 'Abdullāh bin Dīnār, from Ibn 'Umar; what is known is only the narration of Mūsā bin 'Ubaidah (the chain and narration of no. 2261). And Mālik bin Anas has reported this *Ḥadīth* from Yaḥya bin Sa'eed, in *Mursal* form, and he did not mention in it: "Abdullāh bin Dīnār, from Ibn 'Umar."

٢٢٦١ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الكِنْدِيُّ [الْكُوفِيُّ]: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَشَتْ أُمَّتِي الْمُطَيطِياءَ وَخَدَمَهَا أَبْنَاءُ الْمُلُوكِ أَبْنَاءُ فَارِسَ وَالرُّومِ سُلِّطَ شِرَارُهَا عَلَى خِيَارِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، وَقَدْ رَوَاهُ أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ.

حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْوَاسِطِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَا يُعْرَفُ لِحَدِيثِ أَبِي مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَصْلٌ إِنَّمَا الْمَعْرُوفُ حَدِيثُ مُوسَى بْنِ عُبَيْدَةَ، وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ هٰذَا الْحَدِيثَ عَنْ يَحْيَى بْنِ سَعِيدٍ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [صحيح] وأخرجه ابن المبارك في الزهد (زوائد نعيم بن حماد الصدوق:١٧٨) عن موسى بن عبيدة به وهو ضعيف، وحديث محمد بن إسماعيل الواسطي: أخرجه أبو نعيم في دلائل النبوة: ٢/١٩٦، ح: ٤٦٦ وأبو معاوية الضرير صرح بالسماع عنده وسنده صحيح وللحديث شواهد كثيرة عند ابن حبان، ح: ١٨٦٤ وغيره.

Comments:

When the Persian and Roman empires fell to the Islamic forces during the

caliphate of 'Uthmān ﷺ, and their treasures fell into the hands of Muslims, and the princes of yesterday became the pages of today, the lifestyle of the new entrants to the Islamic faith also started undergoing unwelcome changes. A campaign of unrest was then started by these new converts against the caliphate, which culminated in the assassination of the Caliph himself. This heralded the weakening of the *Ummah (Tuḥfatul-Aḥwadhī)*, v.3, p.245).

Chapter 75. What Has Been Related About "A People Will Never Succeed Who Give Their Leadership To A Woman"

(المعجم ٧٥) - [بَابُ مَا جَاءَ «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً»] (التحفة ٧٥)

2262. Abū Bakrah said: "Allāh restrained me with something that I heard from the Messenger of Allāh ﷺ. When Kisra was destroyed, he said: 'Who did they have to succeed him?' They said: 'His daughter.' So the Prophet ﷺ said: 'A people will never succeed who give their leadership to a woman.'" He said: "So when 'Āishah arrived – meaning in Al-Baṣrah – I remembered the saying of the Messenger of Allāh ﷺ, so Allāh restrained me by it." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٢٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنِ اسْتَخْلَفُوا؟» قَالُوا: ابْنَتَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً». قَالَ: فَلَمَّا قَدِمَتْ عَائِشَةُ، يَعْنِي الْبَصْرَةَ، ذَكَرْتُ قَوْلَ رَسُولِ اللهِ ﷺ فَعَصَمَنِي اللهُ بِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [**صحيح**] وأخرجه النسائي:٨/ ٢٢٧، ح:٥٣٩٠ (آداب القضاة، باب النهي عن استعمال النساء في الحكم) عن محمد بن المثنى والبخاري، ح:٤٤٢٥ من حديث الحسن البصري به.

Comments:

What we learn from the *Ḥadīth* is that it is not permissible in Islam to choose a woman as ruler. To do so would be a wasteful bargain leading only to loss. It was for this reason that Abū Bakrah ﷺ did not take sides in the conflict known as the Battle of the Camel. He not only kept himself aloof of the civil war, but also did whatever he could to restrain others from taking part in it.

Chapter 76. The *Hadīth* "The Best Of You Is The One Whose Goodness Is Hoped For And Whose Evil People Are Safe From"

(المعجم ٧٦) - بَابُ [حَدِيثِ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ»] (التحفة ٧٦)

2263. Abū Hurairah narrated that the Messenger of Allāh ﷺ came across some people who were sitting, so he said: 'Shall I not inform you of the best of you from your worst?''' He said: "They became silent, so he said that three times, then a man said: 'Of course, O Messenger of Allāh! Inform us of the best among us from our worst.' He said: 'The best of you is the one whose goodness is hoped for, and people are safe from his evil. And the worst of you is he whose goodness is not hoped for, and people are not safe from his evil.''' (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

٢٢٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ عَلَى أُنَاسٍ جُلُوسٍ فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟» قَالَ: فَسَكَتُوا، فَقَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: بَلَى يَا رَسُولَ اللهِ! أَخْبِرْنَا بِخَيْرِنَا مِنْ شَرِّنَا، قَالَ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٣٧٨ عن قتيبه به وصححه ابن حبان، ح: ٢٠٦٨.

Comments:

The Companions feared lest any of their characteristics should be named as that of the worst people, and as a result of which the person concerned should appear a sorry figure in the midst of the people. That is why they refrained from speaking initially, and thought it fit to let the Prophet ﷺ speak whatever he thought best. But when the Messenger of Allāh ﷺ persisted with the question, one of them spoke out and requested the Messenger of Allāh ﷺ to tell them about the best and the worst among the people. The Messenger of Allāh ﷺ thereupon only mentioned the golden principle with which to tell the best from the worst.

Chapter 77. Regarding The Best Of Leaders And Their Worst

(المعجم ٧٧) بَابٌ: [فِي خِيَارِ الْأُمَرَاءِ وَشِرَارِهِمْ] (التحفة ٧٧)

2264. 'Umar bin Al-Khaṭṭāb narrated that the Prophet ﷺ said: "Shall I not inform you of the best of your leaders and the worst of them: The best of them are those whom you love and they love you, you supplicate for them, and they supplicate for you. And the evilest of your leaders are those who hate you, and you hate them, and they curse you and you curse them." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except as a narration of Muhammad bin Abī Humaid, and Muhammad was graded weak due to his memory.

٢٢٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ[العَقَدِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخِيَارِ أُمَرَائِكُمْ وَشِرَارِهِمْ: خِيَارُهُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَتَدْعُونَ لَهُمْ وَيَدْعُونَ لَكُمْ، وَشِرَارُ أُمَرَائِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ أَبِي حُمَيْدٍ وَمُحَمَّدٌ يُضَعَّفُ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [**صحيح**] وأخرجه البزار(البحر الزخار): ١/ ١٤، ح: ٢٩٠ من حديث أبي عامر العقدي به وسنده ضعيف وللحديث شواهد عند مسلم، ح: ١٨٥٥/ ٦٥، ٦٦ وغيره.

Comments:

If the ruler is kind to his subjects, delivers their rights and wins the goodwill of the people by administering justice among them, then naturally both the ruler and the ruled will supplicate for each other.

Chapter 78. When The Surface Of The Earth Is Better Than Its Belly, And When It Is Worse

(المعجم ٧٨) - [بَابٌ: مَتَى يَكُونُ ظَهْرُ الْأَرْضِ خَيْرًا مِنْ بَطْنِهَا، وَمَتَى يَكُونُ شَرًّا] (التحفة ٧٨)

2265. Umm Salamah narrated that the Prophet ﷺ said: "Indeed there shall come upon you *A'immah* whom you like (what they do) and some (of what they do) you dislike. So whoever rejects, then he is innocent, and whoever loathes, then he is safe. But whoever is pleased and follows." It was said:

٢٢٦٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَئِمَّةٌ تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ أَنْكَرَ فَقَدْ بَرِيءَ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ

وَتَابَعَ». فَقِيلَ: يَا رَسُولَ اللهِ! أَفَلَا نُقَاتِلُهُم؟ قَالَ: «لَا، مَا صَلَّوا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

"O Messenger of Allāh! Shall we fight them?" He said: "No, as long as they offer *Ṣalāt* ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الإمارة، باب وجوب الإنكار على الأمراء فيما يخالف الشرع وترك قتالهم ما صلوا، ونحو ذلك، ح:١٨٥٤ من حديث هشام بن حسان به.

٢٢٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الأَشْقَرُ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَهَاشِمُ بْنُ الْقَاسِمِ قَالَا: حَدَّثَنَا صَالِحٌ الْمُرِّيُّ عَنْ سَعِيدٍ الْجُرَيرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَتْ أُمَرَاؤُكُمْ خِيَارَكُمْ وَأَغْنِيَاؤُكُم سُمَحَاءَكُمْ وَأُمُورُكُم شُورَى بَيْنَكُمْ فَظَهْرُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ أُمَرَاؤُكُمْ شِرَارَكُمْ وَأَغْنِيَاؤُكُم بُخَلَاءَكُمْ وَأُمُورُكُمْ إِلَى نِسَائِكُمْ، فَبَطْنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ صَالِحٍ الْمُرِّيِّ. وَصَالِحٌ الْمُرِّيُّ فِي حَدِيثِهِ غَرَائِبُ [يَنفَرِدُ بِهَا] لَا يُتَابَعُ عَلَيْهَا وَهُوَ رَجُلٌ صَالِحٌ.

2266. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When your leaders are the best of you, the richest are the most generous among you, and your affairs are consulted among you, then the surface of the earth is better for you than its belly. And when your leaders are the worst of you, the richest are the stingiest among you, and your affairs are referred to your women, then the belly of the earth is better for you than its surface." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ṣāliḥ Al-Murrī, and Ṣāliḥ Al-Murrī has some *Gharā'ib* (oddities) in his narrations [which he is alone with], not being followed up in them (by anyone else) and he is a righteous man.

تخريج: **[إسناده ضعيف]** وأخرجه أبو نعيم في حلية الأولياء:٦/١٧٦ من حديث صالح المري به وهو ضعيف وفيه علة أخرى.

(المعجم ٧٩) **بَابٌ: [فِي الْعَمَلِ فِي الْفِتَنِ وَأَرْضِ الْفِتَنِ، وَعَلَامَةِ الْفِتَنِ]** (التحفة ٧٩)

Chapter 79. Doing Deeds During *Fitan*, The Land Of *Fitan*, And The Signs Of *Fitan*

٢٢٦٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزَجَانِيُّ: حَدَّثَنَا نُعَيْمُ بْنُ حَمَّادٍ: أَخْبَرَنَا

2267. Abū Hurairah narrated that the Prophet ﷺ said: "You are in a

time when whoever abandons a tenth of what he has been ordered, then he is ruined. Then, there will come a time in which whoever does a tenth of what he has been ordered shall be saved." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Nu'aim bin Hammād from Sufyān bin 'Uyainah. He said: There are narrations on this topic from Abū Dharr, and Abū Sa'eed.

سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ فِي زَمَانٍ مَنْ تَرَكَ مِنْكُمْ عُشْرَ مَا أُمِرَ بِهِ هَلَكَ ثُمَّ يَأْتِي زَمَانٌ مَنْ عَمِلَ مِنْهُمْ بِعُشْرِ مَا أُمِرَ بِهِ نَجَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ نُعَيْمِ بْنِ حَمَّادٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ: وفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه ابن عدي: ٧/ ٢٤٨٣ من حديث نعيم بن حماد به وهو حسن الحديث كما حققته في "إرشاد العباد إلى ترجمة نعيم بن حماد" وهذا الحديث أنكر عليه وكان يدافع عن نفسه ولحديثه شواهد عند أحمد: ٥/ ١٥٥، والبخاري في التاريخ الكبير: ٢/ ٣٧٤ وغيرهما * سفيان بن عيينة عنعن وعنعنته مردودة كما حققته في "التأسيس في مسألة التدليس" والحديث حسن بالشواهد * وفي الباب عن أبي ذر [أحمد: ٥/ ١٥٥ والبخاري في التاريخ الكبير: ٢/ ٣٧٤] وأبي سعيد [لم أجده].

Comments:

The *Hadith* confirms that at a time when faith is strong and powerful and practicing it is easy, it is easier for each member of the community to follow its teachings to the maximum level. But in times when the adherents of faith, being powerless and weak, find it difficult to assert themselves and their religious duties difficult to perform, then a comparatively meager amount of that a man can practise, due to the trials he endures, shall be enough for his salvation.

2268. Ibn 'Umar narrated that the Messenger of Allāh ﷺ stood on the *Minbar* and said: "The land of *Fitan* is there" and he pointed to the east, meaning: "Where the sun rises from the horn of *Shaitān*" or he said: "The horn of the sun." (***Sahīh***)

This *Hadīth* is *Hasan Sahīh*.

٢٢٦٨ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ عَلَى المِنْبَرِ فَقَالَ: «هَا هُنَا أَرْضُ الْفِتَنِ» وَأَشَارَ إِلَى المَشْرِقِ يَعْنِي «حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ» أَوْ قَالَ: «قَرْنُ الشَّمْسِ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب قول النبي ﷺ: "الفتنة من قبل المشرق"، ح: ٧٠٩٢ من حديث معمر ومسلم، ح: ٢٩٠٥ من حديث الزهري به.

Comments:

As pointed out earlier, the lands east of Al-Madīnah are the lands of Iraq and Iran. These lands have been the breeding grounds of all political and religious trials and afflictions that have befallen Islam.

2269. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Black standards will come from Khurāsān, nothing shall turn them back until they are planted in Jerusalem." (*Ḍa'īf*)

This *Ḥadīth* is *Gharīb Ḥasan*.

٢٢٦٩ - حَدَّثنا قُتَيْبَةُ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ الزُّهْرِيِّ، عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سُودٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِإِيلِيَاءَ».

هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

تخريج: [**إسناده ضعيف**] وأخرجه أحمد: ٢/ ٣٦٥ عن قتيبة به * رشدين بن سعد ضعيف وفيه علة أخرى.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

32. Chapters On Dreams From The Messenger Of Allāh ﷺ

(المعجم ٣٢) - أَبْوَابُ الرُّؤْيَا عَنْ رَسُولِ اللهِ ﷺ (التحفة ٢٩)

Chapter 1. What Has Been Related About 'The Believer's Dreams Are A Portion Among The Forty-Six Portions Of Prophethood'

(المعجم ١) - بَابُ أَنَّ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ (التحفة ١)

2270. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When time draws near, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them.[1] The dream of a Muslim is a portion among the forty-six portions of Prophethood. And dreams are of three types: The righteous dream which is good news from Allāh, dreams in which the *Shaiṭān* frightens someone, and dreams about something that has happened to the man himself. So when one of you sees what he

٢٢٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُالوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللهِ، وَالرُّؤْيَا مِن تَحْزِينِ الشَّيْطَانِ، وَالرُّؤْيَا مِمَّا يُحَدِّثُ بِهَا الرَّجُلُ نَفْسَهُ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَقُمْ وَلْيَتْفُلْ وَلَا يُحَدِّثْ بِهِ النَّاسَ - قَالَ: -

[1] In the narration with *Al-Bukhārī* (no. 7013) via the route of 'Awf from Muḥammad bin Sīrīn "the most truthful of them" is not present. Then before proceeding it says: "Muḥammad said" and he is the one narrating it from Abū Hurairah. After the *Ḥadīth*, Al-Bukhārī said (it is not translated in the popular English translation): "Qatādah, Yūnus, Hishām, and Abū Hilāl reported it from Ibn Sīrīn, from Abū Hurairah from the Prophet ﷺ. Some of them included all of it in the *Ḥadīth*, but the *Ḥadīth* of 'Awf is clearer. Yūnus said: 'I am not sure if the part about the fetters is from the Prophet ﷺ.'" Ibn Ḥajar has a lengthy discussion about which of it is from the Prophet ﷺ and which of it is from the narrators, and he endorses the view of Al-Bukhārī in the end.

dislikes, then he should get up and spit, and not tell any of the people – he said: – and I like the fetters in a dream while I dislike the iron collar." And the interpretation of fetters is being firm in the religion. (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

وَأُحِبُّ القَيْدَ فِي النَّوْمِ وَأَكْرَهُ الغُلَّ. القَيْدُ: ثَبَاتٌ فِي الدِّينِ». قَالَ: [و]هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة، ح:٢٢٦٣ من حديث عبدالوهاب الثقفي والبخاري، ح:٧٠١٧ من حديث محمد بن سيرين به.

Comments:

The Prophet's statement that the dreams of the believers are a portion of the forty-six portions of Prophethood should be taken in the context of the fact that Allāh had endowed His Prophets ﷺ with innumerable qualities and characteristics, some of them of a very high order. In some cases, their followers also bestowed with a shadow of those characteristics by Allāh's permission. It should not, however, be supposed that by getting the semblance of a certain Prophetic quality one partakes a portion of Prophethood itself. The fact is that, in the case of the Messenger of Allāh ﷺ, he continued to receive Divine Revelations for twenty-three years. He was first shown truthful dreams for six months, which is the forty-sixth portion of the entire tenure of the investiture of Prophethood spent in the world. That is why, true dreams have generally been described as the forty-sixth part of Prophethood. This quality of dreams, i.e., Their truthfulness, is not uniform. It could be more for one person and less for another one. For some the element of truthfulness in dreams is more, while for others it is less. It is not equal for all believers.

2271. 'Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: "The dreams of the believer are a portion of the forty-six portions of Prophethood." (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Razīn Al-'Uqailī, Abū Sa'eed, 'Abdullāh bin 'Amr, 'Awf bin Mālik, Ibn 'Umar [and Anas. He said:] The *Ḥadīth* of 'Ubādah is a *Ṣaḥīḥ Ḥadīth*.

٢٢٧١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، [أَنَّهُ] سَمِعَ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رُؤْيَا المُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ». [قَالَ:]: وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي رَزِينٍ العُقَيْلِيِّ وَأَبِي سَعِيدٍ وَعَبْدِ الله بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ وَابْنِ عُمَرَ [وأَنَسٍ قَالَ: و]حَدِيثُ عُبَادَةَ حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله أنها جزء من النبوة، ح:٢٢٦٤ من حديث شعبة به والبخاري، ح:٦٩٨٣ من حديث أنس وهو في مسند أبي داود الطيالسي، ح:٥٧٥ * وفي الباب عن أبي هريرة [البخاري، ح:٦٩٨٨ ومسلم، ح:٢٢٦٣] وأبي رزين العقيلي [يأتي:٢٢٧٨] وأبي سعيد [يأتي:٣٤٥٣] وعبدالله بن عمرو [أحمد:٢/ ٢١٩] وعوف بن مالك [ابن ماجه، ح:٣٩٠٧] وابن عمر [مسلم، ح:٢٢٦٥] وأنس [البخاري، ح:٦٩٨٣ ومسلم، ح:٢٢٦٤].

Chapter 2. Prophethood Is Gone And The *Mubashshirāt* Remains

(المعجم ٢) بَابٌ: ذَهَبَتِ النُّبُوَّةُ وبَقِيَتِ الْمُبَشِّرَاتُ (التحفة ٢)

2272. Anas bin Mālik narrated: "The Messenger of Allāh ﷺ said: 'Indeed Messengership and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet.'" He (Anas) said: "The people were concerned about that, so he ﷺ said: 'But there will be *Mubash-shirāt*.' So they said: 'O Messenger of Allāh! What is *Mubash-shirāt*?' He said: 'The Muslim's dreams, for it is a portion of the portions of Prophethood.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Hurairah, Ḥudhaifah bin Asīd, Ibn 'Abbās, Umm Kurz [and Abū Asīd].

[He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ Gharīb* from this route as a narration of Al-Mukhtār bin Fulful.

٢٢٧٢ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ [يَعْنِي ابْنَ زِيَادٍ]: حَدَّثَنَا الْمُخْتَارُ ابْنُ فُلْفُلٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيَّ». قَالَ: فَشَقَّ ذَلِكَ عَلَى النَّاسِ فَقَالَ: «لَكِنِ الْمُبَشِّرَاتُ». فَقَالُوا: يَا رَسُولَ اللهِ! وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «رُؤْيَا الْمُسْلِمِ وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ النُّبُوَّةِ».

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَحُذَيْفَةَ بْنِ أَسِيدٍ وابْنِ عَبَّاسٍ وَأُمِّ كُرْزٍ [وأَبِي أَسِيدٍ].

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ مِنْ حَدِيثِ الْمُخْتَارِ بْنِ فُلْفُلٍ.

تخريج: **[إسناده صحيح]** وأخرجه أحمد:٣/ ٢٦٧ عن عفان به وصححه الحاكم على شرط مسلم:٤/ ٣٩١ ووافقه الذهبي * وفي الباب عن أبي هريرة [تقدم:٢٢٧٠ والبخاري، ح:٦٩٩٠] وحذيفة بن أسيد [الطبراني في الكبير:٣/ ١٧٩، ح:٣٠٥١] وابن عباس [مسلم، ح:٤٧٩] وأم كرز [ابن ماجه، ح:٣٨٩٦ وأحمد:٦/ ٣٨١ والحميدي، ح:٣٤٨] وأبي أسيد [لم أجده].

Comments:

The Prophets and Messengers have given the tidings of success and prosperity to the doers of good deeds and warnings of dire consequences to the doers of

evil deeds. Now, it is the responsibility of the religious scholars to perform the Prophetic task of guiding the people to the right path. Sometimes, a pious man is given a glimpse of the future events through a good dream. At other times he is warned in a dream to prevent him from a wrong action, which is also the sign of a good dream.

Chapter 3. Allāh's Saying "For Them Are Glad Tidings In The Life Of The Present World."[1]

(المعجم ٣) - بَابُ قَوْلِهِ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ (التحفة ٣)

2273. 'Aṭā' bin Yasār narrated from a man among the inhabitants of Egypt who said: "I asked Abū Ad-Dardā' about the saying of Allāh, Most High: 'For them are glad tidings in the life of the present world' so he said: 'No one other than you asked me about it, except for one man, since I asked the Messenger of Allāh ﷺ. I asked the Messenger of Allāh ﷺ, he said: "No one other than you has asked me about it since it was revealed: This *Āyah* refers to the righteous dreams which the Muslim sees or which are seen about him." (***Hasan***)

[He said:] There is something on this topic from 'Ubādah bin Aṣ-Ṣāmit. [He said:] This *Ḥadīth* is *Ḥasan*.

٢٢٧٣ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ أَهْلِ مِصْرَ قَالَ: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ قَوْلِ اللهِ تَعالَى: ﴿لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ [يونس: ٦٤] فَقَالَ: مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ إِلَّا رَجُلٌ وَاحِدٌ مُنْذُ سَأَلْتُ رَسُولَ اللهِ ﷺ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ غَيْرَكَ مُنْذُ أُنْزِلَتْ: هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ».

[قَالَ:] وفِي الْبَابِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ. [قَالَ]: هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ٦/ ٤٤٧ عن سفيان بن عيينة به وصرح بالسماع وحسنه ابن عبدالبر وللحديث شواهد كثيرة وهو بها حسن * وفي الباب عن عبادة بن الصامت [يأتي: ٢٢٧٥].

Comments:

Dreams of glad tidings for a believer can take either of the two forms: (i) He may have a pleasing dream about himself and feel happy thereby, or (ii) Another Muslim brother of his is shown a good dream in which he is either seen in a happy state or situation, or engaged in a good work.

2274. Abū Sa'eed narrated that the Prophet ﷺ said: "The most

٢٢٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ

[1] *Yūnus* (10:64)

truthful of dreams are in the last hours of the night." (*Ḍa'īf*)

عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَصْدَقُ الرُّؤْيَا بِالأَسْحَارِ».

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/٢٩ من حديث ابن لهيعة به وصرح بالسماع وتابعه عمرو بن الحارث (ابن حبان، ح: ١٧٩٩ والحاكم: ٤/٣٩٢ وصححه ووافقه الذهبي) * دراج عن أبي الهيثم: ضعيف كما تقدم: ٢٠٣٣.

2275. It is narrated from 'Ubādah bin Aṣ-Ṣāmit, who said: "[I asked] the Messenger of Allāh ﷺ about For them are glad tidings in the life of the present world. He said: 'This refers to the righteous dreams which the Muslim sees or which are seen about him.'" (*Ḥasan*)

(Part of another chain with similar meanings.)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٢٧٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ وَعِمْرَانُ الْقَطَّانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: نُبِّئْتُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: [سَأَلْتُ] رَسُولَ اللهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾ قَالَ: «هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُؤْمِنُ أَوْ تُرَى لَهُ». قَالَ حَرْبٌ فِي حَدِيثِهِ: حَدَّثَنَا يَحْيَى [بْنُ أَبِي كَثِيرٍ].

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ].

تخريج: [حسن] وأخرجه ابن ماجه، تعبير الرؤيا، باب الرؤيا الصالحة يراها المسلم أو ترى، ح: ٣٨٩٨ من حديث يحيى بن أبي كثير به وصححه الحاكم على شرط الشيخين: ٤/٣٩١ ووافقه الذهبي(!!) وسنده ضعيف وهو في مسند أبي داود الطيالسي: ٥٨٣ وللحديث شواهد منها الحديث المتقدم: ٢٢٧٣.

Comments:

The hour before dawn is the hour when the Mercy of Allāh descends to the heaven of this world. It is, therefore, the time for Allāh's mercy to be especially bountiful and widespread. At that hour man is rather in a state of mental quietude and peace. Pious and righteous people are, therefore, shown truthful dreams at this particular hour.

Chapter 4. What Has Been Related About The Saying Of The Prophet ﷺ "Whoever Saw Me While Sleeping, Then He Has Indeed Seen Me"

(المعجم ٤) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي» (التحفة ٤)

2276. 'Abdullāh narrated that the Prophet ﷺ said: "Whoever saw me (in a dream) while sleeping then he

٢٢٧٦ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ

has indeed seen me. For indeed the *Shaiṭān* can not resemble me." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Qatādah, Ibn 'Abbās, Abū Sa'eed, Jābir, Anas, Abū Mālik Al-Ashja'ī from his father, Abū Bakrah and Abū Juḥaifah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وأَبِي قَتَادَةَ وَابْنِ عَبَّاسٍ وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنَسٍ وأَبِي مَالِكٍ الأَشْجَعِيِّ، عنْ أَبِيهِ وأَبِي بَكْرَةَ وأَبِي جُحَيْفَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، تعبير الرؤيا، باب رؤية النبي ﷺ في المنام، ح:٣٩٠٠ من حديث سفيان الثوري به وسنده ضعيف وللحديث شواهد كثيرة عند البخاري، ح:٦٩٩٣ ومسلم، ح:٢٢٦٦ وغيرهما * وفي الباب عن أبي هريرة [البخاري، ح:٦٩٩٣ ومسلم، ح:٢٢٦٦] وأبي قتادة [البخاري، ح:٦٩٩٥ ومسلم، ح:٢٢٦٧] وابن عباس [ابن ماجه، ح:٣٩٠٥] وأبي سعيد [البخاري، ح:٦٩٩٧] وجابر [مسلم، ح:٢٢٦٨] وأنس [البخاري، ح:٦٩٩٤ ومسلم، ح:٢٢٦٤] وأبي مالك الأشجعي عن أبيه [الترمذي في الشمائل، ح:٤٠٩] وأبي بكرة [ابن عدي في الكامل:٢/٦٢٧] وأبي جحيفة [ابن ماجه، ح:٣٩٠٤].

Chapter 5. What Has Been Related About What One Should Do If He Sees What He Dislikes (In A Dream) While Sleeping

(المعجم ٥) - بَابُ مَا جَاءَ إِذَا رَأَى فِي الْمَنَامِ مَا يَكْرَهُ مَا يَصْنَعُ (التحفة ٥)

2277. Abū Qatādah narrated that the Messenger of Allāh ﷺ said: "Dreams are from Allāh and *Ḥulum*[1] are from *Shaitān*. So when one of you sees something that bothers him, then let him spit on his left three times, and let him seek refuge in Allāh from its evil. Then it will not harm him." (***Ṣaḥīḥ***)

[He said:] There are narrations on

٢٢٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الرُّؤْيَا مِنَ اللهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّها فَإِنَّهَا لَا تَضُرُّهُ».

[1] It normally means bad dreams, see *Sūrah Yūsuf* 12:44.

this topic from 'Abdullāh bin 'Amr, Abū Sa'eed, Jābir and Anas. [He said:] This *Hadīth* is *Hasan Sahīh*.

[قَالَ:] وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو وَأَبِي سَعِيدٍ وَجَابِرٍ وَأَنَسٍ. [قَالَ و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، ح:٢٢٦١ عن قتيبة والبخاري، ح:٥٧٤٧ من حديث يحيى بن سعيد الأنصاري به * وفي الباب عن عبدالله بن عمرو [أحمد:٢/١٢١٩] وأبي سعيد [يأتي:٣٤٥٣] وجابر [مسلم، ح:٢٢٦٢] وأنس [الطبراني في الأوسط:٤/١٢٦، ح:٣٢٠٤].

Comments:

Allāh is the Creator of all things good and bad. No creature has any say in matters of creation. However, as a rule, all matters pleasing and good are attributed to Allāh, but nothing disliked or hateful is to be attributed to Him. That is why jumbled thoughts and medleys of dreams have been attributed to *Shaitān*.

Chapter 6. What Has Been Related About Interpreting Dreams

(المعجم ٦) - بَابُ مَا جَاءَ فِي تَعْبِيرِ الرُّؤْيَا (التحفة ٦)

2278. Wakī' bin 'Udus narrated that Abū Razīn Al-'Uqailī said: "The Messenger of Allāh ﷺ said: 'The believer's dreams are a portion of the forty portions of Prophethood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops.'" I think he said: "And it should not be discussed except with an intelligent one or a beloved one.'" (*Hasan*)

٢٢٧٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ [قَالَ]: أَنْبَأَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ [قَالَ]: سَمِعْتُ وَكِيعَ بْنَ عُدُسٍ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ أَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا، فَإِذَا تُحُدِّثَ بِهَا سَقَطَتْ». قَالَ وَأَحْسَبُهُ قَالَ: «وَلَا تُحَدِّثْ بِهَا إِلَّا لَبِيبًا أَوْ حَبِيبًا».

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب: في الرؤيا، ح:٥٠٢٠ وابن ماجه، ح:٣٩١٤ من حديث يعلى بن عطاء به وهو في مسند أبي داود الطيالسي، ح:١٠٨٨ وصححه ابن حبان، ح:١٧٩٥-١٧٩٧ وابن دقيق العيد والحاكم:٤/ ٣٩٠ ووافقه الذهبي وحسنه الحافظ في الفتح:٢/ ٤٣٢.

2279. Wakī' bin 'Udus narrated from Abū Razīn that the Prophet ﷺ said: "The Muslim's dreams are

٢٢٧٩ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ عَنْ

a portion of the forty-six portions of Prophethood. And it is (as if it is) on the leg of a bird as long as it is not spoken of. But when it is spoken of it falls." (***Hasan***)

[He said:] This *Hadīth* is *Hasan Sahīh*. Abū Razīn Al-'Uqailī's name is Laqīt bin 'Āmir. Hammād bin Salamah narrated it from Ya'lā bin 'Atā' who said: "From Wakī' bin Hudus." Shu'bah, Abū 'Awānah, and Hushaim said: "From Ya'lā bin 'Atā', from Wakī' bin 'Udus." This is more correct.

يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ وَهِيَ عَلَى رِجْلِ طَائِرٍ مَا لَمْ يُحَدِّثْ بِهَا وَإِذَا حَدَّثَ بِهَا وَقَعَتْ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَزِينٍ الْعُقَيْلِيُّ اسْمُهُ لَقِيطُ بْنُ عَامِرٍ. وَرَوَى حَمَّادُ بْنُ سَلَمَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، فَقَالَ: عَنْ وَكِيعِ بْنِ حُدُسٍ. وَقَالَ شُعْبَةُ وَأَبُو عَوَانَةَ وَهُشَيْمٌ: عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ وَهٰذَا أَصَحُّ.

تخريج: [إسناده حسن] انظر الحديث السابق.

Comments:

If a man sees a dream his mind will not rest until it is interpreted for him. His mental state is as unstable as of something you try to rest on the leg of a bird. His mind becomes a veritable corridor of different ideas and thoughts. But once it is interpreted to him, the interpretation occupies his mind and heart absolutely. It is this idea that has been expressed by the term *'Saqaat'* (dropped and set at rest).

Chapter 7. About Interpreting Dreams, What Is Recommended Of It And What Is Disliked Of It

(المعجم ٧) بَابٌ: [فِي تَأْوِيلِ الرُّؤْيَا مَا يُسْتَحَبُّ مِنْهَا وَمَا يُكْرَهُ] (التحفة ٧)

2280. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Dreams are of three types: The true dream, dreams about something that has happened to the man himself, and dreams in which the *Shaitān* frightens someone. So whoever sees what he dislikes, then he should get up and perform *Salāt*." And he would say: "I like fetters and I dislike the iron collar." And he would say:

٢٢٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللهِ السَّلِيمِيُّ الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّؤْيَا ثَلَاثٌ فَرُؤْيَا حَقٌّ وَرُؤْيَا يُحَدِّثُ الرَّجُلُ بِهَا نَفْسَهُ وَرُؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى مَا يَكْرَهُ فَلْيَقُمْ فَلْيُصَلِّ» وَكَانَ يَقُولُ: «يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، الْقَيْدُ

ثَبَاتٌ فِي الدِّينِ». وَكَانَ يَقُولُ: «مَنْ رَآنِي فَإِنِّي أَنَا هُوَ، فَإِنَّهُ لَيْسَ لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ بِي». وَكَانَ يَقُولُ: «لَا تُقَصُّ الرُّؤْيَا إِلَّا عَلَى عَالِمٍ أَوْ نَاصِحٍ».

وفِي الْبَابِ عَنْ أَنَسٍ وأَبِي بَكْرَةَ وأُمِّ الْعَلَاءِ وابْنِ عُمَرَ وَعَائِشَةَ وأَبِي سَعِيدٍ وَجَابِرٍ وأَبِي مُوسَى وابْنِ عَبَّاسٍ وعَبْدِ اللهِ بْنِ عَمْرٍو.

حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

"Whoever has seen me (in a dream) then it is I, for indeed the <u>Sh</u>aiṭān is not able to resemble me." And he would say: "The dream is not to be narrated except to a knowledgeable person or a sincere advisor." (***Ṣaḥīḥ***)

There are narrations on this topic from Anas, Abū Bakrah, Umm Al-'Alā', Ibn 'Umar, 'Āi<u>sh</u>ah, Abū Sa'eed, Jābir, Abū Mūsā, Ibn 'Abbās and 'Abdullāh bin 'Amr.

The *Ḥadī<u>th</u>* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadī<u>th</u>*.

تخريج: [**صحيح**] وأخرجه مسلم، الرؤيا، ح:٢٢٦٣/٦د من حديث قتادة والبخاري، ح:٧٠١٧ من حديث محمد بن سيرين به * وفي الباب عن أنس [الطبراني في الأوسط:٤/١٢٦، ح:٣٢٠٤] وأبي بكرة [يأتي:٢٢٨٧ وابن عدي:٢/٦٢٧] وأم العلاء [البخاري، ح:٧٠١٨] وابن عمر [أحمد:٢/١٣٧] وعائشة [الدارمي، ح:٢١٦٩] وأبي سعيد [يأتي:٣٤٥٣] وجابر [مسلم، ح:٢٢٦٢] وأبي موسى [مسلم، ح:٢٢٧٢ وأصله عند البخاري، ح:٣٦٢٢] وابن عباس [يأتي:٢٢٩٣] وعبدالله بن عمرو [أحمد:٢/٢١٩].

Comments:

Various parts of this *Ḥadī<u>th</u>* have already been discussed in previous comments. The term *'Ālim* (knowledgeable) used in the *Ḥadī<u>th</u>* means a competent person capable of interpreting the dreams. *Nāsih* (translated as sincere adviser) means a well wisher, also termed as *Ḥabīb* (beloved) under no. 2278.

Chapter 8. What Has Been Related About Lying About His Bad Dream

(المعجم ٨) - بَابُ مَا جَاءَ فِي الَّذِي يَكْذِبُ فِي حُلْمِهِ (التحفة ٨)

٢٢٨١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ [السُّلَمِيِّ]، عَنْ عَلِيٍّ قَالَ: أُرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَذَبَ فِي حُلْمِهِ كُلِّفَ يَوْمَ الْقِيَامَةِ عَقْدَ شَعِيرَةٍ».

2281. Abū 'Abdur-Raḥmān [As-Sulamī] narrrated from 'Alī, and I think he said: 'From the Prophet ﷺ, who said: "Whoever lies about his dream, he will be required to knot barely kernals on the Day of Judgement." (***Ḥasan***)

تخريج: [**حسن**] وأخرجه أحمد:١/٩١ عن أبي أحمد الزبيري به وسنده ضعيف وللحديث شواهد منها الحديث الآتي برقم:٢٢٨٣.

٢٢٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ

2282. (Another chain) from Abū 'Abdur-Raḥmān As-Sulamī who

narrated from 'Alī, from the Prophet ﷺ with similar narration. [He said: This *Hadīth* is *Hasan*.]

There are narrations on this topic from Ibn 'Abbās, Abū Hurairah, Abū Shuraih and Wāthilah bin Al-Asqa'. (***Hasan***)

[Abū 'Eīsā said:] This is more correct than the first *Hadīth*.

عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [قَالَ: هٰذَا حَدِيثٌ حَسَنٌ].

وفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ وأَبِي هُرَيْرَةَ وأَبِي شُرَيْحٍ وَواثِلَةَ بْنِ الأَسْقَعِ.

[قَالَ **أَبُو عِيسَى**:] وهٰذَا أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

تخريج: [**حسن**] انظر الحديث السابق * وفي الباب عن ابن عباس [يأتي:٢٢٨٣] وأبي هريرة [أحمد:٢/ ٥٠٤ والطبراني في الأوسط:٩/ ٢٥١، ح:٨٥٤٧] وأبي شريح [أحمد:٤/ ٣٢] وواثلة بن الأسقع [أحمد:٤/ ١٠٦].

2283. Ibn 'Abbās narrated that the Prophet ﷺ said: "Whoever lies about having a dream, he will be required to knot two barely kernals together on the Day of Judgement, and he will never be able to knot them together." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

٢٢٨٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَحَلَّمَ كَاذِبًا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَعْقِدَ بَيْنَهُمَا».

[قَالَ **أَبُو عِيسَى**:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه البخاري، التعبير، باب من كذب في حلمه، ح:٧٠٤٢ من حديث أيوب السختياني به.

Comments:

The task mentioned in the *Hadīth* as punishment for the act, is also severe and impossible to perform because no one, however much and however long he may try, can not knot one barley grain with another. The person shall thus be made to suffer perpetual punishment.

The Arabic term *'Tahallama'* means: somebody claims that he had a dream.

Chapter 9. About The Prophet ﷺ Dreaming About Milk And Shirts

(المعجم ٩) بَابٌ: [فِي رُؤْيَا النَّبِيِّ ﷺ اللَّبَنَ وَالْقُمُصَ] (التحفة ٩)

2284. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "While I was sleeping, I was

٢٢٨٤ - **حَدَّثَنَا** قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ

ابْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ إِذْ أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَّابِ». قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ؟ قَالَ: «الْعِلْمَ».

[قَالَ]: وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وأَبِي بَكْرَةَ وابْنِ عَبَّاسٍ وعَبْدِ اللهِ بْنِ سَلَامٍ وخُزَيْمَةَ والطُّفَيْلِ بْنِ سَخْبَرَةَ وَسَمُرَةَ وأَبِي أُمَامَةَ وجابِرٍ.

[قَالَ] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ صَحِيحٌ.

brought a cup of milk and I drank from it. Then I gave what I had left to 'Umar bin Al-Khaṭṭāb." They said: "How did you interpret it O Messenger of Allāh?" He said: "Knowledge." (*Saḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, Abū Bakrah, Ibn 'Abbās, 'Abdullāh bin Salām, Khuzaimah, Aṭ-Ṭufail bin Sakhbarah, Samurah, Abū Umāmah and Jābir. [He said:] The *Ḥadīth* of Ibn 'Umar is a *Ṣaḥīḥ Ḥadīth*.

تخريج: متفق عليه، وأخرجه البخاري، التعبير، باب القدح في النوم، ح:٧٠٣٢ عن قتيبة ومسلم، ح:٢٣٩١ من حديث الزهري به * وفي الباب عن أبي هريرة [البخاري، ح:٧٠٢٢ ومسلم، ح:٢٣٩٢] وأبي بكرة [يأتي:٢٢٨٧] وابن عباس [يأتي:٢٢٩٣] وعبدالله بن سلام [البخاري، ح:٧٠١٠] وخزيمة [أحمد:٥/ ٢١٤] والطفيل ابن سخبرة [أحمد:٥/ ٧٢] وسمرة [أبو داود، ح:٤٦٣٧] وأبي أمامة [ابن خزيمة، ح:١٩٨٦] وجابر [مسلم، ح:٢٢٦٨ وأحمد:٣/ ٣٩٩].

Comments:

Just as milk is the food of man's physical life and the source of his nourishment, knowledge of religion and Revelation is the spiritual and moral food, and source of his spiritual and moral uplift. The part of the milk that the Prophet ﷺ left and gave to 'Umar ؓ had the effect that a number of cases Allāh ﷻ decreed in agreement with 'Umar's view. Even *Shaitān* avoided the road that 'Umar trod. Ibn Mas'ūd ؓ used to say that nine tenths of the knowledge was possessed by 'Umar.

٢٢٨٥ - حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجَرِيرِيُّ الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا يَبْلُغُ أَسْفَلَ مِنْ ذَلِكَ». قَالَ: «فَعُرِضَ عَلَيَّ عُمَرُ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ».

2285. Abū Umāmah bin Sahl bin Ḥunaif narrated from some of the Companions of the Prophet ﷺ that the Prophet ﷺ said: "While I was sleeping I saw people presented before me, and they were wearing shirts. Some of them (the shirts) reaching their breasts, and some of them reaching below that." He said: "Then 'Umar was presented before me and he was wearing a shirt that was dragging." They said: "How did you interpret that O

Messenger of Allāh?" He said: "The religion." (*Ṣaḥīḥ*)

قَالُوا: فَمَا أَوَّلْتَهُ يَا رَسُولَ اللهِ؟ قَالَ: «الدِّينَ».

تخريج: [صحيح] انظر الحديث الآتي.

Comments:

Man's garment serves the purpose of hiding his nakedness, of protecting him from the element of nature, and of adornment. Similarly, religion is a bulwark against sins and evil deeds. It beautifies man's character and conduct. 'Umar's dragging his shirt until below his feet is an indication that his glorious life his deep knowledge of religion and his character

2286. Abū Umāmah bin Sahl bin Ḥunaif narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said similar in meaning (to no. 2285). (*Ṣaḥīḥ*)

[He said:] This is more correct.

٢٢٨٦ - **حَدَّثَنَا** عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ [قَالَ:] وَهٰذَا أَصَحُّ.

تخريج: متفق عليه، وأخرجه مسلم، فضائل الصحابة، باب من فضائل عمر رضي الله عنه، ح: ٢٣٩٠ عن عبد بن حميد والبخاري، ح: ٢٣ من حديث إبراهيم أبن سعد به.

Chapter 10. What Has Been Related About The Prophet ﷺ Dreaming About The Scale And The Bucket

(المعجم ١٠) - بَابُ مَا جَاءَ فِي رُؤْيَا النَّبِيِّ ﷺ فِي الْمِيزَانِ وَالدَّلْوِ (التحفة ١٠)

2287. Abū Bakrah narrated: "One day the Prophet ﷺ said: 'Who among you had a dream?' A man said: 'I did. I saw as if a scale had descended from the Heavens in which you and Abū Bakr were weighed So you outweighed Abū Bakr. Abū Bakr and 'Umar were weighed, and Abū Bakr outweighed ('Umar). 'Umar and 'Uthmān were weighed and 'Umar outweighed ('Uthmān). Then the scale was raised up.' Then I saw dislike in the

٢٢٨٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّماءِ فَوُزِنْتَ أَنْتَ وَأَبُو بَكْرٍ فَرَجَحْتَ أَنْتَ بِأَبِي بَكْرٍ، وَوُزِنَ أَبُو بَكْرٍ وعُمَرُ فَرَجَحَ أَبُو بَكْرٍ، وَوُزِنَ عُمَرُ وعُثْمَانُ فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ المِيزَانُ، فَرَأَيْنَا الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللهِ ﷺ.

face of the Messenger of Allāh ﷺ." (*Ḍaʻīf*)

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، السنة، باب: في الغليظ، ح:٤٦٣٤ من حديث الأنصاري به ورواه شعبة عن الحسن به وعنعن وصححه الحاكم:٣/ ٧١، ٤/ ٣٩٣، ٣٩٤ على شرط الشيخين ووافقه الذهبي وللحديث شواهد ضعيفة عند أبي داود، ح:٤٦٣٥ وغيره * أشعث هو ابن عبدالملك الحمراني.

Comments:

This is the order of excellence among the Companions of the Prophet ﷺ that was recognized and accepted in those days, namely that Abū Bakr was first in rank, 'Umar second, and 'Uthmān third.

2288. 'Āishah said: "The Messenger of Allāh ﷺ was asked about Waraqah. Khadījah said to him: 'He believed in you, but he died before your advent.' So the Messenger of Allāh ﷺ said: 'I saw him in a dream, and upon him were white garments. If he were among the inhabitants of the Fire then he would have been wearing other than that.'" (*Ḍaʻīf*)

[He said:] This *Ḥadīth* is *Gharīb*. 'Uthmān bin 'Abdur-Raḥmān (a narrator in the chain) is not strong according to the people of *Ḥadīth*.

٢٢٨٨ - حَدَّثَنَا أَبُو مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنِي عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ وَرَقَةَ، فَقَالَتْ لَهُ خَدِيجَةُ: إِنَّهُ كَانَ صَدَّقَكَ وَأَنَّهُ مَاتَ قَبْلَ أَنْ تَظْهَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أُرِيتُهُ فِي الْمَنَامِ وَعَلَيْهِ ثِيَابٌ بَيَاضٌ، وَلَوْ كَانَ مِنْ أَهْلِ النَّارِ لَكَانَ عَلَيْهِ لِبَاسٌ غَيْرُ ذٰلِكَ». [قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ. وَعُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِالْقَوِيِّ.

تخريج: [إسناده ضعيف] وأخرجه الحاكم:٤/ ٣٩٣ من حديث يونس بن بكير به وقال: "صحيح الإسناد" فقال الذهبي: "عثمان هو الوقاصي متروك" وللحديث شواهد ضعيفة عند أحمد:٦/ ٦٥ والحاكم:٢/ ٦٠٩ وغيرهما.

Comments:

As reported in a *Ḥadīth* in *Al-Bukhārī*, when the Mother of the Believers Khadījah ؓ, took the Prophet ﷺ to Waraqah bin Naufal, the latter testified to the Prophethood of the Messenger of Allāh ﷺ and expressed his wish to be with the Prophet ﷺ, and to do his bit to help him at the time when the people would drive him out of his home. This proves that Waraqah had believed in the Prophet ﷺ on hearing of the very first Revelation received by him. Waraqah is, thus, the first person to enter the fold of Islam and, God willing, will have his place in Paradise.

2289. Sālim bin 'Abdullāh narrated from 'Abdullāh bin 'Umar about the dream of the Prophet ﷺ and Abū Bakr and 'Umar, so he said: "I saw that the people had gathered, so Abū Bakr drew a bucket or two buckets – in him was some weakness – and Allāh forgive him. Then 'Umar stood to draw and the bucket turned into a very large one, and I have never seen a strong man toiling so hard until it was as if the people had gathered at a (camel) watering hole." (*Sahīh*)

[He said:] There is something on this topic from Abū Hurairah.

This *Hadīth* is *Sahīh Gharīb* as a narration of Ibn 'Umar.

٢٢٨٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ وأَبِي بَكْرٍ وعُمَرَ فَقَالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا فَنَزَعَ أَبُو بَكْرٍ ذَنُوبًا أَوْ ذَنُوبَيْنِ فِيهِ ضَعْفٌ وَاللهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ عُمَرُ فَنَزَعَ فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِي فَرِيَّهُ حَتَّى ضَرَبَ النَّاسُ بِالعَطَنِ». [قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[و]هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ.

تخريج: متفق عليه، وأخرجه البخاري، التعبير، باب نزع الذنوب والذنوبين من البئر بضعف، ح:٧٠٢٠ ومسلم، ح:٢٣٩٣ من حديث موسى بن عقبة به * وفي الباب عن أبي هريرة [البخاري، ح:٧٠٢٢ ومسلم، ح:٢٣٩٢].

Comments:

'Umar ﷺ had the good fortune of getting a comparatively long, peaceful climate of work as Caliph which he made use of to speed up military successes for Islam. It is this aspect of his tenure that he has been described in the *Hadīth* as drawing a massive bucket of water. Abū Bakr ﷺ in his tenure had to contend with several situations of crisis and turbulence. Hence the use of the epithet 'weak' for the description of his tenure. There is, however, no denying the fact that bringing peace and stability out of the conditions of conflict and chaos is to be reckoned as Abū Bakr's great achievement rather than weakness or defect. This explains why the Messenger of Allāh ﷺ supplicated to Allāh for bestowing His forgiveness and mercy upon Abū Bakr ﷺ. The tenure of 'Umar ﷺ has, however, been described as 'peaceful' since it witnessed the flowering of the Islamic faith and its expansion at a very vast scale.

2290. Sālim bin 'Abdullāh narrated from his father about the dream of the Prophet ﷺ who said: "I saw a black woman with unkempt hair going out of Al-

٢٢٩٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ

Madīnah, until she stood in Mahya'ah, and it is Al-Juḥfah. So I interpreted that to be an epidemic in Al-Madīnah that would spread to Al-Juḥfah." (*Ṣaḥīḥ*)

[He said:] This Ḥadīth is [*Ḥasan*] *Ṣaḥīḥ Gharīb*.

اللهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ رُؤْيَا النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةٍ وَهِيَ الْجُحْفَةُ، فَأَوَّلْتُهَا وَبَاءَ الْمَدِينَةِ يُنْقَلُ إِلَى الْجُحْفَةِ». [قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، تعبير، باب: في تأويل الرؤيا، ح:٣٩٢٤ عن محمد بن بشار والبخاري، ح:٧٠٣٨ من حديث موسى بن عقبة به.

Comments:

When the Messenger of Allāh ﷺ emigrated to Al-Madīnah, he found the inhabitants of the place contending with an epidemic-like spread of fever. It was a particularly disturbing phenomenon for the emigrants. The Prophet ﷺ, therefore, supplicated to Allāh to move the epidemic to Juhfah. Allāh ﷻ accepted the supplication. The epidemic was shown to the Prophet ﷺ in the form of a black woman with unkempt hair.

2291. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "In the end of time, the dreams of a believer will hardly ever fail to come true, and the most truthful of them in dreams will be the truest in speech among them. And dreams are three types: The good dream which is glad tidings from Allāh, dreams about something that has happened to the man himself, and dreams in which the Shaiṭān frightens someone. So when one of you sees what he dislikes, then he should get up and perform *Ṣalāt*." Abū Hurairah said: "I like fetters and dislike the iron collar. And fetters refers to being firm in the religion." He said: "The Prophet ﷺ said: 'Dreams are a portion among the forty-six portions of Prophethood." (*Ṣaḥīḥ*)

٢٢٩١ - **أَخْبَرَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي آخِرِ الزَّمَانِ لَا تَكَادُ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ وَأَصْدَقُهُمْ رُؤْيَا أَصْدَقُهُمْ حَدِيثًا، وَالرُّؤْيَا ثَلَاثٌ: الْحَسَنَةُ بُشْرَى مِنَ اللهِ، وَالرُّؤْيَا يُحَدِّثُ الرَّجُلُ بِهَا نَفْسَهُ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ رُؤْيَا يَكْرَهُهَا فَلَا يُحَدِّثْ بِهَا أَحَدًا وَلْيَقُمْ فَلْيُصَلِّ». قَالَ أَبُو هُرَيْرَةَ: يُعْجِبُنِي الْقَيْدُ وَأَكْرَهُ الْغُلَّ، الْقَيْدُ: ثَبَاتٌ فِي الدِّينِ. قَالَ: وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[قَالَ أَبُو عِيسَى:] وَقَدْ رَوَى عَبْدُ الْوَهَّابِ

[Abū 'Eīsā said:] 'Abdul-Wahhāb Ath-Thaqafī reported this *Hadīth* from Ayyūb in *Marfū'* form, while Hammād bin Zaid reported it from Ayyūb in *Mawqūf* form.

الثَّقَفِيُّ هٰذَا الْحَدِيثَ عَنْ أَيُّوبَ مَرْفُوعًا، وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ وَوَقَفَهُ.

تخريج: وأخرجه مسلم، الرؤيا، باب: في كون الرؤيا من الله وأنها جزء من النبوة، ح: ٢٢٦٣ من حديث عبدالرزاق به.

2292. Ibn 'Abbās narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "I had a dream while sleeping as if there were two gold bracelets in my hands which bothered me very much. So it was revealed to me to blow them off. I blew them off and they flew away. I interpreted them to be two liars who would appear after me. One of them called Maslamah of Yamāmah, and (the other) Al-'Ansī of Ṣan'ā'." (***Ṣaḥīḥ***)

He said: This *Hadīth* is *Ṣaḥīḥ* [*Hasan*] *Gharīb*.

٢٢٩٢ - **حَدَّثَنَا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ - وَهُوَ ابْنُ أَبِي حَمْزَةَ -، عَنِ ابْنِ أَبِي حُسَيْنٍ [وَهُوَ عَبْدُاللهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ]، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَهَمَّنِي شَأْنُهُمَا فَأُوحِيَ إِلَيَّ أَنِ انْفُخْهُمَا فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُمَا كَاذِبَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، يُقَالُ لِأَحَدِهِمَا: مُسْلَمَةُ صَاحِبُ الْيَمَامَةِ، وَالْعَنْسِيُّ صَاحِبُ صَنْعَاءَ».

قَالَ: هٰذَا حَدِيثٌ صَحِيحٌ [حَسَنٌ] غَرِيبٌ.

تخريج: متفق عليه، وأخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٢١ عن أبي اليمان ومسلم، ح: ٢٢٧٣ من حديث أبي اليمان الحكم بن نافع به.

Comments:

Man works with his hands, and putting bracelets on hands means preventing a person, in this case the Prophet ﷺ, from his work of spreading the Message of Islam. This was a disturbing situation for him. In order to get rid of it he was commanded to blow the bracelets off since the impediment was not very serious or strong.

2293. Abū Hurairah narrated that a man came to the Prophet ﷺ and said: "I had a dream of a cloud with shade dripping butter and honey. I saw the people scooping it up with their hands, some taking

٢٢٩٣ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُالرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ: أَنَّ

much and some taking little. I saw a rope extending from the sky to the earth. Then I saw you O Messenger of Allāh! You took hold of it and went up, then a man took hold of it after you to do so, then a man took hold of it after him to do so. Then a man took hold of it and it was severed, and then connected for him, and he did so (i.e., went up)." Abū Bakr said: "May my father and mother be ransomed for you O Messenger of Allāh! Allow me to interpret it." He said: "Interpret it." So he said: "As for the cloud with its shade, it is Islām. As for what the butter and honey that dropped from it, this is the Qur'ān and its delicateness and sweetness. It means some of them gathered much of the Qur'ān and some of them a little. As for the rope extending from the sky to the earth, it is the truth which you are upon, you clung to it and Allāh exalted you. Then another man will take hold of it after you and ascend on it, then after him, another man will take hold of it and ascend on it. Then another [man] will take hold of it but it will break, then be connected so he will ascend on it. Inform me O Messenger of Allāh! am I correct or am I mistaken?" The Prophet ﷺ said: "You are correct in some of it and mistaken in some of it." He (i.e., Abū Bakr) said: "I swear to you by my father and my mother O Messenger of Allāh! Inform me in what I was mistaken?" The Prophet ﷺ said: "Do not swear." (*Ṣaḥīḥ*)

رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ ظُلَّةً يَنْطُفُ مِنْهَا السَّمْنُ وَالعَسَلُ، وَرَأَيْتُ النَّاسَ يَسْتَقُونَ بِأَيْدِيهِمْ، فَالمُسْتَكْثِرُ وَالمُسْتَقِلُّ وَرَأَيتُ سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الأَرْضِ فَأَرَاكَ يَا رَسُولَ اللهِ! أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ بَعْدَكَ فَعَلَا، ثُمَّ أَخَذَهُ رَجُلٌ بَعْدَهُ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ فَقُطِعَ بِهِ ثُمَّ وُصِلَ لَهُ فَعَلَا بِهِ، فَقَالَ أَبُو بَكْرٍ: أَيْ رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي وَاللهِ لَتَدَعُنِي أَعْبُرُهَا، فَقَالَ: «اعْبُرْهَا». فَقَالَ: أَمَّا الظُّلَّةُ فَظُلَّةُ الإِسْلَامِ، وَأَمَّا مَا يَنْطُفُ مِنَ السَّمْنِ وَالعَسَلِ فَهٰذا القُرْآنُ لِينُهُ وَحَلَاوَتُهُ، وَأَمَّا المُسْتَكْثِرُ وَالمُسْتَقِلُّ، فَهُوَ المُسْتَكْثِرُ مِنَ القُرْآنِ وَالمُسْتَقِلُّ مِنْهُ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ فأَخَذْتَ بِهِ فَيُعْلِيكَ اللهُ، ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بَعْدَهُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ [رَجُلٌ] آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوصَلُ فَيَعْلُو بِهِ، أَيْ رَسُولَ اللهِ لَتُحَدِّثَنِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا». قَالَ: أَقْسَمْتُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ لَتُخْبِرَنِّي مَا الَّذِي أَخْطَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمْ».

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

[He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، باب: في تأويل الرؤيا، ح:٢٢٦٩ من حديث عبدالرزاق والبخاري، ح:٧٠٤٦ من حديث الزهري به.

Comments:

Scholars have divergent views on what precisely was the error committed by Abū Bakr ﷺ in interpreting the dream. But when in spite of Abū Bakr's earnest request to apprise him of his error, the Messenger of Allāh ﷺ abstained from divulging it, we have no right to make surmises and conjectures about it. The Messenger of Allāh ﷺ would himself have explained if he considered it expedient or necessary.

2294. Samurah bin Jundub narrated: "When the Messenger of Allāh ﷺ had lead us in *Ṣubḥ* (*Fajr* prayer), he turned to face the people and said: 'Did any of you have a dream during the night?'"

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This *Ḥadīth* has been related from 'Awf and Jarīr bin Ḥāzim, from Abū Rajā', from Samurah from the Prophet ﷺ with the story in its entirety. [He said:] This is how Bundār reported this *Ḥadīth*, with its brevity, from Wahb bin Jarīr. (*Ṣaḥīḥ*)

٢٢٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ [بْنِ حازِمٍ] عَنْ أَبِيهِ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى بِنَا الصُّبْحَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ وَقَالَ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا اللَّيْلَةَ». [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَيُرْوَى [هٰذَا الحَدِيثُ] عَنْ عَوْفٍ وَجَرِيرِ بْنِ حَازِمٍ، عَنْ أَبِي رَجَاءٍ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ فِي قِصَّةٍ طَوِيلَةٍ، [قَالَ:] وَهٰكَذَا رَوَى بُنْدَارٌ هٰذَا الْحَدِيثَ عَنْ وَهْبِ بنِ جَرِيرٍ مُخْتَصَرًا.

تخريج: متفق عليه، وأخرجه مسلم، الرؤيا، باب رؤيا النبي ﷺ، ح:٢٢٧٥ عن محمد بن بشار والبخاري، ح:١٣٨٦ من حديث جرير بن حازم به مطولاً.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

33. Chapters On Witnesses From The Messenger Of Allāh ﷺ

(المعجم ٣٣) - أَبْوَابُ الشَّهَادَاتِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٠)

Chapter 1. What Has Been Related About Witnesses And Which Of Them Are Best

(المعجم ١) - بَابُ مَا جَاءَ فِي الشُّهَدَاءِ أَيُّهُم خَيْرٌ] (التحفة ١)

2295. Zaid bin Khālid Al-Juhanī narrated that the Messenger of Allāh ﷺ said: "Shall I not inform you of the best of witnesses? The one who comes with his testimony before being asked for it."[1] (***Ṣaḥīḥ***)

٢٢٩٥ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَبِي عَمْرَةَ الأَنْصَارِيِّ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا».

تخريج: وأخرجه مسلم، الأقضية، باب بيان خير الشهود، ح:١٧١٩ من حديث مالك به وهو في الموطأ: ٢/ ٧٢٠.

Comments:

The *Ḥadīth* gives us the golden criterion to judge the veracity of a witness. According to the *Ḥadīth*, the best of witnesses is the one who gives testimony without any consideration of greed or self-interest, but with the sole intention of winning the pleasure of Allāh, although the one in whose favor the testimony would ultimately go is not even aware that the person concerned is a witness on his behalf.

2296. (Another chain) from Mālik in which he said: "Ibn Abī 'Amrah." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan*. Most of the people said: " 'Abdur-Raḥmān bin Abī 'Amrah." They

٢٢٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ بِهِ. وَقَالَ ابْنُ أَبِي عَمْرَةَ: [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ. وَأَكْثَرُ النَّاسِ يَقُولُونَ: عَبْدُ الرَّحْمٰنِ بْنُ أَبِي

[1] See nos. 2302,2303 and comments related after them.

differed over Mālik's narration in this. Some of them reported it from Abū 'Amrah, and some of them reported it from Ibn Abī 'Amrah. And he is 'Abdur-Raḥmān bin Abī 'Amrah Al-Anṣārī.

This is more correct in our view because it has been reported – in other than Mālik's narration – from 'Abdur-Raḥmān bin Abī 'Amrah, from Zaid bin Khālid. And a *Ḥadīth* other than this has been reported from Abū 'Amrah from Zaid bin Khālid and it is a *Ṣaḥīḥ Ḥadīth* as well. Abū 'Amrah is the freed slave of Zaid bin Khālid Al-Juhanī. He is the Abū 'Amrah who narrated the *Ḥadīth* from him about the *Ghulūl*.

2297. Zaid bin Khālid Al-Juhanī narrated that the Messenger of Allāh ﷺ said: "The best of witnesses is the one who gives his testimony before being asked for it." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

عَمْرَةَ. وَاخْتَلَفُوا عَلَى مَالِكٍ فِي رِوَايَةِ هٰذَا الْحَدِيثِ، فَرَوَى بَعْضُهُمْ عَنْ أَبِي عَمْرَةَ. وَرَوَى بَعْضُهُمْ عَنِ ابْنِ أَبِي عَمْرَةَ، وَهُوَ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَمْرَةَ الأَنْصَارِيُّ؛ وَهٰذَا أَصَحُّ عِنْدَنَا لأَنَّهُ قَدْ رُوِيَ مِنْ غَيْرِ حَدِيثِ مَالِكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ وَقَدْ رُوِيَ عَنْ أَبِي عَمْرَةَ عَنْ زَيْدِ بْنِ خَالِدٍ غَيْرُ هٰذَا الْحَدِيثِ، وَهُوَ [حَدِيثٌ] صَحِيحٌ أَيْضًا، وَأَبُو عَمْرَةَ هُوَ مَوْلَى زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، وَلَهُ حَدِيثُ الغُلُولِ لأَبِي عَمْرَةَ.

تخريج: [صحيح] انظر الحديث السابق.

٢٢٩٧ - حَدَّثَنَا بِشْرُ بْنُ آدَمَ ابْنُ ابْنَةِ أَزْهَرَ السَّمَّانِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي أُبَيُّ ابْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ [قَالَ]: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَمْرِو بْنِ عُثْمَانَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنُ ابْنُ أَبِي عَمْرَةَ: حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ الشُّهَدَاءِ مَنْ أَدَّى شَهَادَتَهُ قَبْلَ أَنْ يُسْأَلَهَا».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِن هٰذَا الوَجْهِ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ١٩٣ عن زيد بن الحباب به وسنده حسن * أبي بن عباس بن سهل بن سعد: حسن الحديث كما في الميزان وغيره، والحديث السابق شاهد له.

Chapter 2. What Has Been Related About Whose Testimony Is Not Acceptable

(المعجم ٢) - بَابُ مَا جَاءَ فِيمَنْ لَا تَجُوزُ شَهَادَتُهُ] (التحفة ٢)

2298. 'Āishah narrated that the Messenger of Allāh ﷺ said: "The testimony of a treacherous man is not acceptable, nor a treacherous woman, nor a man lashed for the *Ḥadd*, nor a woman lashed, nor one possesing malice of enmity, nor a rehearsed witness, nor the *Qāni'* of (one contracted by) the family on their behalf, nor the one associating himself to other than his *Walā'* or to other than his relatives."[1] ***(Da'īf)***

Al-Fazārī said: "The *Qāni'* is the subordinant."

This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Yazīd bin Ziyād Ad-Dimashqī. Yazīd was graded weak in *Ḥadīth*, and we are not aware of this to be a *Ḥadīth* of Az-Zuhrī except from his narration.

There is a narration on this topic from 'Abdullāh bin 'Amr. He said: "We do not know the meaning of this *Ḥadīth*, and it is not correct in our view due to its chain."

What the people of knowledge act upon about this, is that the testimony of the near relative is allowed for his near relative. But the people of knowledge differ over the testimony of the father for the son, and the son for the father. Most of the people of knowledge

٢٢٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ عَنْ يَزِيدَ بْنِ زِيَادٍ الدِّمَشْقِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا مَجْلُودٍ حَدًّا وَلَا مَجْلُودَةٍ وَلَا ذِي غِمْرٍ لِإِحْنَةٍ، ولَا مُجَرَّبِ شَهَادَةٍ، وَلَا الْقَانِعِ أَهْلَ الْبَيْتِ لَهُمْ، ولَا ظَنِينَ فِي وَلَاءٍ وَلَا قَرَابَةٍ» قَالَ الْفَزَارِيُّ: الْقَانِعُ التَّابِعُ. هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَزِيدَ ابْنِ زِيَادٍ الدِّمَشْقِيِّ. وَيَزِيدُ يُضَعَّفُ فِي الْحَدِيثِ، وَلَا يُعْرَفُ هٰذَا الْحَدِيثُ مِنْ حَدِيثِ الزُّهْرِيِّ إِلَّا مِنْ حَدِيثِهِ. وَفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو. قَالَ: ولَا نَعْرِفُ مَعْنَى هٰذَا الْحَدِيثِ وَلَا يَصِحُّ عِنْدَنَا مِنْ قِبَلِ إِسْنَادِهِ وَالعَمَلُ عِنْدَ أَهْلِ الْعِلْمِ فِي هٰذَا أَنَّ شَهَادَةَ الْقَرِيبِ جَائِزَةٌ لِقَرَابَتِهِ. وَاخْتَلَفَ أَهْلُ الْعِلْمِ فِي شَهَادَةِ الْوَالِدِ لِلْوَلَدِ وَالْوَلَدِ لِلْوَالِدِ فَلَمْ يُجِزْ أَكْثَرُ أَهْلِ الْعِلْمِ شَهَادَةَ الْوَلَدِ لِلْوَالِدِ وَلَا الْوَالِدِ لِلْوَلَدِ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا كَانَ عَدْلًا فَشَهَادَةُ الْوَالِدِ لِلْوَلَدِ جَائِزَةٌ وَكَذٰلِكَ شَهَادَةُ الْوَلَدِ لِلْوَالِدِ، وَلَمْ يَخْتَلِفُوا فِي شَهَادَةِ الْأَخِ لِأَخِيهِ أَنَّهَا جَائِزَةٌ، وَكَذٰلِكَ شَهَادَةُ كُلِّ قَرِيبٍ لِقَرَابَتِهِ. وَقَالَ الشَّافِعِيُّ: لَا

[1] See nos. 3600,3601 of *Sunan Abū Dāwūd* which is similar, and graded as *Ḥasan*.

تَجُوز شَهَادَةُ الرَّجُلِ عَلَى الآخَرِ وَإِنْ كَانَ عَدْلًا إِذَا كَانَ بَيْنَهُمَا عَدَاوَةٌ. وَذَهَبَ إِلَى حَدِيثِ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ حِنَةٍ» يَعْنِي صَاحِبَ عَدَاوَةٍ. وَكَذَلِكَ مَعْنَى هٰذَا الْحَدِيثِ حَيْثُ قَالَ: «لَا تَجُوزُ شَهَادَةُ صَاحِبِ غِمْرٍ [لأَخِيهِ]». يَعْنِي صَاحِبَ عَدَاوَةٍ.

do not allow the testimony of the son for the father, nor the father for the son. Some of the people of knowledge said that when he is trustworthy then the testimony of the father for the son is acceptable. And similarly, the son's testimony for the father. They did not disagree over the brother's testimony for his brother, that it is acceptable. Similarly with every near relative's testimony for his near relative.

Ash-Shāfi'ī said: "A man's testimony against another – even if he is trustworty – is not acceptable if there is enmity between them." He followed the *Mursal* narration of 'Abdur-Raḥmān Al-A'raj from the Prophet ﷺ who said: "The testimony of the possesor of resenment is not acceptable." Meaning the possesor of enmity. So the meaning of this *Ḥadīth* is as if he ﷺ said: "The testimony of the biased person is not allowed [for his brother]." Meaning the possesor of enmity.

تخريج: [**إسناده ضعيف**] وأخرجه الدارقطني: ٤/ ٢٤٤ من حديث يزيد بن زياد الدمشقي به وقال: "يزيد هذا ضعيف لا يحتج به" وأخرج أبو داود، ح: ٣٦٠٠، ٣٦٠١ بإسناد حسن: "لا تجوز شهادة خائن ولا خائنة ولا زان ولا زانية ولا ذي غمر على أخيه" * وفي الباب عن عبدالله ابن عمرو [أبو داود، ح: ٣٦٠١].

Comments:

It is imperative that the witness be a person of honorable character. Therefore, no credit must be given to the testimony of a person who (i) has joint financial or other interests with the accused, (ii) leads a life of sinfulness and immorality, or (iii) is suspected of false-witnessing against the accused because of a feeling of ill will or enmity towards him.

Chapter 3. What Has Been Related About Bearing False Witness

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَهَادَةِ الزُّورِ (التحفة ٣)

2299. Ayman bin Khuraim narrated that the Prophet ﷺ stood to give a *Khutbah* and said: "O you people! False witness is tantamount to *Shirk* with Allāh" Then the Messenger of Allāh ﷺ recited: So shun the Rijs of the idols, and shun false speech..[1] ***(Da'īf)***

Abū 'Eīsā said: This *Hadīth* is [*Gharīb*], we only know of it as a narration of Sufyān bin Ziyād. They differed in reporting this *Hadīth* from Sufyān bin Ziyād, and we do not know that Ayman bin Khuraim heard from the Prophet ﷺ.

٢٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ سُفْيَانَ بْنِ زِيَادٍ الأَسَدِيِّ، عَنْ فَاتِكِ بْنِ فَضَالَةَ، عَنْ أَيْمَنَ بْنِ خُرَيْمٍ أَنَّ النَّبِيَّ ﷺ قَامَ خَطِيبًا فَقَالَ: «أَيُّهَا النَّاسُ عَدَلَتْ شَهَادَةُ الزُّورِ إِشْرَاكًا بِاللهِ ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾» [الحج: ٣٠].

قَالَ أَبُو عِيسَى: [و]هٰذَا حَدِيثٌ [غَرِيبٌ] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفْيَانَ بْنِ زِيَادٍ. وقَدِ اخْتَلَفُوا فِي رِوَايَةِ هٰذَا الْحَدِيثِ عَنْ سُفْيَانَ ابْنِ زِيَادٍ وَلَا نَعْرِفُ لِأَيْمَنَ بْنِ خُرَيْمٍ سَمَاعًا مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ١٧٨/٤، ٣٢٢ عن مروان بن معاوية به وصرح بالسماع * فاتك مجهول الحال (تقريب) وله شاهد ضعيف، انظر الحديث الآتي.

Comments:

Untruth is common to both, false-witnessing and polytheism. Since, if ascribing partners to Allāh is an act of falsehood, so is false-witnessing. Thus, in essence, both are the same, although polytheism is a falsehood of much greater proportion.

2300. Khuraim bin Fātik Al-Asadī narrated that the Messenger of Allāh ﷺ performed the *Subh* (*Fajr*) prayer. Then when he turned he got up to stand and said: "O you people! False witness is tantamount to *Shirk* with Allāh." Saying it three times, then he recited this *Āyah*: And shun false

٢٣٠٠ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ زِيَادٍ الْعُصْفُرِيُّ - عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الأَسَدِيِّ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ الأَسَدِيِّ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةَ الصُّبْحِ، فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ:

[1] *Al-Hajj* (22:30)

«عُدِلَتْ شَهَادَةُ الزُّورِ بِالشِّرْكِ بِاللهِ» ثَلَاثَ مَرَّاتٍ ثُمَّ تَلَا هٰذِهِ الآيَةَ: ﴿وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ إِلَى آخِرِ الآيَةِ.

قَالَ أَبُو عِيسَى: هٰذَا عِنْدِي أَصَحُّ، وَخُرَيْمُ بْنُ فَاتِكٍ لَهُ صُحْبَةٌ، وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ أَحَادِيثَ وَهُوَ مَشْهُورٌ].

speech.[1] Until the end of the *Āyah*. (*Ḍa'īf*)

Abū 'Eīsā said: This is more correct in my view, Khuraim bin Fātik was a Companion, he reported *Aḥādīth* from the Prophet ﷺ, and he is well-known.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، القضاء، باب: في شهادة الزور، ح:٣٥٩٩ وابن ماجه، ح:٢٣٧٢ من حديث محمد بن عبيد به، زياد العصفري لا يدري من هو؟ (ميزان الاعتدال) وحبيب مستور وثقه ابن حبان وحده وقال الحافظ في التلخيص:٤/ ١٩٠، ح:٢٠٩٥ "وإسناده مجهول" وله شاهد ضعيف عند ابن كثير في تفسيره:٣/ ٢٢٩ وفي نسخة:٥/ ٤١٥ * هذا الحديث لم يذكره المزي في تحفة الأشراف.

٢٣٠١ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الكَبَائِرِ؟» قَالُوا: بَلَى، يَا رَسُولَ اللهِ! قَالَ: «الْإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ» أَوْ «قَوْلُ الزُّورِ». قَالَ: فَمَا زَالَ رَسُولُ اللهِ ﷺ يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وفِي الْبَاب عَنْ عَبْدِاللهِ بْنِ عَمْرٍو.

2301. 'Abdur-Raḥmān bin Abī Bakrah narrated from his father that the Messenger of Allāh ﷺ said: "Shall I not inform you of the greatest of the major sins?" They said: "Of course O Messenger of Allāh!" He said: "*Shirk* with Allāh, disobeying parents, and false testimony." Or: "False speech" He said: "So the Messenger of Allāh ﷺ would not stop saying it until we said (to ourselves): 'I wish he would be quiet.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*, and there is a narration on this topic from 'Abdullāh bin 'Amr.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب ما قيل في شهادة الزور، ح:٢٦٥٤ من حديث بشر بن المفضل ومسلم، ح:٨٧ من حديث الجريري به وتقدم:١٩٠١ * وفي الباب عن عبدالله بن عمرو [البخاري، ح:٥٩٧٣ ومسلم، ح:٩٠] وعبدالله بن عمر [ابن ماجه، ح:٢٣٧٣].

Comments:

There is no denying that the Creator of man is Allāh. However, the apparent

[1] *Al-Ḥajj* (22:30)

sources of his creation are his parents. Hence it is that disobedience to them is a prelude to disobedience to Allāh. And just as polytheism is the denial of Allāh's right over His creatures, disobedience to parents is the denial of their rights over their children. Islam demands fulfilling the rights of parents as well as Allāh.

Chapter 4. Among That, Lying Will Spread Until A Man Will Testify While His Testimony Was Not Requested And A Man Will Take An Oath While His Oath Was Not Sought

(المعجم ٤) - [بَابٌ مِنْهُ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفُ الرَّجُلُ وَلَا يُسْتَحْلَفُ] (التحفة ٤)

2302. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "The best of people are my generation, then those who follow them, then those who follow them, then those who follow them." (He ﷺ said that) three times. "Then, after them a people will come who increase in fatness, loving fatness, giving testimony before they are asked for it."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* as a narration of Al-A'mash from 'Alī bin Mudrik. The companions of Al-A'mash only reported it from Al-A'mash, from Hilāl bin Yasāf, from 'Imrān bin Ḥuṣain.

(Another chain) with similar narration. And this is more correct than the narration of Muḥammad bin Fuḍail (a narrator in no. 2302).

[He said:] The meaning of this *Ḥadīth*: "Giving testimony before they are asked for it." – according to some of the people of knowledge – is only false witness, it is said that one of them will give

٢٣٠٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الأَعْمَشِ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» ثَلَاثًا، «ثُمَّ يَجِيءُ قَوْمٌ مِنْ بَعْدِهِمْ يَتَسَمَّنُونَ وَيُحِبُّونَ السِّمَنَ يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا».

[قَالَ أَبُو عِيسَى: و]هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ الأَعْمَشِ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، وَأَصْحَابُ الأَعْمَشِ إِنَّمَا رَوَوْا عَنِ الأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَهٰذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ

[1] This appeared earlier, nos. 2221, 2222.

فُضَيْلٍ [قَالَ:] وَمَعْنَى هٰذَا الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ «يُعْطُونَ الشَّهَادَةَ قَبْلَ أَنْ يُسْأَلُوهَا»، إِنَّمَا يَعْنِي شَهَادَةَ الزُّورِ، يَقُولُ: شَهَادَةُ أَحَدِهِمْ مِنْ غَيْرِ أَنْ يُسْتَشْهَدَ.

تخريج: [صحيح] تقدم: ٢٢٢١.

testimony without testimony being requested.

Comments:

The *Hadīth* confirms that the best of times is the time of the Prophet's Companions, then of their Successors, then of the Followers of the Successors, and then of the Post-Followers, although falsehood shall start striking its roots in this period. On the whole, however, it will be better than the times that will follow it.

٢٣٠٣ - وبَيَانُ هٰذَا فِي حَدِيثِ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ حَتَّى يَشْهَدَ الرَّجُلُ وَلَا يُسْتَشْهَدُ وَيَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ».

وَمَعْنَى حَدِيثِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا» هُوَ [عِنْدَنَا] إِذَا اسْتُشْهِدَ الرَّجُلُ عَلَى الشَّيْءِ، أَنْ يُؤَدِّيَ شَهَادَتَهُ وَلَا يَمْتَنِعَ مِنَ الشَّهَادَةِ. هٰكَذَا وَجْهُ الْحَدِيثِ عِنْدَ بَعْضِ أَهْلِ الْعِلْمِ.

2303. Clarification of this is in the *Hadīth* of 'Umar bin Al-Khattāb, from the Prophet ﷺ who said: "The best of people are my generation, then those who follow them, then those who follow them. Then lying will spread, until a man testifies while his testimony was not requested, and a man will take an oath while an oath was not sought." (*Sahīh*)

And the meaning of the *Hadīth* of the Prophet ﷺ: "The best witness is the one who comes with his testimony before being asked for it" — according to us — it is when a man's testimony is sought for something, and he gives his testimony without refraining from testifying. This is the meaning of the *Hadīth* according to some of the people of knowledge.

تخريج: [صحيح] تقدم: ٢١٦٥ وحديث: خير الشهداء، تقدم: ٢٢٩٥-٢٢٩٧.

Comments:

False-witnessing and foreswearing is a crime and a sin. So, the people who are truthful and are asked to offer their testimony should not hesitate to offer their testimony.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

34. Chapters On *Zuhd* From The Messenger Of Allāh ﷺ

(المعجم ٣٤) - أَبْوَابُ الزُّهْدِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣١)

Chapter 1. Health And Free Time Are Two Favors Squandered By Many Of The People

(المعجم ١) - [بَابُ الصِّحَّةِ وَالْفَرَاغِ نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ] (التحفة ١)

2304. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "Two favors that many of the people squander are health and free time." (*Ṣaḥīḥ*)

(Another chain) with a similar narration.

[He said:] There is something on this topic from Anas bin Mālik.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from 'Abdullāh bin Sa'eed bin Abī Hind in *Marfū'* form. Some of them reported it in *Mawqūf* form from 'Abdullāh bin Sa'eed bin Abī Hind.

٢٣٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ وَسُوَيْدُ ابْنُ نَصْرٍ - قَالَ صَالِحٌ: حَدَّثَنَا، وَقَالَ سُوَيْدٌ: أَخْبَرَنَا - عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ».

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ:] وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.

[وَقَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ غَيْرُ وَاحِدٍ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، ورَفَعُوهُ وَوَقَفَهُ بَعْضُهُمْ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ.

تخريج: وأخرجه البخاري، الرقاق، باب الصحة والفراغ، ولا عيش إلا عيش الآخرة، ح:٦٤١٢ من حديث عبدالله بن سعيد به وهو في كتاب الزهد لابن المبارك(!) * وفي الباب عن أنس بن مالك [البزار (كشف الأستار): ٤/ ٢٣٩، ح: ٣٦٢٠].

Comments:

It is a common spectacle that a healthy man has hardly any free time left to himself. He has innumerable occupations on his hands. It also happens that, if he has some leisure or free time, he does not have good health. If he is blessed with both, then in spite of knowing very well that this world is just a sowing field for the Hereafter, he lets go the opportunity to sow the crop of good deeds in this world in order to reap its harvest in the next. He thus suffers great loss in the end and proves his short-sightedness and foolishness.

Chapter 2. Whoever Guards Most Against The Unlawful, Then He Is The Most Worshipping Among The People

(المعجم ٢) - بَابُ [مَنِ اتَّقَى الْمَحَارِمَ فَهُوَ أَعْبَدُ النَّاسِ] (التحفة ٢)

2305. Al-Ḥasan narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?" So Abū Hurairah said: "I said: 'I shall O Messenger of Allāh!' So he ﷺ took my hand and enumerated five (things), he said: "Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allāh has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart." (*Ḍaʻīf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of Ja'far bin Sulaimān (a narrator in the chain), and Al-Ḥasan did not hear anything from Abū Hurairah.

٢٣٠٥ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ [الْبَصْرِيُّ]: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِي طَارِقٍ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَأْخُذُ عَنِّي هٰؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟» فَقَالَ أَبُو هُرَيْرَةَ: قُلْتُ: أَنَا يَا رَسُولَ اللهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: «اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سُلَيْمَانَ وَالْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا، هٰكَذَا رُوِيَ عَنْ أَيُّوبَ وَيُونُسَ بْنِ عُبَيْدٍ وَعَلِيِّ ابْنِ زَيْدٍ. قَالَ: لَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ: وَرَوَى أَبُو عُبَيْدَةَ النَّاجِيُّ عَنِ الْحَسَنِ هٰذَا الْحَدِيثَ قَوْلَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي

This is what was reported from Ayyūb, Yūnus bin 'Ubaid, and 'Alī bin Zaid, he said: Al-Ḥasan did not hear from Abū Hurairah. Abū 'Ubaidah An-Nājī reported this *Ḥadīth* from Al-Ḥasan as his saying, he did not mention: "From Abū Hurairah, from the Prophet ﷺ" in it.

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٢/ ٣١٠ من حديث جعفر بن سليمان به أبوطارق مجهول(ترتيب والحسن البصري عنعن) ولبعض الحديث شواهد عند ابن ماجه، (ح:٤١٩٣، ٤٢١٧) وغيره.

Comments:

a. Every one of us should learn the *Aḥādīth* with the intention of acting upon them. In case, due to some reason, he is not able to act upon them, he must teach them to those who would act upon them.

b. It is an accepted fact that warding off harm and destruction is of greater importance in life than going after gains and profits. It is also a patent truth that a person who has the gut to avoid unlawful acts also has the courage to perform virtuous deeds. It must also be noted that failing to carry out the commanded acts is an act of sin. Therefore, the greatest form of worship and obeisance to Allāh is to avoid all things declared hateful or unlawful by Him.

Chapter 3. What Has Been Related About Racing To Act (To Do Works)

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْمُبَادَرَةِ بِالْعَمَلِ (التحفة ٣)

2306. Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: "Race to do works against seven. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babling senility, or sudden death, or the *Dajjāl*, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter." ***(Ḍa'īf)***

٢٣٠٦ - حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحْرِزِ بْنِ هَارُونَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تُنْظَرُونَ إِلَّا إِلَى فَقْرٍ مُنْسٍ، أَوْ غِنًى مُطْغٍ، أَوْ مَرَضٍ مُفْسِدٍ أَوْ هَرَمٍ مُفْنِدٍ أَوْ مَوْتٍ مُجْهِزٍ أَوِ الدَّجَّالِ فَشَرٌّ غَائِبٌ يُنْتَظَرُ أَوِ السَّاعَةِ؟ فَالسَّاعَةُ أَدْهَى وَأَمَرُّ».

[He said:] This *Ḥadīth* is *Gharīb Ḥasan*, we do not know of it as a narration of Al-A'raj from Abū

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ إِلَّا مِنْ

Hurairah, except through the narration of Muḥriz bin Hārūn. Ma'mar reported this *Ḥadīth* from someone who heard it from Sa'eed Al-Maqburī, from Abū Hurairah from the Prophet ﷺ, and it is similar to this.

حَدِيثِ مُحْرِزِ بْنِ هَارُونَ، و[قَدْ] رَوَى مَعْمَرٌ هٰذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمَقْبُرِيَّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا.

تخريج: [**إسناده ضعيف**] وأخرجه ابن عدي: ٦/ ٢٤٣٤ من حديث أبي مصعب به وابن هارون: متروك (تقريب).

Comments:

Horrors and pains of the Day of Reckoning will be unspeakable. We, in this world, cannot even imagine their exact nature or intensity. The Plain of Resurrection will not be the place of correcting one's failures and misdeeds. It will rather be the place of requital and recompense. It, therefore, behooves all of us not to let go or waste the opportunity bestowed upon us, but make as good a use of the days of our health and the span of our lives as we can.

Chapter 4. What Has Been Related About Remembering Death

(المعجم ٤) - بَابُ مَا جَاءَ فِي ذِكْرِ الْمَوْتِ (التحفة ٤)

2307. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Increase in rememberance of the severer of pleasures." Meaning death. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan*.

[Abū 'Eīsā said:] There is a narration on this topic from Abū Sa'eed.

٢٣٠٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ» يَعْنِي الْمَوْتَ.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

[**قَالَ أَبُو عِيسَى:**] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٥٨ عن محمود بن غيلان به وصححه ابن حبان، ح: ٢٥٥٩-٢٥٦٢ والحاكم على شرط مسلم: ٤/ ٣٢١ ووافقه الذهبي، وحسنه المنذري * وفي الباب عن أبي سعيد [يأتي: ٢٤٦٠].

Comments:

Engrossed in the luxuries and pleasures of the world, man tends to forget the Hereafter. The best panacea for this disease is the remembrance of death that keeps alive the fear of Allāh and the care of the Last Hour, and thus man is saved from becoming oblivious of his ultimate destiny.

Chapter 5. What Has Been Related About The Grave's Horror And That It Is The First Stage Of The Hereafter

(المعجم ٥) - بَابُ [مَا جَاءَ فِي فَظَاعَةِ الْقَبْرِ وَأَنَّهُ أَوَّلُ مَنَازِلِ الآخِرَةِ] (التحفة ٥)

2308. Hāni' the freed slave of 'Uthmān said: "When 'Uthmān would stop at a grave he would cry until his beard was soaked (in tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So he said: 'Indeed the Messenger of Allāh ﷺ said: "Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what is comes after it is worse than it." And the Messenger of Allāh ﷺ said: "I have not seen any sight except that the grave is more horrible than it." (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Hishām bin Yūsuf.

٢٣٠٨ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا يَحْيَى بْنُ مَعِينٍ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُجَيْرٍ أَنَّهُ سَمِعَ هَانِئًا مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيلَ لَهُ: تُذْكَرُ الْجَنَّةُ وَالنَّارُ فَلَا تَبْكِي وَتَبْكِي مِنْ هٰذَا؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هِشَامِ بْنِ يُوسُفَ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر القبر والبلي، ح:٤٢٦٧ من حديث يحيى بن معين به وصححه الذهبي في تلخيص المستدرك: ١/ ٣٧١.

Comments:

Man's reckoning starts right from his grave, and the punishment, if any, meted out to him in the grave expiates his sins. Thus, whether the punishment of the grave becomes full expiation for him or he is saved from it, other after-life stages become easy for him. If, on the contrary, his sins are not forgiven, then the stages ahead of him are bound to be quite severe and terrifying for him.

Chapter 6. Whoever Loves To Meet Allāh, Allāh Loves To Meet Him

(المعجم ٦) - بَابُ مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ (التحفة ٦)

2309. 'Ubādah bin Aṣ-Ṣāmit narrated that the Prophet ﷺ said: "Whoever loves to meet Allāh, Allāh loves to meet him. Whoever is averse to meeting Allāh, Allāh is averse to meeting him." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Hurairah, 'Āishah, Abū Mūsā and Anas.

[He said:] The *Ḥadīth* of 'Ubādah is a [*Ḥasan*] *Ṣaḥīḥ Ḥadīth*.

٢٣٠٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَبِي مُوسَى وَأَنَسٍ. [قَالَ:] حدِيثُ عُبَادَةَ حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه ... إلخ، ح:٢٦٨٣ من حديث شعبة والبخاري، ح:٦٥٠٧ من حديث قتادة به * وفي الباب عن أبي هريرة [مسلم، ح:٢٦٨٥] وعائشة [ومسلم، ح:٢٦٨٤] وأبي موسى [البخاري، ح:٦٥٠٨ ومسلم، ح:٢٦٨٦] وأنس [أحمد: ٣/ ١٠٧].

Comments:

The *Ḥadīth* has already been discussed at some length under the Chapter on Funerals. In fact, the love or aversion mentioned in the *Ḥadīth* happens when man begins to see glimpses of the approaching destiny.

Chapter 7. What Has Been Related About The Prophet ﷺ Warning His People

(المعجم ٧) - بَابُ مَا جَاءَ فِي إِنْذَارِ النَّبِيِّ ﷺ قَوْمَهُ (التحفة ٧)

2310. 'Āishah narrated: "When this *Āyah* was revealed: And warn your near kindred...,[1] the Messenger of Allāh ﷺ said: 'O Ṣafiyyah bint 'Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Bānu 'Abdul-Muṭṭalib! I have no authority on your behalf over Allāh for anything. Ask me for whatever you want of my wealth.'" (***Ṣaḥīḥ***)

٢٣١٠ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ رَسُولُ اللهِ ﷺ: «يَا صَفِيَّةُ بِنْتَ عَبْدِ

[1] *Ash-Shu'arā'* 26:214.

الْمُطَّلِبِ، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، يَا بَنِي عَبْدِ الْمُطَّلِبِ: إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ:] وفِي الْبَابِ عنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي مُوسَى، [قَالَ:] حَدِيثُ عَائِشَةَ حَدِيثٌ حَسَنٌ [غَرِيبٌ] [هٰكَذَا رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ نَحْوَهُ]. وَقَدْ رَوَى بَعْضُهُمْ عَنْ هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[He said:] There are narrations on this topic from Abū Hurairah, Ibn 'Abbās, and Abū Mūsā. [He said:] The *Ḥadīth* of 'Āishah is a *Ḥasan* [*Gharīb*] *Ḥadīth*. [This is how some of them reported it, from Hishām bin 'Urwah, similarly.] Some of them reported the same from Hishām bin 'Urwah from his father from the Prophet ﷺ.

تخريج: وأخرجه مسلم، الإيمان، باب: في قوله تعالى: "وأنذر عشيرتك الأقربين"، ح:٢٠٥ من حديث هشام بن عروة به * وفي الباب عن أبي هريرة [يأتي:٣١٨٥] وابن عباس [البخاري، ح:٤٧٧٠ ومسلم، ح:٢٠٨] وأبي موسى [يأتي:٣١٨٦].

Comments:

The *Ḥadīth* tells us in no uncertain terms that we cannot depend on the good deeds of our parents or kinsfolk. Success in the Hereafter is linked to our own faith and right actions. Intercession shall only come on the basis of virtuous deeds.

(المعجم ٨) - بَابُ مَا جَاءَ فِي فَضْلِ الْبُكَاءِ مِنْ خَشْيَةِ اللهِ تَعَالَى (التحفة ٨)

Chapter 8. What Has Been Related About The Virtue Of Crying Out Of Fear Of Allāh, Most High

٢٣١١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ». [قَالَ:] وفِي الْبَابِ عَنْ أَبِي رَيْحَانَةَ وَابْنِ عَبَّاسٍ. [قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ]

2311. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A man who cries out of fearing Allāh, will not be put into the Fire until milk returns to the udder; and dust raised in the cause of Allāh and the smoke of *Jahannam* will not be gathered together." (***Ṣaḥīḥ***)

[He said:] There are narrations on this topic from Abū Raiḥānah and Ibn 'Abbās. [He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Muḥammad bin 'Abdur-Raḥmān is the *Mawlā* of the family of Ṭalḥah, and he is

from Al-Madīnah, and trustworthy. Shu'bah and Sufyān Ath-Thawrī reported from him.

صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ هُوَ مَوْلَى آلِ طَلْحَةَ وهُوَ مَدَنِيٌّ ثِقَةٌ، رَوَى عَنْهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ.

تخريج: [**صحيح**] تقدم:١٦٣٣ عن هناد به * وفي الباب عن أبي ريحانة [أحمد:٤/١٣٤] وابن عباس [تقدم:١٦٣٩].

Comments:

The quality of crying out of the fear of Allāh rests only in a person who: (i) has firm belief in Allāh's Greatness and Majesty, (ii) believes in the reality of reckoning, and (iii) obeys the commands of Allāh and abstains from matters prohibited by Him. Similarly, only a person who realizes the importance of raising high the Word of Allāh will go out fighting in His cause. Such people shall not taste the heat of Hellfire.

Chapter 9. What Has Been Related About The Prophet ﷺ Saying: "If You Knew What I Know, Then You Would Laugh Little"

(المعجم ٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا» (التحفة ٩)

2312. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Indeed I see what you do not see, and I hear what you do not hear. The Heavens moan, and they have the right to moan. There is no spot, the size of four fingers in them, except that there is an angel placing his forehead in it, prostrating to Allāh. By Allāh! If you knew what I know, then you would laugh little and you would cry much. And you would not taste the pleasures of your women in the beds, and you would go out beseeching Allāh. And I wish that I was but a felled tree." (*Hasan*)

[Abū 'Eīsā said:] There are narrations on this topic from 'Āishah, Abū Hurairah, Ibn 'Abbās, and Anas.

[He said:] This *Hadīth* is *Hasan*

٢٣١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُوَرِّقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ للهِ سَاجِدًا، وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

[**قَالَ أَبُو عِيسَى**:] وفِي الْبَابِ عَنْ عَائِشَةَ وَأَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ وَأَنَسٍ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيُرْوَى مِنْ غَيْرِ هٰذَا الْوَجْهِ أَنَّ أَبَا ذَرٍّ قَالَ: لَوَدِدْتُ

Gharīb. It has been related through routes other than this, that Abū Dharr said: "I wish that I was a felled tree." And it has been related from Abū Dharr in *Mawqūf* form.

أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ، وَيُرْوَى عَنْ أَبِي ذَرٍّ مَوْقُوفًا.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب الحزن والبكاء، ح:٤١٩٠ من حديث إسرائيل به وصححه الحاكم:٢/ ٥١٠، ٥١١، [٤/ ٥٤٤، ٥٧٩] ووافقه الذهبي وقوله: "لوددت أني كنت شجرةً تعضد" مدرج من قول أبي ذر رضي الله عنه، وباقي الحديث حسن له شواهد * وفي الباب عن عائشة [البخاري، ح:١٠٤٤ ومسلم، ح:٩٠١] وأبي هريرة [يأتي:٢٣١٣] وابن عباس [لم أجده] وأنس [البخاري، ح:٦٤٨٦ ومسلم، ح:٢٣٥٩].

Comments:

The scope of the sources of knowledge, hidden and apparent, such as ears, eyes, intellect etc, given by Allāh ﷻ to man, extends only as far as the seen world. The unseen world is beyond its capacity or domain. The way to acquire authentic and dependable knowledge about the unseen is to get it from what the Prophets and Messengers of Allāh inform us, on the basis of what Allāh gives them to see, hear and observe. Allāh lets them see what is unseen to us, in order that they make their people aware of those things who, in their turn, believe in them on the authority of these Prophets and Messengers.

2313. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If you knew what I know, then you would laugh little and you would cry much." (***Hasan***)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٣١٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ [الْفَلَّاسُ]: حَدَّثَنَا عَبْدُالوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» [هٰذَا] حَدِيثٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد:٢/ ٥٠٢ من حديث محمد بن عمرو الليثي به وللحديث طرق كثيرة عند البخاري، ح:٦٤٨٥ وغيره.

Comments:

It was due to the nature of the task entrusted to the Messengers that Allāh saw it fit that the reality of things be made manifest to them, so that their first hand observations might give them an absolutely certain knowledge and assured sight of the things needed for the implementation of the sublime duty entrusted to them. Not only this, Allāh in His absolute wisdom, invested the Prophet's mind and heart with an extraordinary strength, so that he could perform the duties assigned to him with extreme poise and composure, that could serve as a living example for all categories of people until the Last Day.

Chapter 10. What Has Been Related About One Who Says Something To Make People Laugh

(المعجم ١٠) - بَابُ مَا جَاءَ مَنْ تَكَلَّمَ بِالْكَلِمَةِ لِيُضْحِكَ النَّاسَ (التحفة ١٠)

2314. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire." (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٢٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ».

[قَالَ] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [**صحيح**] وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح:٦٤٧٧ من حديث محمد بن إبراهيم به وسند الترمذي حسن.

Comments:

Sometimes a man unwittingly articulates something of a very bad import, he neither realizes the seriousness of what he has said nor sees anything wrong in articulating it. It may, however, have dangerous implications for him such as would throw him into the pit of Hellfire and keep him there for long, long years. It is, therefore, extremely important that we weigh each word before we speak it and be fully aware of what consequences it will have in the next world.

2315. Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Prophet ﷺ said: "Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him!" (***Ḥasan***)

[He said:] There is something on this topic from Abū Hurairah. [He said:] This *Ḥadīth* is *Ḥasan*.

٢٣١٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ».

[قَالَ:] وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [**إسناده حسن**] وأخرجه أحمد:٥/٥ عن يحيى القطان به ورواه أبو داود، ح:٤٩٩٠ وغيره * وفي الباب عن أبي هريرة [البيهقي في شعب الإيمان، ح:٤٨٣٢ والبغوي في شرح السنة:١٤/ ٣١٩].

Comments:

There is nothing wrong with the display of good humor, happy disposition or delightful talk with the people, as long as it does not hurt anybody's feelings. But to take recourse to lying in order to make the people laugh is a highly disliked and hateful conduct. The man indulging in such activities may momentarily succeed in making the people laugh, but will not escape ruination and perdition in the next world.

Chapter 11. Among The Excellence Of A Person's Islām Is His Leaving What Does Not Concern Him

(المعجم ١١) - **بَابُ [حَدِيثِ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ]** (التحفة ١١)

2316. Anas bin Mālik narrated that a man among his companions was dying so he said – meaning a man said to him: "Glad tidings of Paradise." To which the Messenger of Allāh ﷺ said: "You do not know. Perhaps he spoke of what did not concern him or he was greedy with that which would not decrease him." (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Gharīb*.

٢٣١٦ - حَدَّثَنَا سُلَيْمانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مالِكٍ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَصْحَابِهِ، فَقَالَ - يَعْنِي رَجُلًا -: أَبْشِرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ لَا تَدْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه يحيى بن الحسين الشجري في الأمالي: ١/ ١٢٧ وأبو نعيم في حلية الأولياء: ٥/ ٥٥، ٥٦ من حديث عمر بن حفص به ورواه أبو يعلى، ح: ٤٠١٧ من طريق آخر عن الأعمش به * الأعمش عنعن ولم يسمع من أنس رضي الله عنه.

Comments:

Among the commendable traits that a believer must inculcate is to avoid all words and deeds that have no need or benefit for him either in this world or the next. Indulging in such aimless and needless activities is sheer waste of time and self-ruination. As for giving glad tidings of Paradise, it can and should only be extended to a person who is not threatened with hard questioning. As for a person who has indulged in activities that merit severe questioning in the Hereafter, his joy or happiness will only be tainted and incomplete. So, where is the occasion or justification for giving him the glad tiding of a happy future?

2317. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed among the excellence of a person's Islam is that he leaves

٢٣١٧ - حَدَّثَنَا أَحْمَدُ بْنُ نَصْرٍ النَّيْسَابُورِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللهِ بْنِ سَمَاعَةَ، عَنِ

الأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ».

[قَالَ:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هٰذَا الْوَجْهِ.

what does not concern him." (*Ḍa'īf*)

[He said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Abū Salamah from Abū Hurairah, from the Prophet ﷺ except through this route.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٦ من حديث الأوزاعي به والزهري صرح بالسماع عند البغوي في شرح السنة: ١٤/ ٣٢٠، ح: ٤١٣٢ وصححه ابن حبان (الإحسان): ٢٢٩ وحسنه النووي في الأربعين ضرة ضعفه الجمهور.

٢٣١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكَهُ مَالَا يَعْنِيهِ».

[قَالَ أَبُو عِيسَى: و] هٰكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ.

2318. Alī bin Al-Ḥusain narrated that: "The Messenger of Allāh ﷺ said, 'Surely, of the exellence of a person's Islam is that he leaves what does not concern him." (*Ḍa'īf*)

[Abū 'Eīsā said:] This is how more than one of the companions of Az-Zuhrī reported it from Az-Zuhrī, from Al-Ḥusain from the Prophet ﷺ, similar to the narration of Mālik (a narrator in the chain).

تخريج: [ضعيف] انظر الحديث السابق.

Comments:

Lā ya'nihi: That which does not concern him or is not the object of his quest or need. In other words, abstinence from needless talk and meaningless activities is a necessary requirement of good faith and an adornment of personality which lends beauty to the faith of the person concerned.

Chapter 12. What Has Been Related About Speaking Little

(المعجم ١٢) - بَابُ مَا جَاءَ فِي قِلَّةِ الْكَلَامِ (التحفة ١٢)

٢٣١٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ

2319. Muḥammad bin 'Amr narrated from his father, from his grandfather who said: "I heard Bilāl bin Al-Ḥārith Al-Muzanī, the Companion of the Messenger of

صَاحِبَ رَسُولِ اللهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ». [قَالَ:] وفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [و]هٰكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو نَحْوَ هٰذَا، وقَالُوا: عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هٰذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ جَدِّهِ.

Allāh ﷺ saying: 'I heard the Messenger of Allāh ﷺ saying: "Indeed one of you says a statement pleasing to Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His anger until the Day of Meeting with Him." ***(Hasan)***

[He said:] This *Hadīth* is *Hasan Sahīh*. This was reported similarly by more than one narrator from Muhammad bin 'Amr. They said: "From Muhammad bin 'Amr, from his father, from his grandfather, from Bilāl bin Al-Hārith." Mālik bin Anas reported this *Hadīth* from Muhammad bin 'Amr, from his father, from Bilāl bin Al-Hārith, and he did not mention in it: "From his grandfather."

تخريج: **[إسناده حسن]** وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح:٣٩٦٩ من حديث محمد بن عمرو به وصححه الحاكم:١/٤٦ وابن حبان (الإحسان):٢٨٠، ٢٨٧ وحديث مالك: في الموطأ:٢/ ٩٨٥(يحيى).

Comments:

One of us sometimes articulates a statement pleasing to Allāh which, although he does not realize the importance of it, gets a high degree of acceptance with Allāh, and as such becomes a perpetual source of Allāh's pleasure, until the end of the world, so that it spurs him to do more and more virtuous deeds and achieve deliverance in the next world. On the other hand, one of us sometimes articulates a small word which is highly unpleasing to Allāh, and consequently becomes the source of Allāh's displeasure till the end of time.

Chapter 13. What Has Been Related About The Insignificance Of The World To Allāh, The Mighty And Sublime

(المعجم ١٣) - بَابُ مَا جَاءَ فِي هَوَانِ الدُّنْيَا عَلَى اللهِ عَزَّ وَجَلَّ (التحفة ١٣)

2320. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "If the world to Allāh was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it."

There is something on this topic from Abū Hurairah. (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh Gharīb* from this route.

٢٣٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ سُلَيْمَانَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح:٤١١٠ من حديث أبي حازم به وصححه الحاكم: ٤/٣٠٦ فتعقبه الذهبي وله شواهد كثيرة.

Comments:

It means that whatever good things of the world Allāh has given to those who deny His own attribute of Oneness, as well as of the Prophethood of His beloved Messenger, He has given those things to them because the world, as a whole, is entirely insignificant and valueless before Allāh.

2321. Al-Mustawrid bin Shaddād said: "I was with the caravan of those who stopped with the Messenger of Allāh ﷺ at a dead lamb. The Messenger of Allāh ﷺ said: 'Do you think that this was insignificant to its owners when they threw it away?' They said: 'Yes!) It is because of its insignificance that they threw it away O Messenger of Allāh!' He said: 'The world is more insignificant to Allāh than this to its owners.'" (***Hasan***)

There are narrations on this topic from Jābir and Ibn 'Umar.

[Abū 'Eīsā said:] The *Hadīth* of Al-Mustawrid is a *Hasan Hadīth*.

٢٣٢١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: كُنْتُ مَعَ الرَّكْبِ الَّذِينَ وَقَفُوا مَعَ رَسُولِ اللهِ ﷺ عَلَى السَّخْلَةِ الْمَيِّتَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَرَوْنَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حِينَ أَلْقَوْهَا؟» قَالُوا: مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللهِ! قَالَ: «الدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ الْمُسْتَوْرِدِ حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه ابن ماجه، أيضًا، ح:٤١١١ من حديث مجالد به وسنده ضعيف وله شواهد كثيرة منها الحديث السابق * وفي الباب عن جابر [مسلم، ح:٢٩٥٧] وابن عمر [الطبراني في الأوسط:٣/٤٣٣، ٤٣٤، ح:٢٩٣٤].

Comments:

When, during one of his journeys the Messenger of Allāh ﷺ came upon the carcass of a lamb then, instead of turning his face away from it, he ﷺ chose to give his Companions a very important and instructive lesson in relation to it, owners that as insignificant and worthless as this dead lamb is to its masters, much more insignificant and worthless than this to Allāh is the world, which makes its inhabitants oblivious of the Hereafter and forgetful of its Lord and Creator.

Chapter 14. The *Ḥadīth*: "Indeed The World Is Cursed"

(المعجم ١٤) - [بَابٌ مِنْهُ حَدِيثُ: «إِنَّ الدُّنْيَا مَلْعُونَةٌ»] (التحفة ١٤)

2322. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allāh, what is conducive to that,[1] the knowledgeable person and the learning person." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، قَالَ: سَمِعْتُ عَطَاءَ بْنَ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ ضَمْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح:٤١١٢ من حديث عبدالرحمن بن ثابت به.

Comments:

The world that makes the people forget their Creator, and out of whose love they tend to forget the Hereafter is, in terms of its real value and ultimate end, so despised and insignificant to Allāh that it fails to get even the smallest place in the all-compassing mercy of Allāh. In fact, only those matters and deeds will be eligible to find a place under the canopy of Allāh's all-embracing mercy that have some connection with Allāh and with the religion chosen and favored by Allāh.

[1] Meaning those acts which Allāh loves that bring one nearer to Him.

Chapter 15. The *Hadīth*: "The World Compared To The Hereafter Is But Like What One Of You Gets When Placing His Finger Into The Sea"

(المعجم ١٥) - [بَابٌ مِنْهُ حَدِيثُ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ»] (التحفة ١٥)

2323. Qais bin Abī Hāzim said: I heard Mustawrid, a member of Banū Fihr, saying: The Messenger of Allāh ﷺ said: "The world compared to the Hereafter is but like what one of you gets when placing his finger into the sea, so look at what you draw from it." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*. [Ismā'īl bin Abī Khālid's (a narrator in the chain) *Kunyah* is Abū 'Abdullāh, and Qais bin Abī Hāzim's father's name is 'Abd bin 'Awf and he was a Companion.]

٢٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فِهْرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا الدُّنْيَا فِي الآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَاذَا تَرْجِعُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ يُكْنَى أَبَا عَبْدِ اللهِ وَوَالِدُ قَيْسٍ أَبُو حازِمٍ اسْمُهُ عَبْدُ بْنُ عَوْفٍ وهُوَ مِنَ الصَّحَابَةِ].

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح:٢٨٥٨ من حديث يحيى القطان به.

Comments:

The *Hadīth* is in fact intended to convey the idea that the world, when compared to the Hereafter, is as insignificant as is the drop of water sticking to a man's finger in comparison with the sea. The parable has just been coined to deliver a message. Otherwise in reality, the world does not weigh even as much as we understand from the parable since the world, along with all its paraphernalia, is at best temporal and limited while the Hereafter is limitless and never-ending. And it is a known fact that the limited and temporal cannot be compared with the never-ending and limitless.

Chapter 16. What Has Been Related About 'The World Is A Prison For The Believer And A Paradise For The Disbeliever'

(المعجم ١٦) - بَابُ مَا جَاءَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (التحفة ١٦)

2324. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The world is a prison for the

٢٣٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ

believer and Paradise for the disbeleiver." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وفِي الْبَابِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٥٦ عن قتيبة به * وفي الباب عن عبدالله بن عمرو [أحمد:٢/ ١٩٧].

Comments:

The main characteristic of a prison is that the prisoner in it is not free to lead a life of his choice, but is bound by the laws of the prison and the whims of its officers. He is neither free in eating and drinking, nor in sleeping and awakening, nor in moving about nor in meeting with the people at will. In short, he has no freedom of any kind in a prison house, and has willy-nilly to obey the orders of others. The second thing is that no prisoner loves his prison like home, but is always on the lookout to somehow get out of it. Paradise, on the other hand, is a place where the inhabitants will have no such restrictions. Each person will live a life of his choice, and every desire of his will be fulfilled, and he will never feel the desire to get out of it.

Chapter 17. What Has Been Related About 'The Parable Of The World Is That Of Four People'

(المعجم ١٧) - بَابُ مَا جَاءَ مَثَلُ الدُّنْيَا مَثَلُ أَرْبَعَةِ نَفَرٍ (التحفة ١٧)

2325. Abū Kabshah Al-Anmārī narrated that the Messenger of Allāh ﷺ said: "There are three things for which I swear and narrate to you about, so remember it." He said: "The slave (of Allāh) wealth shall not be decreased by charity, no slave (of Allāh) suffers injustice and is patient with it except that Allāh adds to his honor; no slave (of Allāh) opens up a door to begging except that Allāh opens a door for him to poverty" – or a statement similar – "And I shall narrate to you a narration, so remember it." He said: "The world is only for four persons: A slave whom Allāh

٢٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا يُونُسُ بْنُ خَبَّابٍ عَنْ سَعِيدٍ الطَّائِيِّ أَبِي الْبَخْتَرِيِّ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو كَبْشَةَ الْأَنْمَارِيُّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «ثَلَاثٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ - قَالَ: - مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللهُ عَلَيْهِ بَابَ فَقْرٍ - أَوْ كَلِمَةٍ نَحْوَهَا - وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ - قَالَ: - «إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ: عَبْدٍ رَزَقَهُ اللهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي رَبَّهُ فِيهِ وَيَصِلُ بِهِ

provides with wealth and knowledge, so he has *Taqwā* of his Lord with it, nurtures the ties of kinship with it, and he knows that Allāh has a right in it. So this is the most virtuous rank. And a slave whom Allāh provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same. And a slave whom Allāh provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having *Taqwā* of his Lord, nor nurturing the ties of kinship, and he does not know that Allāh has a right in it. So this is the most despicable rank. And a slave whom Allāh does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

رَحِمَهُ وَيَعْلَمُ للهِ فِيهِ حَقًّا فَهٰذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٍ رَزَقَهُ اللهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ: لَوْ أَنَّ ـِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٍ رَزَقَهُ اللهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا [فَهُوَ] يُخْبَطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحِمَهُ، وَلَا يَعْلَمُ للهِ فِيهِ حَقًّا فَهٰذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٍ لَمْ يَرْزُقْهُ اللهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِيَ مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنِيَّتِهِ فَوِزْرُهُمَا سَوَاءٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] وأخرجه أحمد: ٤/ ٢٣١ من حديث عبادة بن مسلم به وسنده حسن وله شاهد صحيح عند أحمد: ٤/ ٢٣٠.

Comments:

a. Giving away one's wealth in charity — be it compulsory or optional — does not decrease the giver's wealth since Allāh declares in the Qur'ān: Whatever you spend of anything (in Allāh's cause), He will replace it (34:39). Thus, whatever we spend in the path of Allāh, He will replace it either with worldly goods or through other unseen forms such as investing what we have with His blessing *(Barakah)*.

b. If a man patiently bears the wrongs and injustices done to him, Allāh will increase him in the esteem of the people.

c. Once a person unnecessarily starts begging from others, his desire or greed is

never quenched, and mentally he will always remain a needy fellow and a beggar.

Chapter 18. What Has Been Related About Anxiety Over The World And Love For It

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْهَمِّ فِي الدُّنْيَا وَحُبِّهَا (التحفة ١٨)

2326. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Whoever suffers from destitution and he beseeches the people for it, his destitution shall not end. And whoever suffers from destitution and he beseeches Allāh for it, Allāh will send provisions to him, sooner or later." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb.*

٢٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرٍ أَبِي إِسْمَاعِيلَ، عَنْ سَيَّارٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللهِ فَيُوشِكُ اللهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب الاستعفاف، ح:١٦٤٥ من حديث بشير بن سلمان أبي إسماعيل به وصححه الحاكم:١/٤٠٨ ووافقه الذهبي * ورواه ابن المبارك وغيره عن بشير به، وسيار هو أبو حمزة.

Comments:

Allāh says in the Qur'ān: ... And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine... (65:2,3). As for the unexpected sources referred to in the Qur'ānic Verse, it could be that one of his near relations passes away and he inherits his wealth or some person unknown to him bequeaths his wealth in his favor, and so on. On the contrary, the person who moans about his poverty before others and begs for assistance from them, his poverty, as mentioned in the foregoing *Ḥadīth,* is not remedied.

Chapter 19. What Has Been Related About What Suffices A Man From All His Wealth

(المعجم ١٩) - بَابُ [مَا جَاءَ فِيمَا يَكْفِي الْمَرْءَ مِنْ جَمِيعِ مَالِهِ] (التحفة ١٩)

2327. Abū Wāil narrated: "Mu'āwiyah came to Abū Hāshim

٢٣٢٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا

bin 'Utbah to visit him when he was ill (and dying). He said: 'O uncle! Why do you cry? Is it from the pangs of death or desire for the world?' He said: 'Neither of these. But the Messenger of Allāh ﷺ had commissioned me with an obligation that I did not abide by. He ﷺ said: "It suffices you to gather the wealth of a servant or a rider in the cause of Allāh." And (it is only) today I find that I have gathered it.'" (***Hasan***)

[Abū 'Eīsā said:] Zā'idah and 'Abīdah bin Humaid reported it from Manṣūr, from Abū Wā'il, from Samurah bin Sahm, he said: "Mu'āwiyah entered upon Abū Hāshim bin 'Utbah." And he mentioned a similar narration. There is a narration on this topic from Buraidah Al-Aslamī from the Prophet ﷺ.

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَالأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ مُعَاوِيَةُ إِلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ وَهُوَ مَرِيضٌ يَعُودُهُ، فَقَالَ: يَا خَالُ مَا يُبْكِيكَ؟ أَوَجَعٌ يُشْئِزُكَ أَوْ حِرْصٌ عَلَى الدُّنْيَا؟ قَالَ: كُلٌّ لَا، وَلَكِنْ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا لَمْ آخُذْ بِهِ. قَالَ: «إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللهِ، وَأَجِدُنِي الْيَوْمَ قَدْ جَمَعْتُ».

[قَالَ أَبُو عِيسَى:] وقَدْ رَوَاهُ زَائِدَةُ وَعَبِيدَةُ ابْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ قَالَ: دَخَلَ مُعَاوِيَةُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ. فَذَكَرَ نَحْوَهُ. وَفِي الْبَابِ عَنْ بُرَيْدَةَ الأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وأخرجه أحمد:٣/٤٤٤ عن عبدالرزاق به وصححه ابن حبان (الإحسان):٢/ ٣١، ح:٦٦٧ والحافظ ابن حجر في الإصابة، ورواه الحاكم:٣/ ٦٣٨ من حديث سفيان الثوري به وتابعه أبو معاوية ثنا الأعمش به (أحمد:٣/ ٤٤٣، ٤٤٤) ورواه ابن ماجه، ح:٤١٠٣ وغيره من حديث الأعمش به وأبو وائل سمعه من سمرة بن سهم وهو مجهول كما في التقريب وغيره وله شاهد ذكره الترمذي رحمه الله * حديث زائدة: أخرجه أحمد:٥/ ٢٩٠ والطبراني:٧/ ٣٠٢، ح:٧١٩٩ وعبيدة بن حميد * وفي الباب عن بريدة الأسلمي [أحمد:٥/ ٣٦٠ والنسائي في الكبرى:٥/ ٥٠٧، ح:٩٨١٢].

Comments:

Not everybody can make the right use of his wealth, neither can everyone earn it rightfully. There do, however, exist people who love austerity and abstinence from worldly pleasures above anything else. Abū Hāshim belonged to that category. That is why, he was worried at leaving behind as many as thirty Dirham and a cup and thought that he had not fully abided by the exhortation of the Prophet ﷺ.

Chapter 20. The *Ḥadīth*: "Do Not Take To The Estate Such That You Become Desirous Of The World"

(المعجم ٢٠) - [بَابٌ مِنْهُ حَدِيثُ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا»] (التحفة ٢٠)

2328. 'Abdullāh [bin Mas'ūd] narrated that the Messenger of Allāh ﷺ said: "Do not take to the estate, such that you become desirous of the world." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

٢٣٢٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ شِمْرِ ابْنِ عَطِيَّةَ، عَنِ الْمُغِيرَةِ بْنِ سَعْدِ بْنِ الأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [حسن] وأخرجه أحمد: ١/ ٤٤٣ عن وكيع به وصححه ابن حبان، ح: ٧٠٨، والحاكم: ٤/ ٣٢٢ ووافقه الذهبي، ورواه شعبة عن الأعمش به * سفيان هو الثوري وتابعه جماعة منهم سفيان بن عيينة عند الحميدي، ح: ١٢٣.

Comments:

Real estate items like land, orchard, house, workshop etc., draw all the attention of man towards them. Engrossed in these, man generally becomes forgetful of his religious duties. This eventually spells doom for him. However, if matters of property and real estate do not distract him from his concerns for the Hereafter but are, to the contrary, helpful to him in the better discharge of his religious duties, then no harm will come to him.

Chapter 21. What Has Been Related About The Believer's Long Life

(المعجم ٢١) - بَابُ مَا جَاءَ فِي طُولِ الْعُمْرِ لِلْمُؤْمِنِ (التحفة ٢١)

2329. 'Abdullāh bin Busr narrated that a Bedouin said: "O Messenger of Allāh! Who is the best of the people?" He said: "He whose life is long and his deeds are good." There are narrations on this topic from Abū Hurairah and Jābir. (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٢٣٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ ابْنُ حُبَابٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ: أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللهِ! مَنْ خَيْرُ النَّاسِ؟ قَالَ: «مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/ ١٩٠ من حديث معاوية بن صالح به وسيأتي طرفه: ٣٣٧٥ وللحديث شواهد كثيرة منها الحديث السابق * وفي الباب عن أبي هريرة [أحمد: ٢/ ٢٣٥، ٤٠٣ وابن حبان، ح: ١٩١٩] وجابر [عبد بن حميد، ح: ١٠٨٦].

Comments:

Man's success and prosperity in the Hereafter is linked to his good deeds. If, alongside long life, he is also enabled to perform virtuous deeds, then it could surely give him ascendance in rank. It is in this situation that long age becomes a desirable proposition for man.

Chapter 22. Which Of The People Is The Best And Which Of Them Is The Worst

(المعجم ٢٢) - [بَابٌ مِنْهُ أَيُّ النَّاسِ خَيْرٌ وَأَيُّهُمْ شَرٌّ] (التحفة ٢٢)

2330. 'Abdur-Raḥmān bin Abī Bakrah narrated from his father that a man said: "O Messenger of Allāh! Which of the people is the best?" He said: "He whose life is long and his deeds are good." He said: "Then which of the people is the worst?" He said: "He whose life is long and his deeds are bad." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «مَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ». قَالَ: فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ: «مَنْ طَالَ عُمْرُهُ وَسَاءَ عَمَلُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ٥/ ٤٨ من حديث شعبة به ورواه يونس وحميد [أحمد: ٥/ ٤٤] وثابت [الحاكم: ١/ ٣٣٩] عن عبدالرحمن بن أبي بكرة به والحديث السابق شاهد له.

Comments:

If success and prosperity in the Hereafter is linked to man's good deeds, then the more good deeds a person has performed the better he will be and, by the same token, the more bad deeds a person has accumulated the worse as an individual he will be.

Chapter 23. What Has Been Related About 'The Lifespan Of (The Individuals) In This *Ummah* Is Between Sixty And Seventy (Years)

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي [فِنَاءِ] أَعْمَارِ هَذِهِ الْأُمَّةِ مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ (التحفة ٢٣)

2331. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The lifespan for my *Ummah* is from sixty years to seventy [years]." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Sālih from Abū Hurairah. It has been reported through other routes from Abū Hurairah.

٢٣٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ كَامِلٍ أَبِي الْعَلَاءِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ [سَنَةً]».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

تخريج: **[إسناده حسن]** وأخرجه ابن عدي:٦/٢١٠١ من حديث محمد بن ربيعة به وله شاهد حسن يأتي: ٣٥٥٠.

Comments:

The lifespan of the Prophet's *Ummah* is between sixty and seventy years. The lifespan of the Prophet ﷺ as well as of Abū Bakr, 'Umar and 'Alī ﷺ was between sixty and seventy years, though 'Uthmān ﷺ lived longer than this.

Chapter 24. What Has Been Related About The Constriction Of Time And The Curtailment Of Hope

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي تَقَارُبِ الزَّمَنِ وَقِصَرِ الْأَمَلِ (التحفة ٢٤)

2332. Anas bin Mālik narrated that Allāh's Messegner ﷺ said: "The Hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* from this route. Sa'd bin Sa'eed (a narrator in the chain) is

٢٣٣٢ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ [الْعُمَرِيُّ] عَنْ سَعْدِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ وَتَكُونَ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونَ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونَ السَّاعَةُ

كَالضَّرْمَةِ بِالنَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ.

the brother of Yaḥyā bin Sa'eed Al-Anṣārī.

تخريج: [صحيح] * عبدالله بن عمر العمري ضعيف في غير نافع وسعد بن سعيد حسن الحديث (تسهيل الحاجة، ح: ٣٥٦١) وللحديث شواهد عند ابن حبان، ح: ١٨٨٧ وغيره.

Comments:

Various interpretations have been given to the expression "constriction of time". They are as follows:

a. Those will be the joyful days of merry-making and prosperity. Hence the time shall pass unnoticed.
b. The world shall be devoid of heavenly bliss. As such time shall pass without anybody noticing it.
c. Governments shall come and go in quick succession, and it would seem as if they lasted but a few days.
d. People will be battling with calamities, disturbances and dissensions so that they shall lose the sense of the passage of time.

The core of the matter in fact is that the age will be bereft of heavenly bliss. As such the time shall pass at an awfully quick pace. The year, the month and the week shall pass without anyone knowing how they flew away.

Chapter 25. What Has Been Related About The Curtailment Of Hope

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي قِصَرِ الأَمَلِ (التحفة ٢٥)

2333. Mujāhid narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ grabbed me on part of my body and said: 'Be in the world like a stranger or a passerby, and count yourself among the inhabitants of the grave.'" Ibn 'Umar said to me: "When you wake up in the morning, then do not concern yourself with the evening. And when you reach the evening, then do not concern yourself with the morning. Take from your health before your illness, and from your life before your death, for indeed

٢٣٣٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِبَعْضِ جَسَدِي قَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعُدَّ نَفْسَكَ مِنْ أَهْلِ القُبُورِ»، فَقَالَ لِي ابْنُ عُمَرَ: إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ، وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ، وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ، وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ، فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللهِ مَا اسْمُكَ غَدًا.

O slave of Allāh! You do not know what your description shall be tommorow." (*Ṣaḥīḥ*)

(Another chain) with similar narration.

This *Ḥadīth* has been reported by Al-A'mash from Mujāhid, from Ibn 'Umar [from the Prophet ﷺ] similarly.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

وَقَدْ رَوَى هٰذَا الْحَدِيثَ الأَعْمَشُ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ.

تخريج: [صحيح] وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "كن في الدنيا كأنك غريب أو عابر سبيل"، ح:٦٤١٦ من حديث مجاهد به * ليث هو ابن أبي سليم ولم ينفرد به.

Comments:

Just as a traveler does not regard the foreign territory or the path that he traverses as his home, and makes no elaborate arrangements for himself there, it behooves the believer residing in this world as well, not to consider it as his permanent abode, but take this worldly life as transient, and prepare himself for the abiding life of the Hereafter as seriously as though he were seeing it before his eyes.

2334. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "This is the son of Ādam, and this is his lifespan." And he placed his hand at the (height of the) nape of his neck, then he extended it (higher) and said: "From there is what is hoped for, from there is what is hoped for." (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Sa'eed.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ] عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هٰذَا ابْنُ آدَمَ وَهٰذَا أَجَلُهُ» وَوَضَعَ يَدَهُ عِنْدَ قَفَاهُ ثُمَّ بَسَطَهَا فَقَالَ: «وَثَمَّ أَمَلُهُ وَثَمَّ أَمَلُهُ».

وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح:٤٢٣٢ من حديث حماد بن سلمة به وهو في كتاب الزهد لابن المبارك، ح:٢٥٢ وصححه ابن حبان، ح:٢٥٥٢ ورواه البخاري، ح:٦٤١٨ من طريق آخر عن أنس به نحو المعنى * وفي الباب عن أبي سعيد [أحمد:٣/١٨].

Comments:

Man's lifespan is limited and his death is at hand, but his hopes and desires are extended far beyond, but while he tries to reach there, the 'appointed hour' approaches and tolls the end of all his dreams and plans.

2335. Abū As-Safr narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ passed by us while we were repairing a hut of ours, so he said: 'What is this?' We said: 'It has become weak so we are repairing it.' He said: 'I do not think but that the matter (of life) is more in fleeting than that." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū As-Safr's name is Sa'eed bin Yuḥmid – and it is said that it is Ibn Aḥmad – Ath-Thawrī.

٢٣٣٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا، فَقَالَ: «مَا هٰذَا»؟ فَقُلْنَا: قَدْ وَهِيَ فَنَحْنُ نُصْلِحُهُ، فَقَالَ: «مَا أُرَى الأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو السَّفَرِ [اسْمُهُ] سَعِيدُ بْنُ يُحْمِدَ - ويُقَالُ ابْنُ أَحْمَدَ - الثَّوْرِيُّ.

تخريج: **[صحيح]** وأخرجه أبو داود، الأدب، باب: في البناء، ح:٥٢٣٦ عن هناد به وصححه ابن حبان، ح:٢٥٥٥، ٢٥٥٦ وصرح الأعمش بالسماع عند البخاري في الأدب المفرد، ح:٤٥٦.

Comments:

The idea is that, be it a hut or a building, it has its age, while man's lifespan is not assured, in the sense that no one knows when it is cut short. It is, therefore, more pertinent that we feel concerned about our deeds rather than the earthly structures.

Chapter 26. What Has Been Related About 'The *Fitnah* Of This *Ummah* Is Wealth'

(المعجم ٢٦) - بَابُ مَا جَاءَ أَنَّ فِتْنَةَ هَذِهِ الأُمَّةِ فِي الْمَالِ (التحفة ٢٦)

2336. Ka'b bin 'Iyāḍ narrated that the Prophet ﷺ said: "Indeed there is a *Fitnah* for every *Ummah*, and the *Fitnah* for my *Ummah* is wealth." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it through the narration of Mu'āwiyah bin Ṣāliḥ (a narrator in the chain).

٢٣٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ.

تخريج: **[إسناده صحيح]** وأخرجه أحمد:٤/١٦٠ عن الحسن بن سوار به وصححه ابن حبان، ح:٢٤٧٠ والحاكم:٤/٣١٨ ووافقه الذهبي.

Comments:

The more the love and greed of wealth increases, the more upsurge will we find in an attitude of disobedience to the commands of Allāh. Particularly in our present times, we are witnessing an unprecedented spiral in greed for wealth to an extent that it has the entire world in its grip. Consequently, the amassing of wealth has become man's greatest concern. The people aspire to become millionaires overnight through means fair or foul. Allāh and the Hereafter just do not figure in his scheme of things. This is the veritable convolution that our present generation finds itself caught up in.

Chapter 27. What Has Been Related About "If The Son Of Ādam Had Two Valleys Of Wealth, He Would Desire A Third"

(المعجم ٢٧) - بَابُ مَا جَاءَ «لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا» (التحفة ٢٧)

2337. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "If the son of Ādam had a valley of gold, then he would still like to have a second. And nothing fills his mouth but dust, Allāh turns to whoever repents." (***Sahīh***)

There are narrations on this topic from Ubayy bin Ka'b, Abū Sa'eed, 'Āishah, Ibn Az-Zubair, Abū Wāqid, Jābir, Ibn 'Abbās, and Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route.

٢٣٣٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ زِيَادٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ لابْنِ آدَمَ وَادِيًا مِنْ ذَهَبٍ لأَحَبَّ أَنْ يَكُونَ لَهُ ثَانِيًا وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابُ وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ».

وَفِي الْبَابِ عَنْ أُبَيِّ بْنِ كَعْبٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَابْنِ الزُّبَيْرِ وأَبِي وَاقِدٍ وَجَابِرٍ وابْنِ عَبَّاسٍ وأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب ما يتقى من فتنة المال . . . إلخ، ح:٦٤٣٩ من حديث إبراهيم بن سعد ومسلم، ح:١٠٤٨ من حديث ابن شهاب الزهري به * وفي الباب عن أبي بن كعب [أحمد:٥/١١٧] وأبي سعيد [البزار (كشف الأستار):٤/ ٢٤٥، ح:٣٦٣٧] وعائشة [أحمد:٦/ ٥٥] وابن الزبير [البخاري، ح:٦٤٣٨] وأبي واقد [أحمد:٢/٢١٨] وجابر (بن عبدالله) أحمد:٣/ ٣٤٠، ٣٤١] وابن عباس [البخاري، ح:٦٤٣٦ ومسلم، ح:١٠٤٩] وأبي هريرة [ابن ماجه، ح:٤٢٣٥].

Comments:

Greed for wealth is so powerful in man, that even if his whole house is filled with bricks of silver and gold, and all the fields and forests around him are plated with precious metals, his thirst for them will not be quenched, and he will still long for more.

Chapter 28. What Has Been Related About: 'The Heart Of An Old Man Remains Young Because Of Love For Two Things'

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي: قَلْبُ الشَّيْخِ شابٌّ عَلَى حُبِّ اثْنَتَيْنِ

(التحفة ٢٨)

2338. Abū Huriarah narrated that the Prophet ﷺ said: "The heart of an old man remains young because of love for two things: Long life, and much wealth." (*Ṣaḥīḥ*)

There is something on this topic from Anas. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ: طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ».

وفِي الْبَابِ عَنْ أَنَسٍ هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢/ ٣٧٩ عن قتيبة به ورواه مسلم، ح: ١٠٤٦ من حديث أبي هريرة رضي الله عنه.

2339. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The son of Ādam grows old, but two things keep him young: Desire for life and desire for wealth." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَهْرَمُ ابْنُ آدَمَ وَيَشُبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْعُمْرِ وَالْحِرْصُ عَلَى الْمَالِ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٧ عن قتيبة والبخاري، ح: ٦٤٢١ من حديث قتادة به.

Comments:

This is a general truth about men that they harbor in their hearts countless vain desires that could only be satisfied if they had lots of wealth and a long and healthy life. It is only the remembrance of Allāh and firm belief in the Hereafter that can save them from the harms and evil consequences of such desires.

Chapter 29. What Has Been Related About Abstinence In The World

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الزَّهَادَةِ فِي الدُّنْيَا (التحفة ٢٩)

2340. Abū Dharr narrated that the Prophet ﷺ said: "Abstinence in the world is not by prohibiting (oneself) the lawful nor by neglecting wealth, but abstinence in the world is that you not hold more firmly to what is in your hand than to what is in the Hand of Allāh, and that you be more hopeful of the rewards that come with an affliction that you may suffer if it remain with you." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. Abū Idrīs Al-Khawlānī's name is 'Āi'dhullāh bin 'Abdullāh, and 'Amr bin Wāqid is *Munkar* in *Ḥadīth*.

٢٣٤٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدِ اللهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أُصِبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِذُ اللهِ بْنُ عَبْدِ اللهِ، وَعَمْرُو بْنُ وَاقِدٍ مُنْكَرُ الْحَدِيثِ.

تخريج: [**إسناده ضعيف جدًا**] وأخرجه ابن ماجه، الزهد، باب الزهد في الدنيا، ح:٤١٠٠ من حديث عمرو بن واقد به.

Comments:

Practising abstinence in the world means having more faith and reliance on Allāh rather than on what the person himself has come to possess, since it is Allāh who gives whatever He wills and takes back whatever He wishes. In this connection the Qur'ān says: Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain (16:96). Thus, if an affliction befalls a man, then instead of bemoaning and crying over it, he had better bear it with patience and awaken within himself a desire to earn a reward from Allāh for bearing the affliction with patience. He should never say to himself: "Would that the affliction had never befallen me" or: "Would that the affliction were removed from me". Such an attitude would deprive the person concerned of the reward Allāh has in store for those who are uncomplaining and patient.

Chapter 30. The Things For Which The Son Of Ādam Has No Right Over Other Than Them

(المعجم ٣٠) - [بَابٌ مِنْهُ الْخِصَالُ الَّتِي لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَاهَا] (التحفة ٣٠)

2341. 'Uthmān bin 'Affān narrated that the Prophet ﷺ said: "There is no right for the son of Ādam in other than these things: A house which he lives in, a garment which covers his nakedness, and *Jilf* (a piece of bread) and water." ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*, and it is the *Hadith* of Al-Huraith bin As-Sā'ib. I heard Abū Dāwud Sulaimān bin Salm Al-Balkhī saying: "An-Nadr bin Shumail said: '*Jilf* is bread, meaning without any condiment.'"

٢٣٤١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حُرَيْثُ ابْنُ السَّائِبِ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمْرَانُ بْنُ أَبَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ لابْنِ آدَمَ حَقٌّ فِي سِوَى هٰذِهِ الخِصَالِ: بَيْتٍ يَسْكُنُهُ، وَثَوْبٍ يُوَارِي عَوْرَتَهُ، وَجِلْفِ الْخُبْزِ وَالْمَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَهُوَ حَدِيثُ الحُرَيْثِ بْنِ السَّائِبِ. وَسَمِعْتُ أَبَا دَاوُدَ سُلَيْمَانَ بْنَ سَلْمٍ الْبَلْخِيَّ يَقُولُ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: جِلْفُ الْخُبْزِ يَعْنِي لَيْسَ مَعَهُ إِدَامٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ١/ ٦٢ عن عبدالصمد، وأبو داود الطيالسي، ح: ٨٣ من حديث حريث بن السائب به بالسماع المسلسل وصححه الحاكم: ٤/ ٣١٢ ووافقه الذهبي * قول النضر صحيح عنه.

Comments:

The *Hadīth* confirms that the basic needs of man are just three: (i) a house to live in, (ii) a garment to cover his nakedness, and (iii) a dry piece of bread and some water to drink. If he gets more than this, then it is a favor from Allāh for which he should be grateful to Him, and he shall be accounted for it on the Day of Judgement.

Chapter 31. The *Hadīth*: "The Son Of Ādam Says: 'My Wealth, My Wealth'"

(المعجم ٣١) - [بَابٌ مِنْهُ حَدِيثُ «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي...»] (التحفة ٣١)

2342. Mutarrif narrated from his father, that he met up with the Prophet ﷺ while he was saying: "The mutual increase diverts

٢٣٤٢ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ

you."[1] He ﷺ said: "The son Ādam says: 'My wealth, my wealth, but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or what you wear that grows worn?" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَهُوَ يَقُولُ: «أَلْهَاكُمُ التَّكَاثُرُ. قَالَ: يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٥٨ من حديث شعبة به.

Comments:

The *Ḥadīth* confirms that the actual wealth of a person, from all his earning and amassing that he can call his, is the part of it that he has spent on himself in the world, or stored with Allāh by giving it in charity. Anything else is not really his, but they belong to his heir's, since he will one day leave it for them.

Chapter 32. Regarding The Virtue Of Sufficing With What Is Sufficient And Giving The Surplus

(المعجم ٣٢) - [بَابٌ مِنْهُ: فِي فَضْلِ الْاكْتِفَاءِ بِالْكَفَافِ وَبَذْلِ الْفَضْلِ]

(التحفة ٣٢)

2343. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "O son of Ādam! If you give your surplus it is better for you, and if you keep it, it is worse for you, but there is no harm with what is sufficient. And begin (the giving) with your dependants, and the upper hand (giving) is better than the lower hand (receiving)." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and Shaddād bin 'Abdullāh's *Kunyah* is Abū 'Ammār.

٢٣٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ [هُوَ الْيَمَامِيُّ]: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللهِ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَشَدَّادُ بْنُ عَبْدِ اللهِ يُكْنَى أَبَا عَمَّارٍ.

تخريج: وأخرجه مسلم، الزكاة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ، ح:١٠٣٦ من حديث عمر بن يونس به.

[1] *At-Takāthur* 102:1.

Comments:

It means that to spend in charity, whatever surplus wealth remains with a person after spending on the necessities of life, is better than either hoarding it or amassing it by not spending on compulsory and recommendatory items of charity. Amassing wealth through such methods amounts to committing a sin and depriving oneself of the reward promised by Allāh for spending in charity. Safekeeping some money to cover one's essential expenses is, however, not a blameworthy act.

Chapter 33. About Reliance Upon Allāh

(المعجم ٣٣) - بَابٌ: فِي التَّوَكُّلِ عَلَى اللهِ (التحفة ٣٣)

2344. 'Umar bin Al-Khaṭṭāb narrated that the Messenger of Allāh ﷺ said: "If you were to rely upon Allāh with the required reliance, then He would provide for you just as the bird is provided for, it goes out in the morning empty, and returns full." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. We do not know of it except from this route. Abū Tamīm Al-Jaishānī's (a narrator in the chain) name is 'Abdullāh bin Mālik.

٢٣٤٤ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللهِ بْنُ مَالِكٍ.

تخريج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ١٠/٦٩ والنسائي في الكبرى (تحفة الأشراف: ٨/٧٩، ح: ١٠٥٨٦) من حديث ابن المبارك به وهو في الزهد له، ح: ٥٥٩ وصححه ابن حبان، ح: ٢٥٤٨ والحاكم: ٤/٣١٨.

Comments:

The *Ḥadīth* affirms the fact that *Tawakkal* (reliance upon Allāh) does not mean sitting idle at home, but to engage in earning one's livelihood through lawful means, and then leave the result to Allāh. This is what the birds do. They go out of their nests in the morning in quest of food and pick it from wherever they possibly can and, at the approach of sunset, return to their nests with their bellies full of food. They do not sit in their nests waiting for their food and drink to drop from the heaven.

2345. Anas bin Mālik narrated: "There were two brothers during the time of the Messenger of Allāh ﷺ. One of them used to come to

٢٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ]: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ

the Prophet ﷺ, and the other had some business. The businessman among them complained to the Prophet ﷺ about his brother, so he said: 'Perhaps you are provided for because of him.'"[1] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*].

عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَخَوَانِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ ﷺ وَالآخَرُ يَحْتَرِفُ، فَشَكَا الْمُحْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «لَعَلَّكَ تُرْزَقُ بِهِ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه الحاكم: ١/٩٣، ٩٤ وابن عبدالبر في جامع بيان العلم وفضله: ١/٥٩ من حديث الطيالسي به وصححه الحاكم على شرط مسلم ووافقه الذهبي.

Comments:

The *Hadīth* confirms the fact that, if two brothers live together and share their hearth, and if one of them devotes his time learning the tenets of religion and preaching them among the people, while the other engages in earning the bread, the latter should believe that perhaps he owes prosperity in his business to the blessing granted by Allāh for the efforts of his religion-loving brother, and hence any objection to his brother's activities is unjustified.

Chapter 34. About The Description Of The One For Whom The World Has Been Gathered

(المعجم ٣٤) - بَابٌ: [فِي الْوَصْفِ مَنْ حِيزَتْ لَهُ الدُّنْيَا] (التحفة ٣٤)

2346. Salamah bin 'Ubaidullāh bin Mihsan Al-Khatmī narrated from his father – and he was a Companion – who said: "The Messenger of Allāh ﷺ said: 'Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.'"(*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except as a narration of Marwān

٢٣٤٦ - حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَمَحْمُودُ ابْنُ خِدَاشٍ الْبَغْدَادِيُّ، قَالَا: حَدَّثَنَا مَرْوَانُ ابْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي شُمَيْلَةَ الأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللهِ بْنِ مِحْصَنٍ الْخَطْمِيِّ، عَنْ أَبِيهِ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ، عِنْدَهُ قُوتُ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

[1] See no. 1702 to understand the meaning of this *Hadīth*.

bin Mu'āwiyah, and his ﷺ saying: "*Ḥiyzat*" means "gathered."

(Another chain) with a similar narration.

[There is a narration on this topic from Abū Ad-Dardā'].

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَرْوَانَ بْنِ مُعَاوِيَةَ. قَوْلُهُ حِيزَتْ: جُمِعَتْ.

حَدَّثَنَا [بِذٰلِكَ] مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا الْحُمَيْدِيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ نَحْوَهُ.

[وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب القناعة، ح:٤١٤١ من حديث مروان بن معاوية به وللحديث شواهد * سلمة بن عبيدالله حسن الحديث على الراجح، وحديث الحميدي في مسنده، ح:٤٣٩ * وفي الباب عن أبي الدرداء [ابن حبان، ح:٢٥٠٣].

Comments:

Doubtless the three basic necessities of life are (i) peace and security, (ii) health and physical well-being, and (iii) food. So, anyone having these has all that he needs.

Chapter 35. What Has Been Related About What Is Sufficient And Being Patient With It

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الكَفَافِ وَالصَّبْرِ عَلَيْهِ (التحفة ٣٥)

2347. Abū Umāmah narrated that the Prophet ﷺ said: "Indeed the best of my friends to me is the one of meager conditions, whose share is in *Ṣalāt*, worshipping his Lord well and obeying him (even) in private. He is obscure among the people such that the fingers are not pointed toward him. His provisions are only what is sufficient and he is patient with that." Then he tapped with his fingers and said: "His death comes quickly, his mourners are few, and his inheritance is little."

With this (the above), chain it is narrated that the Prophet ﷺ said: "My Lord presented to me, that He would make the valley of Makkah into gold for me, I said: 'No O Lord! But being filled for a day and hungry for a day" – or he

٢٣٤٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَغْبَطَ أَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذٰلِكَ. ثُمَّ نَقَرَ بِإِصْبَعَيْهِ فَقَالَ: عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيهِ قَلَّ تُرَاثُهُ». وَبِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا. قُلْتُ: لَا، يَا رَبِّ، وَلٰكِنْ أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا، أَوْ قَالَ: ثَلَاثًا، أَوْ نَحْوَ هٰذَا،

said: "three days" or something like that – "So when I am hungry I would beseech You and remember You, and when I am full I would be grateful to You and praise You." (*Ḍa'īf*)

There is something on this topic from Faḍālah bin 'Ubaid [Al-Qāsim]. [He said:] This *Ḥadīth* is *Ḥasan*.

Al-Qāsim is Ibn 'Abdur-Raḥmān, his *Kunyah* is Abū 'Abdur-Raḥmān, and he is the freed slave of 'Abdur-Raḥmān bin Khālid bin Yazīd bin Mu'āwiyah. He is from Ash-Shām and he is trustworthy. 'Alī bin Yazīd was graded weak in *Ḥadīth* and his *Kunyah* is Abū 'Abdul-Mālik.

فَإِذَا جُعْتُ تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ، فَإِذَا شَبِعْتُ شَكَرْتُكَ وَحَمِدْتُكَ»

وفِي الْبَابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ [القَاسِمِ].

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ.

والقاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ وَيُكْنَى أَبَا عَبْدِ الرَّحْمٰنِ، وَهُوَ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، وَهُوَ شَامِيٌّ ثِقَةٌ، وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الْحَدِيثِ وَيُكْنَى أَبَا عَبْدِ المَلِكِ.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٥/ ٢٥٢ من حديث عبيدالله بن زحر به وضعفه الجمهور وعلي بن يزيد ضعيف (تقريب) والمتن الثاني: رواه أحمد: ٢/ ٢٥٤ من حديث ابن المبارك به * وفي الباب عن فضالة بن عبيد [يأتي: ٢٣٤٩].

Comments:

The Prophet ﷺ means to say that although his followers, and others beloved to Allāh are of varied conditions, yet as far as he is concerned, he thinks that the most enviable of all people are those believers who and their family are meager in respect of their supplies, but their share in prayers and obedience to the commands of Allāh is abundant. Yet they are so inconspicuous in the society that, when they are seen moving about, nobody points at them to say: "Look, there is such and such a pious man out there."

2348. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "He has succeeded who accepts Islam, and is provided with what is sufficient, and is made content by Allāh." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٤٨ - **حَدَّثَنَا** العَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ شُرَحْبِيلَ بْنِ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللهُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح: ١٠٥٤ من حديث عبدالله ابن يزيد المقرىء به.

2349. Faḍālah bin 'Ubaid narrated that he heard the Messenger of Allāh ﷺ saying: "Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied." (***Hasan***)

[He said:] Abū Hāni' Al-Khawlānī's (a narrator in the chain) name is Ḥumaid bin Hāni'.

Abū 'Eīsā said: This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٣٤٩ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ ابْنُ شُرَيْحٍ: أَخْبَرَنِي أَبُو هَانِىءٍ الْخَوْلَانِيُّ: أَنَّ أَبَا عَلِيٍّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ، أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «طُوبَى لِمَنْ هُدِيَ لِلإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَعَ» [قَالَ:] وَأَبُو هَانِىءٍ الْخَوْلَانِيُّ اسْمُهُ حُمَيْدُ بْنُ هَانِىءٍ.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/١٩ عن عبدالله بن يزيد المقرىء به وصححه ابن حبان، ح: ٢٥٤١ والحاكم على شرط مسلم: ١/ ٣٤ ووافقه الذهبي.

Comments:

The purpose of this *Hadith* is to emphasize the fact that a person's success in this world and the next rests in three things, namely that (i) he is an obedient servant of Allāh and treads the path favored by Him, (ii) has as much food as is sufficient for him so that he feels no need of other's help, and (iii) he is content with what Allāh has provided him with.

Chapter 36. What Has Been Related About The Virtue Of Poverty

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْفَقْرِ (التحفة ٣٦)

2350. 'Abdullāh bin Mughaffal said: "A man said to the Prophet ﷺ: 'O Messenger of Allāh! By Allāh! Indeed I love you!' So he said: 'Consider what you say.' He said: 'By Allāh! I indeed love you!' Three times. He said: 'If you do love me, then prepare arm yourself against poverty. For indeed poverty comes faster upon whoever loves me than the flood to its destination.'" (*Ḍa'īf*)

(Another chain) with a similar narration in meaning.

٢٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ نَبْهَانَ ابْنِ صَفْوَانَ الثَّقَفِيُّ الْبَصْرِيُّ: حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ: حَدَّثَنَا شَدَّادٌ أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ أَبِي الْوَازِعِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللهِ! وَاللهِ إِنِّي لَأُحِبُّكَ، فَقَالَ: «انْظُرْ مَا تَقُولُ»، قَالَ: وَاللهِ إِنِّي لَأُحِبُّكَ ثَلَاثَ مَرَّاتٍ، قَالَ: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافًا، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ».

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي عَنْ شَدَّادٍ أَبِي طَلْحَةَ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو الْوَازِعِ الرَّاسِبِيُّ اسْمُهُ جَابِرُ بْنُ عَمْرٍو، وَهُوَ بَصْرِيٌّ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* Abū Al-Wāzi' Ar-Rāsibī's (a narrator in the chain) name is Jābir bin 'Amr, and he is from Al-Baṣrah.

تخريج: [إسناده ضعيف] روح بن أسلم ضعيف ورواه البغوي في شرح السنة: ١٤/ ٢٦٨، ح: ٤٠٦٧ من حديث شداد بن سعيد به وسنده ضعيف وصححه ابن حبان، ح: ٢٥٢٢ وللحديث شواهد ضعيفة عند أحمد: ٣/ ٤٢ والحاكم: ٤/ ٣٣١ والهيثمي في مجمع الزوائد: ١٠/ ٣١٣، ٣١٤ وغيرهم.

Comments:

The *Ḥadīth* emphasizes the fact that if a person truly loves the Prophet ﷺ, he should prepare himself for a life of austerity and arm himself with the shield of patience and contentment even as the Prophet ﷺ did. In it lies the true test of a person's claim of love for the Messenger of Allāh ﷺ

Chapter 37. What Has Been Related About 'The Poor Among The *Muhājirīn* Will Enter Paradise Before The Rich Among Them'

(المعجم ٣٧) - بَابُ مَا جَاءَ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ (التحفة ٣٧)

٢٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللهِ عَنِ الأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فُقَرَاءُ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِخَمْسِمِائَةِ عَامٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللهِ بْنِ عَمْرٍو وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الوَجْهِ.

2351. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "The poor *Muhājirīn* will enter Paradise before the rich among them by five hundred years." (***Saḥīḥ***)

There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, and Jābir.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح: ٤١٢٣ من حديث عطية العوفي به وسنده ضعيف لأن عطية ضعيف مدلس وعنعن وللحديث شواهد عند مسلم، ح: ٩٧٩ وغيره * وفي الباب عن أبي هريرة [يأتي: ٢٣٥٣] وعبدالله بن عمرو [مسلم، ح: ٢٩٧٩/ ٣٧] وجابر [يأتي: ٢٣٥٥].

Comments:

The wealthy would have led a life of comfort and plenty in the world. This would keep them busy in rendering their accounts for a long period on the Day of Judgement. The poor, on the other hand, would have spent their lives without such comforts and luxuries, and as such they would not have to be detained long for questioning, and so they will arrive at Paradise a head of the rich.

2352. Anas narrated that the Messenger of Allāh ﷺ said: "O Allāh! Cause me to live needy, and cause me to die needy, and gather me in the group of the needy on the Day of Resurrection." 'Āishah said: "Why O Messenger of Allāh?" He said: "Indeed they enter Paradise before their rich by forty autumns. O 'Āishah! Do not turn away the needy even if with a piece of a date. O 'Āishah! Love the needy and be near them, for indeed Allāh will make you near on the Day of Judgement." ***(Da'īf)***
[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*.

٢٣٥٢ - حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلٍ الْكُوفِيُّ: حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ العَابِدُ الكُوفِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ النُّعْمَانِ اللَّيْثِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ المَسَاكِينِ يَوْمَ القِيَامَةِ». فَقَالَتْ عَائِشَةُ: لِمَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا، يَا عَائِشَةُ! لَا تَرُدِّي الْمِسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ، يَا عَائِشَةُ! أَحِبِّي المَسَاكِينَ وَقَرِّبِيهِمْ فَإِنَّ اللهَ يُقَرِّبُكِ يَوْمَ القِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي: ٧/ ١٢ من حديث ثابت بن محمد الكناني به، الحارث بن النعمان الليثي ضعيف (تقريب) وللحديث شواهد ضعيفة كلها.

Comments:

The *Hadīth* instructs us that, should Allāh endow one with the wealth of patience and contentment, then the best thing for him, as a rule, from the standpoint of both — this world and the next — is the life spent in need and penury since it inculcates in man not only the quality of humility and modesty but also the virtue of oft-turning toward Allāh. Excess of wealth and affluence, which generally breeds pride and arrogance, is highly dangerous and harmful for man.

2353. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The poor are admitted into Paradise before the rich, by five hundred years, (i.e.) half a day." ***(Hasan)***

٢٣٥٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ

الأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ، نِصْفِ يَوْمٍ».
[قَالَ]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: **[حسن]** وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح:٤١٢٢ من حديث محمد ابن عمرو الليثي به وسفيان الثوري صرح بالسماع عند أبي يعلى:١٠/ ٤١١، ح:٦٠١٨ في رواية المؤمل بن إسماعيل عنه والحديث صححه ابن حبان، ح:٢٥٦٧.

٢٣٥٤ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، وَهُوَ خَمْسُمِائَةِ عَامٍ» وهٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: **[حسن]** انظر الحديث السابق.

2345. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The poor Muslims are admitted into Paradise before their rich by half a day. And that is five hundred years." ***(Ḥasan)***

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٣٥٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا».
هٰذَا حَدِيثٌ حَسَنٌ.

2355. Jābir bin 'Abdullāh narrated that the Messenger of Allāh ﷺ said: "The poor Muslims are admitted into Paradise before their rich by forty autumns." ***(Ḍa'īf)***

This *Ḥadīth* is *Ḥasan*.

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:٣/ ٣٢٤ من حديث عبدالله بن يزيد المقرىء به * عمرو بن جابر: ضعيف (تقريب).

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي مَعِيشَةِ النَّبِيِّ ﷺ وَأَهْلِهِ (التحفة ٣٨)

Chapter 38. What Has Been Related About The Subsistence Of The Prophet ﷺ And His Family

٢٣٥٦ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى

2356. Masrūq said: "I entered upon 'Āishah and she invited me to eat. She said: 'Whenever I eat my fill of food I want to cry and begin crying.'" He said: "I said: 'Why?'

She said: 'I remember the circumstances under which the Messenger of Allāh ﷺ parted from the world: By Allāh! He would not eat his fill of bread and meat twice in a day.'" (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Sahīh*].

عَائِشَةَ فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ: مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بَكَيْتُ. قَالَ: قُلْتُ لِمَ؟ قَالَتْ: أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللهِ ﷺ الدُّنْيَا، وَاللهِ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ.

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: **[إسناده ضعيف]** وأخرجه أبو يعلى، ح:٤٥٣٨ من حديث مجالد بن سعيد به * مجالد ضعيف وروى مسلم، ح:٢٩٧٤ من حديث عائشة بلفظ: "لقد مات رسول الله ﷺ، وما شبع من خبز وزيت، في يوم واحد، مرتين".

Comments:

The idea is that never, during the lifetime of the Messenger of Allāh ﷺ, did there come a day when his family members had two full meals to eat in a day. Even the bread that they ate was made of barley. But today, she said, "Allāh has given us plenty to eat and drink and hence it moves me to tears, but I try to withhold them".

2357. 'Āishah narrated: "The Messenger of Allāh ﷺ did not eat his fill of barley bread on two consecutive days until he was taken (died)." (*Sahīh*)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

٢٣٥٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ ﷺ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٣٨٩ وله طريق آخر عند البخاري، ح:٥٤١٦ عن الأسود به * وفي الباب عن أبي هريرة [يأتي:٢٣٥٨].

Comments:

The idea is that never did the Messenger of Allāh ﷺ have even barley bread to his fill for two consecutive days. If he had it one day, then went without it the next day.

2358. Abū Hurairah narrated: "Neither the Messenger of Allāh

٢٣٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ،

ﷺ nor his family, ate their fill of wheat bread for three consecutive days until he parted the world." (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [*Ḥasan Gharīb* from this route].

عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا شَبِعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ ثَلَاثًا تِبَاعًا مِنْ خُبْزِ الْبُرِّ حَتَّى فَارَقَ الدُّنْيَا. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: وأخرجه مسلم، أيضًا، ح:٢٩٧٦ من حديث يزيد بن كيسان به.

Comments:

When he ﷺ himself did not even have barley bread to his fill for two consecutive days, how could he give his family wheat bread for three consecutive days?

2359. Abū Umāmah narrated: "There was never a surplus of barely bread for the inhabitants of the house of the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route. [This Yaḥya bin Abī Bukair (a narrator in the chain) is from Al-Kūfah, and Sufyān Ath-Thawri reported from Yaḥya's father Abū Bukair. Yaḥya bin 'Abdullāh bin Bukair from Egypt was the companion of Al-Laith].

٢٣٥٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: مَا كَانَ يَفْضُلُ، عَنْ أَهْلِ بَيْتِ رَسُولِ اللهِ ﷺ خُبْزُ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ، [وَيَحْيَى بْنُ أَبِي بُكَيْرٍ هٰذَا كُوفِيٌّ، وأَبُو بُكَيْرٍ وَالِدُ يَحْيَى، رَوَى لَهُ سُفْيَانُ الثَّوْرِيُّ، وَيَحْيَى بْنُ عَبْدِ اللهِ بْنِ بُكَيْرٍ، مِصْرِيٌّ صاحِبُ اللَّيْثِ].

تخريج: [**إسناده صحيح**] وأخرجه أحمد: ٥/ ٢٦٠ من حديث حريز بن عثمان به.

Comments:

He ﷺ did not have even surplus barley flour at home. Even the barley bread cooked at home was just enough for the needs of the family members, and no more.

2360. Ibn 'Abbās said: "The Messenger of Allāh ﷺ would spend many consecutive nights and his family did not have supper, and most of the time their bread was barely bread." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٦٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الأطعمة، باب خبز الشعير، ح:٣٣٤٧ عن عبدالله بن معاوية به * هلال عن عكرمة صحيح انظر نيل المقصود، ح:١٤٤٣، ١٧٧٦ والترمذي، ح:٩٤١ حديث: "اللهم اجعل رزق آل محمد قوتًا" صحيح.

Comments:

The usual meal of the Prophet ﷺ and his family was the barley bread, that too was only available for several days on end for the morning, and they were forced to sleep with empty stomachs for the night.

2361. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "O Allāh! Make the sustenance of Muḥammad's family nourishing." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٦١ - **حَدَّثَنَا** أَبُو عَمَّارٍ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح:١٠٥٥ من حديث وكيع والبخاري، ح:٦٤٦٠ من حديث عمارة بن القعقاع به.

Comments:

The word *Qūt* implies that provision of food be just enough to keep the life going. It should neither be so meager as to lead one to starvation and being forced to beg for it, nor so plenty that one is forced to store it for the next day.

2362. Anas narrated: "The Prophet ﷺ would not store anything for the morrow."[1] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Others besides Ja'far bin Sulaimān have reported this *Ḥadīth* from Thābit from the Prophet ﷺ, in *Mursal* form.

٢٣٦٢ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدَّخِرُ شَيْئًا لِغَدٍ.

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ غَرِيبٌ.

وَقَدْ رَوَى هٰذَا [الْحَدِيثَ]، غَيْرُ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [إسناده حسن] وأخرجه البغوي في شرح السنة:١٣/٢٥٣، ح:٣٦٩٠ من حديث قتيبة به وصححه ابن حبان، ح:٢١٣٩.

Comments:

It was customary in the Prophet's household to cook food just enough for the day and leave nothing over for the next day since, after successful military campaigns, especially after victory in Khaibar, the Messenger of Allāh ﷺ used to give his wives rations of food grains enough for a whole year.

[1] They say that it means he ﷺ would not worry about keeping something so he could eat tommorrow, because he did store food for a year for his family. See *Tuḥfat Al-Aḥwadhī*.

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: مَا أَكَلَ رَسُولُ اللهِ ﷺ عَلَى خِوَانٍ وَلَا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ. [قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ.

2363. Anas said: "The Messenger of Allāh ﷺ never ate on a table, nor did he eat thin bread until he died."[1] (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Sa'eed bin Abī 'Arūbah.

تخريج: وأخرجه البخاري، الرقاق، باب فضل الفقر، ح: ٦٤٥٠ عن أبي معمر به.

Comments:

The Messenger of Allāh ﷺ never ate his meals seated comfortably before the dining table with a raised neck held high like rich and carefree people. He only ate simple food sitting on the ground like ordinary poor people.

٢٣٦٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ - هُوَ ابْنُ عَبْدِ اللهِ بْنِ دِينَارٍ -: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ أَنَّهُ قِيلَ لَهُ: أَكَلَ رَسُولُ اللهِ ﷺ النَّقِيَّ - يَعْنِي الْحُوَّارَى -؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللهِ ﷺ النَّقِيَّ حَتَّى لَقِيَ اللهَ، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ؟ قَالَ: مَا كَانَتْ لَنَا مَنَاخِلُ. قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نُثَرِّيهِ فَنَعْجِنُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي حَازِمٍ.

2364. Abū Ḥāzim narrated that Sahl bin Sa'd was asked: "Did the Messenger of Allāh ﷺ eat *Naqī* – meaning refined (flour)?" So Sahl said: "The Messenger of Allāh ﷺ did not see *Naqī* until he met Allāh." It was said to him: "Did you have sifters during the time of the Messenger of Allāh ﷺ?" He said: "There were no sifters for us." They said: "How did you prepare the barely?" He said: "We would blow it so (the husk) would fly off of it, then we would add water so we could knead it." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Mālik bin Anas has also reported it from Abū Ḥāzim.

تخريج: [**إسناده حسن**] وأخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه

[1] See no. 1788.

يأكلون، ح:٥٤١٣، ٥٤١٠ من حديث أبي حازم به مختصرًا.

Comments:

In the days following military conquests, Allāh had opened for Muslims the doors of abundance and plenty. The Prophet ﷺ, however, never took to ostentatious ways of living. On the contrary, he spent everything he had on others. As for himself, he chose a life of austerity and ate un-sifted grain flour. He kept no sieves to sift grain flour in the house. It is medically proved that unrefined flour has numerous medical advantages. A number of diseases prevalent in our times would easily be cured if only we followed the life-example of the Prophet ﷺ.

Chapter 39. What Has Been Related About The Subsistence Of The Companions Of The Prophet ﷺ

(المعجم ٣٩) - **بَابُ مَا جَاءَ فِي مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ** (التحفة ٣٩)

2365. Sa'd bin Abī Waqqāṣ said: "I was among the first men who spilled blood in Allāh's cause, and I was among the first men to shoot an arrow in Allāh's cause. I saw battles with troops of the Companions of Muḥammad ﷺ. We had nothing to eat except leaves of trees and *Al-Ḥublah*,[1] such that one of us would leave droppings like the droppings of sheep and camels. Now Banū Asad have appeared wanting to instruct me in religion, (then) I would be a loser and have wasted my efforts." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Bayān.

٢٣٦٥ - حَدَّثَنَا عَمْرُو بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللهِ، وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنِي أَغْزُو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ مَا نَأْكُلُ إِلَّا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي فِي الدِّينِ، لَقَدْ خِبْتُ إِذَنْ وَضَلَّ عَمَلِي.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانٍ.

تخريج: [**صحيح**] وأخرجه البغوي في شرح السنة، ح:٣٩٢٣ من حديث الترمذي به * عمرو بن إسماعيل متروك كما في التهذيب وغيره وللحديث شواهد منها الحديث الآتي.

2366. Sa'd bin Mālik said: "I was the first man among the Arabs to

٢٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] "The fruit of an acacia which resembles a legume." (*An-Nihāyah*, *Tuḥfat Al-Aḥwadhī*).

shoot an arrow in Allāh's cause. I saw that we battled along with the Messenger of Allāh ﷺ and there was no food for us but *Al-Ḥublah*, and this *Samur*,[1] such that one of us would leave droppings like the droppings of a sheep. Then Banū Asad appeared wanting to instruct me in religion. I would be a loser and have wasted my efforts." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

There is something on this topic from 'Utbah bin Ghazwān.

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي أَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنَا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ وَمَا لَنَا طَعَامٌ إِلَّا الْحُبْلَةُ وَهٰذَا السَّمُرُ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي فِي الدِّينِ لَقَدْ خِبْتُ إِذَنْ وَضَلَّ عَمَلِي.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عُتْبَةَ بْنِ غَزْوَانَ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه وتخليهم عن الدنيا؟، ح:٦٤٥٣ من حديث يحيى القطان ومسلم، ح:٢٩٦٦ من حديث إسماعيل بن أبي خالد به * وفي الباب عن عتبة بن غزوان [مسلم، ح:٢٩٦٧].

Comments:

Sa'd ؓ was the governor of *Al-Kūfah* during the caliphate of 'Umar ؓ. During that period the people of the tribe of Banū Asad raised complaints against him to the Caliph. One of the complaints was that he (Sa'd) did not know how to lead the *Salāt*. The word *Dīn* used in the *Hadīth* by the Companion is a metonym for *Salāt*. By this he means to say that if, despite being among the earliest converts to Islam, he has not even learned how to perform *Salāt* (for which he needs instruction from such people), then he is surely a loser. In fact, the complaint against him was a pure fabrication that had no relation with truth.

2367. Muḥammad bin Sīrīn said: "We were with Abū Hurairah and he was wearing two linen garments dyed with red ochre. He blew his nose in one of them and said: 'Excellent! Abū Hurairah blows his nose in linens! I saw a time when I would pass out between the *Minbar* of the Messenger of Allāh ﷺ and

٢٣٦٧ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّانٍ فَمَخَطَ فِي أَحَدِهِمَا ثُمَّ قَالَ بَخْ بَخْ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ، لَقَد رَأَيْتُنِي وَإِنِّي لَأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللهِ ﷺ

[1] A type of acacia. See *Tuḥfat Al-Aḥwadhī* and *An-Nihāyah*.

وَحُجْرَةِ عَائِشَةَ مِنَ الْجُوعِ مَغْشِيًّا عَلَيَّ فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي يُرَى أَنَّ بِيَ الْجُنُونَ وَمَا بِي جُنُونٌ وَمَا هُوَ إِلَّا الْجُوعُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ].

the dwelling of 'Āishah from overwhelming hunger. Someone came and placed his foot on my neck thinking that I was a mad man, but I was not crazy, it was nothing but hunger." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* [from this route].

تخريج: وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم . . . إلخ، ح: ٧٣٢٤ من حديث حماد بن زيد به.

Comments:

During the period of the Rightly-Guided Caliphs, military conquests brought abundant wealth, and people were able to live in nice houses and wear fine clothes. They even blew their noses in fine pieces of cloth. This change of fortunes astonished Abū Hurairah ﷺ.

٢٣٦٨ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ مُحَمَّدٍ [الدُّورِيُّ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِىءٍ الْخَوْلَانِيُّ أَنَّ أَبَا عَلِيٍّ عَمْرَو بْنَ مَالِكٍ الْجَنْبِيَّ أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلَاةِ مِنَ الْخَصَاصَةِ وَهُمْ أَصْحَابُ الصُّفَّةِ حَتَّى تَقُولَ الْأَعْرَابُ: هٰؤُلَاءِ مَجَانِينُ أَوْ مَجَانُونَ، فَإِذَا صَلَّى رَسُولُ اللهِ ﷺ انْصَرَفَ إِلَيْهِمْ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً». قَالَ فَضَالَةُ: [وَ]أَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2368. Fadālah bin 'Ubaid narrated that when the Messenger of Allāh ﷺ would lead the people in *Salāt* some men would collapse among them during the *Salāt* due to hunger – they were among *Ashāb As-Suffah* – such that a Bedouin would say: 'These people are mad' or 'possessed.' So when the Messenger of Allāh ﷺ finished the *Salāt* he turned to them and said: 'If you knew what was in store for you with Allāh then you would love to be increased in poverty and need.'" Fadālah said: "And on that day, I was with the Messenger of Allāh ﷺ." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/١٨ عن عبدالله بن يزيد به وصححه ابن حبان(الإحسان): ٧٢٢.

Comments:

Ashāb As-Suffah (literally, People of the Bench) were poor Muslims who,

keen as they were to learn the teachings of Islam from the Prophet ﷺ, had taken the Prophet's *Masjid* as their abode. They often had nothing to eat which was the cause of their passing out during the congregational *Salāt*, so that the new comers among the Bedouin, unaware of their situation, took them to be crazy people because of their apparent condition. In contrast to this devotional attitude of the Companions, the students of today enjoy much greater facilities, but suffer from lack of interest and keenness to acquire religious knowledge.

2369. Abū Hurairah narrated: "The Prophet ﷺ went out during an hour in which he would normally not go out, nor meet with anyone. Then Abū Bakr came to him so he said: "What brought you O Abū Bakr?" He said: "I came to meet the Messenger of Allāh ﷺ and to look at his face, and to make sure he was safe. It was not long before 'Umar came. He said: "What has brought you O 'Umar?" He said: "Hunger O Messenger of Allāh!'' He said: "I also experienced some of that." So they went to the home of Abū Al-Haitham At-Taiyyihān Al-Anṣārī. He was a man with many date-palms and sheep, but he had no servants so they did not find him there. They said to his wife: "Where is your companion?" She said: "He has gone to fetch us some good water." It was not long before Abū Al-Haitham came along hauling a large water-skin which he put down. Then he came to hug the Prophet ﷺ and uttered that his father and mother should be ransomed for him. Then they went to a grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates

٢٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا، وَلَا يَلْقَاهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ فَقَالَ: «مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ»؟ فَقَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللهِ ﷺ وَأَنْظُرُ فِي وَجْهِهِ وَالتَّسْلِيمَ عَلَيْهِ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: «مَا جَاءَ بِكَ يَا عُمَرُ»؟ قَالَ: الْجُوعُ يَا رَسُولَ اللهِ! قَالَ: [فَقَالَ رَسُولُ اللهِ ﷺ:] «وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ»، فَانْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيِّهَانِ الأَنْصَارِيِّ، وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ وَلَمْ يَكُنْ لَهُ خَدَمٌ فَلَمْ يَجِدُوهُ، فَقَالُوا لامْرَأَتِهِ: أَيْنَ صَاحِبُكِ؟ فَقَالَتْ: انْطَلَقَ يَسْتَعْذِبُ لَنَا الْمَاءَ، وَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الهَيْثَمِ بِقِرْبَةٍ يَزْعَبُهَا فَوَضَعَهَا، ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ ﷺ وَيَفْدِيهِ بِأَبِيهِ وَأُمِّهِ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بِسَاطًا، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ. فَقَالَ النَّبِيُّ ﷺ: «أَفَلَا تَنَقَّيْتَ لَنَا مِنْ رُطَبِهِ»؟ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا

which he put down. The Prophet ﷺ said: "Why don't you select some ripe dates for us?" He said: "O Messenger of Allāh ﷺ! I wanted you to select from the ripe dates and the unripe dates." So they ate and they drank from that water. The Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water." Abū Al-Haitham left to prepare some food for them. The Prophet ﷺ said: "Do not slaughter one with milk." So he slaughtered a small female or male goat and brought it to them so they could eat it. The Prophet ﷺ said: "Do you have any servants?" He said: "No." So he said: "Then if we get some captives we shall bring them for you." So (later) the Prophet ﷺ came with two males, there was no third among them, and he brought them to Abū Al-Haitham. The Prophet ﷺ said: "Chose from them." He said: "O Prophet of Allāh! Chose for me." So the Prophet ﷺ said: "Indeed the one consulted is entrusted. Take this one for I have seen him praying, and encourage him to do well." So Abū Al-Haitham went to his wife and informed her of what the Messenger of Allāh ﷺ said. So his wife said: "You will not fulfill what the Prophet ﷺ said until you have freed him." So he said: "He is free." So the Prophet ﷺ said: "Indeed Allāh has not sent a

أَوْ قَالَ: تَخَيَّرُوا مِنْ رُطَبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ، ظِلٌّ بَارِدٌ وَرُطَبٌ طَيِّبٌ وَمَاءٌ بَارِدٌ». فَانْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا، فَقَالَ النَّبِيُّ ﷺ: «لَا تَذْبَحَنَّ ذَاتَ دَرٍّ». [قَالَ:] فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا فَأَتَاهُمْ بِهَا فَأَكَلُوا. فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ خَادِمٌ»؟ قَالَ: لَا، قَالَ: «فَإِذَا أَتَانَا سَبْيٌ فَأْتِنَا». فَأُتِيَ النَّبِيُّ ﷺ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَرْ مِنْهُمَا». فَقَالَ: يَا نَبِيَّ اللهِ! اخْتَرْ لِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هٰذَا فَإِنِّي رَأَيْتُهُ يُصَلِّي وَاسْتَوْصِ بِهِ مَعْرُوفًا». فَانْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ: فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللهِ ﷺ، فَقَالَتِ امْرَأَتُهُ مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ ﷺ إِلَّا أَنْ تُعْتِقَهُ، قَالَ: هُوَ عَتِيقٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَلَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لَا تَأْلُوهُ خَبَالًا ومَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

Prophet nor made a *Khalīfah* except that he has two groups of supporters, a group ordering him to do good, and prohibiting him from evil and a group that never ceases spoiling his affairs. So whoever protects himself against the evil supporters, then he shall be protected."[1] (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في المشورة، ح:٥١٢٨ وابن ماجه، ح:٣٧٤٥ من حديث شيبان به مختصرًا وأصله عند البخاري، ح:٧١٩٨ بالاختصار وكذا عند مسلم، ورواه البخاري في الأدب المفرد، ح:٢٥٦ عن آدم به مختصرًا، وصححه ابن حبان:١٩٩١ والحاكم على شرط الشيخين:٤/ ١٣١ ووافقه الذهبي وللحديث شواهد ويأتي مختصرًا عبدالله بن عمير مدلس وعنعن وللحديث شواهد ضعيفة.

2370. Abū Salamah bin 'Abdur-Raḥmān narrated that the Messenger of Allāh ﷺ went out one day accompanied by Abū Bakr and 'Umar. And he mentioned similar to the *Ḥadīth* (no. 2369) in meaning, but he did not mention "from Abū Hurairah" in it. (***Ḍa'īf***)

The (previous) narration of [Shaibān] is more complete than (this) narration of Abū 'Awānah, and it is longer. Shaibān is trustworthy according to them (the scholars) and he had written book. [This *Ḥadīth* has been reported from Abū Hurairah through other routes, and it has been reported from Ibn 'Abbās as well].

٢٣٧٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يَوْمًا وَأَبُو بَكْرٍ وَعُمَرُ فَذَكَرَ نَحْوَ [هٰذَا] الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ، وَحَدِيثُ [شَيْبَانَ] أَتَمُّ مِنْ حَدِيثِ أَبِي عَوَانَةَ وَأَطْوَلُ، وَشَيْبَانُ ثِقَةٌ عِنْدَهُمْ صَاحِبُ كِتَابٍ، [وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ وَرُوِيَ عَنِ ابْنِ عَبَّاسٍ أَيْضًا].

تخريج: [ضعيف] انظر الحديث السابق * وروى عن ابن عباس تقدم:٢٣٦٠.

Comments:

Cool shade, fresh fruit and cool water are great bounties of Allāh. Anyone

[1] This *Ḥadīth*, its basis is recorded by Al-Bukhārī (who narrated it here to At-Tirmidhī), Muslim and others.

who is fortunate enough to get these must pay his thanks to Allāh. Sincerely offered *Salāt* inculcates in man a sense of responsibility and strength to do his tasks. A good wife is a dependable companion that always gives her husband wise counsel. No one should, however, do the bidding of a wife prone to giving bad counsel for she is a bad companion whose counsel is not worth implementing.

2371. Anas bin Mālik narrated from Abū Ṭalḥah who said: "We complained to the Messenger of Allāh ﷺ of hunger and we raised (our garments) from our stomachs (exposing) a stone (on each of us). So the Messenger of Allāh ﷺ raised (his garment exposing) two stones."[1] (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except from this route.

٢٣٧١ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا سَيَّارُ [بْنُ حَاتِمٍ] عَنْ سَهْلِ بْنِ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ الْجُوعَ وَرَفَعْنَا عَنْ بُطُونِنَا عَنْ حَجَرٍ حَجَرٍ، فَرَفَعَ رَسُولُ اللهِ ﷺ عَنْ حَجَرَيْنِ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده حسن]** وأخرجه الطبراني في الأوسط: ١/ ٤٤٥، ح: ٨٠٣ من حديث سهل ابن أسلم به مطولاً.

Comments:

Stones of right sizes if put on stomachs and firmed up with straps have, thanks to their cool temperature, the effect of alleviating the heat generated by hunger as well as of keeping straight the backs of the people.

2372. Simāk bin Ḥarb said: "I heard An-Nu'mān bin Bashīr saying: 'Do you (people) not have what you wish of food and drink?' I have seen your Prophet and he did not have even enough *Daqal*[2] to fill his stomach.'" (***Ṣaḥīḥ***)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Abū 'Awānah and more than one other narrator narrated to us from Simāk bin Ḥarb similar to the

٢٣٧٢ - **حَدَّثَنَا** قُتَيْبَةُ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ.

[قَالَ: و]هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَبُو عَوَانَةَ وَغَيْرُ وَاحِدٍ عَنْ سِمَاكِ ابْنِ حَرْبٍ نَحْوَ حَدِيثِ أَبِي الأَحْوَصِ وَرَوَى

[1] They would strap stones to their stomachs due to severe hunger since it would help alleviate the suffering.

[2] Dried out inferior dates. See *Tuḥfat Al-Aḥwadhī*.

narration of Abū Al-Aḥwaṣ. Shu'bah narrated this *Ḥadīth* from Simāk from An-Nu'mān bin Bashīr from 'Umar.

شُعْبَةُ هٰذَا الحَدِيثَ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ ابْنِ بَشِيرٍ، عَنْ عُمَرَ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٧٧ عن قتيبة به.

Chapter 40. What Has Been Related About: Wealth Is Being Content With Oneself

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الغِنَى غِنَى النَّفْسِ (التحفة ٤٠)

2373. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Richness is not having many possessions, but richness is being content with oneself." (***Saḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥaṣīn's (a narrator in the chain) name is 'Uthmān bin 'Āṣim Al-Asadī].

٢٣٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلِ بْنِ قُرَيْشٍ الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وأَبُو حَصِينٍ اسْمُهُ عُثْمَانُ بْنُ عَاصِمٍ الأَسَدِيُّ].

تخريج: وأخرجه البخاري، الرقاق، باب: "الغنى غنى النفس ..." إلخ، ح:٦٤٤٦ من حديث أبي بكر بن عياش به ورواه مسلم، ح:١٠٥١ من طريق آخر عن أبي هريرة به.

Comments:

There is no end to greediness and avarice in a heart that loses self-restraint and self-contentment. A greedy person is constantly in the hunt for more and more wealth through means fair and foul. Contentment of the heart is the only bulwark against the lust of money. Real wealth lies in one's getting free from avarice and greed and in being contented with what one has.

Chapter 41. What Has Been Related About Taking Wealth Within One's Right

(المعجم ٤١) - بَابُ مَا جَاءَ فِي أَخْذِ الْمَالِ بِحَقِّهِ (التحفة ٤١)

2374. Khawlah bint Qais, who was the wife of Ḥamzah bin 'Abdul-Muṭṭalib narrated that the Messenger of Allāh ﷺ said: "Indeed this wealth is green and

٢٣٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي الْوَلِيدِ قَالَ: سَمِعْتُ خَوْلَةَ بِنْتَ قَيْسٍ وَكَانَتْ تَحْتَ حَمْزَةَ بْنِ عَبْدِ

sweet. Whoever gets what he deserves of it then he shall be blessed in it. And many a person who deals with what he wants for himself, from the wealth of Allāh and His Messenger, gets nothing on the Day of Judgement but the Fire." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Al-Walīd's (a narrator the chain) name is 'Ubaid [bin Sanuwṭā].

الْمُطَّلِبِ تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، مَنْ أَصَابَهُ بِحَقِّهِ بُورِكَ لَهُ فِيهِ، وَرُبَّ مُتَخَوِّضٍ فِيمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللّٰهِ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْوَلِيدِ اسْمُهُ عُبَيْدُ [بنُ سَنُوطَا].

تخريج: [**إسناده حسن**] وأخرجه أحمد:٦/٣٧٨ من حديث الليث بن سعد به وصححه ابن حبان، ح:٨٥٢ وأصله عند البخاري، ح:٣١١٨ بالاختصار.

Comments:

a. *Mutakhawwid* in Arabic is a person who deals with his possessions as he likes without any regret or hesitation, or rashly spends his wealth.

b. Worldly riches and wealth are things tempting and sweet. The eye and the heart are attracted towards it. The *Sharī'ah* has, however, put limits to its earning and spending. As such, begging for it needlessly from the people or misappropriating public treasury is absolutely unlawful in Islam. Money taken lawfully and for rightful purposes is blessed by Allāh.

Chapter 42. Regarding What Has Been Related About The Slave Of The Dīnār And The Slave Of The Dirham

(المعجم ٤٢) - بَابٌ: [فِيمَا جَاءَ فِي عَبْدِ الدِّينَارِ وَعَبْدِ الدِّرْهَمِ] (التحفة ٤٢)

2375. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Cursed be the slave of the Dīnār, cursed be the slave of the Dirham." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. This *Ḥadīth* has also been reported through routes other than this from Abū Hurairah from the Prophet ﷺ in a more complete and longer form than this.

٢٣٧٥ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لُعِنَ عَبْدُ الدِّينَارِ، لُعِنَ عَبْدُ الدِّرْهَمِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ [هٰذَا الْحَدِيثُ] مِنْ غَيْرِ هٰذَا الْوَجْهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَيْضًا أَتَمَّ مِنْ هٰذَا وَأَطْوَلَ.

تخريج: [**إسناده ضعيف**] وأخرجه الخطيب:٨/٥٣ من حديث بشر بن هلال به * يونس بن عبيد عنعن وانظر، ح:٢٤٢٥ لحديث الحسن عن أبي هريرة، وأخرج البخاري، ح:٢٨٨٦،

٢٨٨٧، ٦٤٣٥ من حديث أبي صالح بلفظ: "تعس عبدالدينار وعبدالدرهم".

Comments:

Slave of wealth or worship of wealth means getting so much engrossed in its quest and love and avarice as to be forgetful of Allāh's bounds of the prohibited and the permissible, as if his only vocation is to amass Dīnārs and Dirham and serve them like deities. Such a person shall certainly be deprived and removed from Allāh's blessing and mercy.

Chapter 43. The *Ḥadīth*: "Two Wolves Free Among Sheep"

(المعجم ٤٣) - بَابُ [حَدِيثِ: «مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ...»] (التحفة ٤٣)

2376. Ibn Ka'b bin Mālik Al-Anṣārī narrated from his father, that the Messenger of Allāh ﷺ said: "Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There is something on this topic reported from Ibn 'Umar from the Prophet ﷺ, but its chain is not correct.

٢٣٧٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى فِي هٰذَا الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [حسن] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٨/ ٣١٦، ح: ١١١٣٦) وأحمد: ٣/ ٤٦٠ من حديث ابن المبارك به وهو في الزهد له، ح: ١٨١ وصححه ابن حبان، ح: ٢٤٧٢ وللحديث شواهد عند الطبراني في الأوسط (مجمع الزوائد: ١٠/ ٢٥٠) والحاكم: ٣/ ٤٢٠ وأبي يعلى: ١١/ ٣٣١، ح: ٦٤٤٩ وغيرهم * وفي الباب عن ابن عمر [أبو نعيم في حلية الأولياء: ٧/ ٨٩ والقضاعي في مسند الشهاب: ٢/ ٢٦، ح: ٨١٣] * ابن كعب بن مالك، اسمه عبدالله.

Comments:

Man's love and infatuation for wealth and his quest for honor and position in life do great damage to his religion and severe his relationship with Allāh the Almighty.

Chapter 44. The *Ḥadīth*: "What Is The World But Like A Rider Seeking Shade"

(المعجم ٤٤) - بَابُ [حَدِيثِ «مَا الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ -»] (التحفة ٤٤)

2377. 'Abdullāh narrated: "The Messenger of Allāh ﷺ was sleeping upon a mat, then he stood, and the mat had left marks on his side. We said: 'O Messenger of Allāh! We could get a bed for you.' He said: 'What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it.'" (*Ḥasan*)

[He said:] There are narrations on this topic from Ibn 'Umar and Ibn 'Abbās.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٣٧٧ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنِي الْمَسْعُودِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: نَامَ رَسُولُ اللهِ ﷺ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ، فَقُلْنَا: يَا رَسُولَ اللهِ! لَوِ اتَّخَذْنَا لَكَ وِطَاءً، فَقَالَ: «مَالِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا».

[قَالَ:] وفِي الْبَابِ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح:٤١٠٩ والحاكم:٤/٣١٠ من حديث المسعودي به وللحديث شواهد * وفي الباب عن ابن عمر [تقدم:٢٣٣٣] وابن عباس [أحمد:١/٣٠١].

Comments:

The *Ḥadīth* cogently makes out the point that the world, which we feel so very infatuated with and devote all our time and energy in amassing its luxuries and comforts, is not even an inn or a rest house but only a tree standing by the roadside.

Chapter 45. The *Ḥadīth*: "A Man Is Upon The Religion Of His Friend."

(المعجم ٤٥) - بَابُ [حَدِيثِ «الرَّجُلِ عَلَى دِينِ خَلِيلِهِ...»] (التحفة ٤٥)

2378. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "A man is upon the religion of his friend, so let one of you look at whom he befriends." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

[قَالَ أَبُو عِيسَى :] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج : [إسناده حسن] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح:٤٨٣٣ عن محمد بن بشار به وهو في مسند أبي داود الطيالسي، ح:٢٥٧٣ باختلاف يسير، وللحديث شواهد عند الحاكم: ٤/ ١٧١ وغيره.

Comments:

As a general rule, man imbibes the habits and manners of the people he mixes with. He would, therefore, be well advised to wisely choose his friends and companions. If he chooses the company of rogues, he would also acquire their evil habits that will only spell his ruination and doom.

Chapter 46. What Has Been Related About The Parable Of The Son Of Ādam, His Family, His Children, His Wealth, And His Deeds

(المعجم ٤٦) - **بَابُ [مَا جَاءَ مَثَلُ ابْنِ آدَمَ وَأَهْلِهِ وَوَلَدِهِ وَمَالِهِ وَعَمَلِهِ]**

(التحفة ٤٦)

2379. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Three follow the deceased, two of them return, and one remains. He is followed by his family, his wealth, and his deeds. So his family and his wealth returns, and his deeds remain." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٧٩ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ [هُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ الأَنْصَارِيِّ] قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلَاثٌ، فَيَرْجِعُ اثْنَانِ، وَيَبْقَى وَاحِدٌ: يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ».

[قَالَ أَبُو عِيسَى :] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج : وأخرجه البخاري، الرقاق، باب سكرات الموت، ح:٦٥١٤ من حديث سفيان بن عيينة به وهو في الزهد لابن المبارك، ح:٦٣٦.

Comments:

Three things connected with man in the world keep him company until he is taken for burial. His children and servants etc. accompany him right up to the grave. All connections with his family and wealth are, however, severed the moment he is buried. What remain with him in the grave are his deeds for which he will be questioned.

Chapter 47. What Has Been Related About It Being Disliked To Eat Much

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ كَثْرَةِ الْأَكْلِ (التحفة ٤٧)

2380. Miqdām bin Ma'dīkarib said: "I heard the Messenger of Allāh ﷺ saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Ādam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and a third for his breath." (*Ṣaḥīḥ*)

(Another chain) "from Al-Miqdaīm bin Ma'dīkarib from the Prophet ﷺ" and he did not mention: "I heard the Prophet ﷺ."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٨٠ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنِي أَبُو سَلَمَةَ الْحِمْصِيُّ، وَحَبِيبُ ابْنُ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ، عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَامَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ».

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ نَحْوَهُ وَقَالَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبَ عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ سَمِعْتُ النَّبِيَّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه النسائي في الكبرى، ح:٦٧٦٩ من حديث أبي سلمة الحمصي به ورواه أحمد:٤/ ١٣٢ من حديث يحيى بن جابر وصرح بالسماع وصححه ابن حبان، ح:١٣٤٩ والذهبي في تلخيص المستدرك:٤/ ١٢١ وللحديث شواهد عند ابن حبان، ح:١٣٤٨ وغيره.

Comments:

Eating and drinking is not the be all and end all of man's life. The main purpose of his creation is to offer his obeisance and obedience to Allāh. To perform this, he needs health of body, which is only possible if man keeps part of his stomach empty by leaving himself a little hungry after the meals. To constantly keep eating to one's fill causes the stomach to go bad. Man, therefore, would be well advised to not always eat to his fill but only as much as is absolutely essential.

Chapter 48. What Has Been Related About Showing Off And The Desire To Be Heard Of

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الرِّيَاءِ وَالسُّمْعَةِ (التحفة ٤٨)

2381. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Whoever wants to be seen, Allāh

٢٣٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ

عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ وَمَنْ يُسَمِّعْ يُسَمِّعِ اللهُ بِهِ». وَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمْهُ اللهُ».

وفِي الْبَابِ عَنْ جُنْدَبٍ وَعَبْدِ اللهِ بْنِ عَمْرٍو.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [حَسَنٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ].

will show him, and whoever wants to be heard of, Allāh will make him heard of." And he narrated that the Messenger of Allāh ﷺ said: "He who shows no mercy to the people, Allāh shows him no mercy." (*Ṣaḥīḥ*)

There are narrations on this topic from Jundab and 'Abdullāh bin 'Amr.

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* [*Ḥasan Ṣaḥīḥ* from this route].

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٤٠ من حديث معاوية بن هشام وابن ماجه، ح: ٤٢٠٦ من حديث عطية العوفي به وضعفه البوصيري من أجل عطية وللحديث شواهد عند البخاري، ح: ٦٤٩٩ ومسلم، ح: ٢٩٨٧ وغيرهما * وفي الباب عن جندب [البخاري، ح: ٦٤٩٩ ومسلم، ح: ٢٩٨٧] وعبدالله بن عمرو [أحمد: ٢/ ٢١٢، ٢٢٣].

Comments:

If a man does something good in order to show it off and to make himself famous, so that the people would praise him and honor him, on the Day of Resurrection Allāh will reveal his hypocrisy in the face of the people in order to show to everyone that whatever 'good' the man did, he did it not for the sake of Allāh but as a ploy to show off and make himself famous thereby.

٢٣٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عُثْمَانَ الْمَدَائِنِيُّ، أَنَّ عُقْبَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُفَيًّا الأَصبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ: مَنْ هٰذَا؟ فَقَالُوا: أَبُو هُرَيْرَةَ، فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ. فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ: أَسْأَلُكَ بِحَقٍّ وَبِحَقٍّ

2382. Al-Walīd bin Abī Al-Walīd Abū 'Uthmān Al-Madā'inī narrated that 'Uqbah bin Muslim narrated to him, that Shufaiy Al-Aṣbaḥī narrated that he entered Al-Madīnah and saw a man around whom the people had gathered. He asked: "Who is this?" They said: "Abū Hurairah." (He said): So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: "I ask you in absolute truth[1] if you would

[1] "In truth, in truth" or "By the right of, by the right of" meaning to stress the truth over falsehood. See *Tuḥfat Al-Aḥwadhī*. However some of the manuscripts have a blank spot indicating that the meaning is: "By the right of and by the right of" in which case it means that the narrator did not remember the missing words, yet based on other versions recorded, it is likely to be as it appears here.

narrate to me a *Ḥadīth* which you heard from the Messenger of Allāh ﷺ, that you understand and know." So Abū Hurairah said: "You want me to narrate a *Ḥadīth* to you which the Messenger of Allāh ﷺ narrated to me that I understand and know." Then Abū Hurairah began sobbing profusely. We sat for a while, then he recovered and said: "I shall narrate to you a *Ḥadīth* which the Messenger of Allāh ﷺ narrated in this House, while there was no one with us other than he and I." Then, again, Abū Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: "You want me to narrarate to you a *Ḥadīth* which the Messenger of Allāh ﷺ narrated while he and I were sitting in this House, and no one was with us but he and I." Then Abū Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: "The Messenger of Allāh narrated to me, that on the Day of Judgement, Allāh, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur'ān, and a man who was killed in Allāh's cause, and a wealthy man. Allāh will say to the reciter: 'Did I not teach you what I revealed to My Messenger?' He says: 'Of course O Lord!' He says: 'Then what did you do with what you

لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ، فَقَالَ أَبُو هُرَيْرَةَ: أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللهِ ﷺ عَقَلْتُهُ وَعَلِمْتُهُ، ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً، فَمَكَثْنَا قَلِيلًا، ثُمَّ أَفَاقَ فَقَالَ: لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللهِ ﷺ فِي هٰذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً ثُمَّ أَفَاقَ وَمَسَحَ وَجْهَهُ وَقَالَ: أَفْعَلُ لَأُحَدِّثَنَّكَ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللهِ ﷺ أَنَا وَهُوَ فِي هٰذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَغَ أَبُو هُرَيْرَةَ نَشْغَةً شَدِيدَةً، ثُمَّ مَالَ خَارًّا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ طَوِيلًا، ثُمَّ أَفَاقَ فَقَالَ: حَدَّثَنِي رَسُولُ اللهِ ﷺ أَنَّ اللهَ [تَبَارَكَ] تَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيَقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَاثِيَةٌ، فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ، وَرَجُلٌ قُتِلَ فِي سَبِيلِ اللهِ، وَرَجُلٌ كَثِيرُ الْمَالِ، فَيَقُولُ اللهُ لِلْقَارِئِ: أَلَمْ أُعَلِّمْكَ مَا أَنْزَلْتُ عَلَى رَسُولِي؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ قَالَ: كُنْتُ أَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، فَيَقُولُ اللهُ لَهُ: كَذَبْتَ، وَتَقُولُ الْمَلَائِكَةُ لَهُ: كَذَبْتَ، وَيَقُولُ اللهُ لَهُ: بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ قَارِئٌ، فَقَدْ قِيلَ ذَاكَ. وَيُؤْتَى بِصَاحِبِ الْمَالِ، فَيَقُولُ اللهُ: أَلَمْ أُوَسِّعْ عَلَيْكَ حَتَّى لَمْ أَدَعْكَ تَحْتَاجُ إِلَى أَحَدٍ؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ؟ قَالَ: كُنْتُ أَصِلُ الرَّحِمَ

learned?' He said: 'I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.' Then Allāh would say to him: 'You have lied.' And the angels will say: 'You have lied.' Allāh will say to him: 'Rather, you wanted it to be said that so-and-so is a reciter. And that was said.' The person with the wealth will be brought, and Allāh will say to him: 'Was I not so generous with you, such that I did not leave you having a need from anyone?' He will say: 'Of course O Lord!' He says: 'Then what did you do with what I gave to you?' He says: 'I would nurture the ties of kinship and give charity.' Then Allāh will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allāh, Most High, will say: 'Rather, you wanted it to be said that so-and-so is so generous, and that was said.' Then the one who was killed in Allāh's cause shall be brought, and Allāh will say to him: 'For what were you killed?' So he says: 'I was commanded to fight in Your cause, so I fought until I was killed.' Allāh [Most High] will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allāh [Most High] will say: 'Rather, you wanted it to be said that so-and-so is brave, and that was said.'

"Then the Messenger of Allāh ﷺ hit me on my knees and said: 'O Abū Hurairah! These first three are the creatures of Allāh with whom the fire will be enflamed on

وَأَتَصَدَّقُ، فَيَقُولُ اللهُ لَهُ: كَذَبْتَ، وَتَقُولُ الْمَلَائِكَةُ لَهُ: كَذَبْتَ، وَيَقُولُ اللهُ تَعَالَى: بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ جَوَادٌ وَقَدْ قِيلَ ذَلِكَ، وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللهِ فَيَقُولُ اللهُ لَهُ: فِيمَاذَا قُتِلْتَ؟ فَيَقُولُ: أُمِرْتَ بِالْجِهَادِ فِي سَبِيلِكَ فَقَاتَلْتُ حَتَّى قُتِلْتُ. فَيَقُولُ اللهُ [تَعَالَى] لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، وَيَقُولُ اللهُ [تَعَالَى]: بَلْ أَرَدْتَ أَنْ يُقَالَ: فُلَانٌ جَرِيءٌ، فَقَدْ قِيلَ ذَلِكَ، ثُمَّ ضَرَبَ رَسُولُ اللهِ ﷺ عَلَى رُكْبَتِي فَقَالَ: يَا أَبَا هُرَيْرَةَ! «أُولَئِكَ الثَّلَاثَةُ أَوَّلُ خَلْقِ اللهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ». قَالَ الْوَلِيدُ أَبُو عُثْمَانَ الْمَدَائِنِيُّ: فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شُفَيًّا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا. قَالَ أَبُو عُثْمَانَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيَّافًا لِمُعَاوِيَةَ، قَالَ: فَدَخَلَ عَلَيْهِ رَجُلٌ، فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ، فَقَالَ مُعَاوِيَةُ: قَدْ فُعِلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ بِمَنْ بَقِيَ مِنَ النَّاسِ، ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ هَالِكٌ، وَقُلْنَا: قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ، ثُمَّ أَفَاقَ مُعَاوِيَةُ وَمَسَحَ، عَنْ وَجْهِهِ وَقَالَ: صَدَقَ اللهُ وَرَسُولُهُ: ﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَـٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝ أُوْلَـٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَـٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾ [هود: ١٥، ١٦].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

the Day of Judgement.'"

Al-Walīd Abū 'Uthmān Al-Madā'inī said: "So 'Uqbah bin Muslim informed me that Shufaiy, is the one who entered upon Mu'āwiyah to inform him about this." Abū 'Uthmān said: "And Al-'Alā' bin Abī Ḥakīm narrated to me that he was the executioner for Mu'āwiyah, he said: 'So a man entered upon him, and informed him of this from Abū Hurairah. Then Mu'āwiyah said: "This has been done with these people, then how about with those who remain among the people?" Then Mu'āwiyah began weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: "This man came to us to cause evil." Then Mu'āwiyah recovered, wiped off his face and said: "Allāh and His Messenger told the truth: Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they shall have no dimunition therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح:٢٤٨٢ وابن حبان، ح:٢٥٠٢ من حديث ابن المبارك به وصححه الحاكم: ١/٤١٨، ٤١٩ ووافقه الذهبي.

[1] *Hūd* (11:15,16).

Comments:

Obviously, all the three deeds mentioned in the *Ḥadīth* are acts of great virtuosity. If done with sincerity and purity of intention, they would fetch great reward from Allāh. However, even these acts, if done in order to make a show of them and for publicity, they become so heinous before Allāh that the perpetrators would be the first among the sinners to be consigned to the burning flames of the Fire.

Chapter: (...)

(المعجم . . .) بَابٌ (التحفة . . .)

2383. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Seek refuge in Allāh from the Pit of Sorrows." They said: "O Messenger of Allāh! What is the Pit of Sorrows?" He said: "A gorge in Hell from which Hell seeks Allāh's refuge a hundred times every day." It was said: "O Messenger of Allāh! Who shall enter it?" He said: "The reciters who were showing off with their deeds." (*Ḍa'īf*)

[He siad]: This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

٢٣٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَمَّارِ بْنِ سَيْفٍ الضَّبِّيِّ، عَنْ أَبِي مَعَانٍ الْبَصْرِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللهِ مِنْ جُبِّ الْحَزَنِ». قَالُوا: يَا رَسُولَ اللهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: «وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ. قِيلَ: يَا رَسُولَ اللهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَّاءُونَ الْمُرَاءُونَ بِأَعْمَالِهِمْ».

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح:٢٥٦ من حديث المحاربي به * عمار بن سيف ضعيف الحديث وكان عابدًا (تقريب) وأبومعان مجهول.

Comments:

The Prophet ﷺ has used the word *Qurrā'ūn* which could either mean the people constant in their prayers or those who excel in the recitation and knowledge of the Qur'ān. If they do it in order to make a show of their acts, they would be thrown in those dark pits of Fire from which even Hell repeatedly seeks protection from Allāh. May Allāh keep us from showing off and hypocrisy!

Chapter 49. The Secret Deed

(المعجم ٤٩) - بَابُ [عَمَلِ السِّرِّ] (التحفة ٤٩)

2384. Abū Hurairah narrated that a man said: "O Messenger of Allāh! A man does a deed and conceals it, but when it is

٢٣٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبُو سِنَانٍ الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ

discovered that he did it, he is happy about that." He said: "The Messenger of Allāh ﷺ said: 'He receives two rewards: A reward in its concealment, and a reward in its publicity.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. It has been reported from Al-A'mash and others, from Ḥabīb bin Abī Thābit, from Abī Ṣāliḥ from the Prophet ﷺ in *Mursal* form. The companions of Al-A'mash did not mention: "From Abū Hurairah" in it.

[Abū 'Eīsā said:] Some of the people of knowledge explained this *Ḥadīth* saying: (The words) 'when it is discovered from him and he is happy with it,' it only means that he was happy with the people praising him for the good he did, according to the saying of the Prophet ﷺ: "You are the witnesses for Allāh on the earth." So him being happy with the people praising him is for this reason [if he hopes the people would praise him for it]. As for when he is happy that the people learn of something good about him, and honor and exalt him for that, then this is *Riyā'*. Some of the people of knowledge said: When it is discovered that he did it, and he is happy with that and hopes that his action would be acted upon, then he will receive the same rewards as their rewards. This view (of interpretation) is also followed.

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! الرَّجُلُ يَعْمَلُ الْعَمَلَ فَيُسِرُّهُ، فَإِذَا اطُّلِعَ عَلَيْهِ أَعْجَبَهُ ذَلِكَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَهُ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وقَدْ رَوَى الأَعْمَشُ وَغَيْرُهُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وأَصْحَابُ الأَعْمَشِ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] وقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هٰذَا الحَدِيثَ [فَقَالَ:] إِذَا اطُّلِعَ عَلَيْهِ فأَعْجَبَهُ، إِنَّمَا مَعْنَاهُ أَنْ يُعْجِبَهُ ثَنَاءُ النَّاسِ عَلَيْهِ بِالخَيْرِ لِقَوْلِ النَّبِيِّ ﷺ: «أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ» فَيُعْجِبُهُ ثَنَاءُ النَّاسِ عَلَيْهِ لِهٰذَا [لِمَا يَرْجُو بِثَنَاءِ النَّاسِ عَلَيْهِ]، فأَمَّا إِذَا أَعْجَبَهُ لِيَعْلَمَ النَّاسُ مِنْهُ الْخَيْرَ وَيُكَرَّمُ وَيُعَظَّمُ عَلَى ذَلِكَ فَهٰذَا رِيَاءٌ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا اطُّلِعَ عَلَيْهِ فَأَعْجَبَهُ رَجَاءَ أَنْ يَعْمَلَ بِعَمَلِهِ، فَتَكُونَ لَهُ مِثْلُ أُجُورِهِمْ، فَهٰذَا لَهُ مَذْهَبٌ أَيْضًا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب الثناء الحسن، ح:٤٢٢٦ من حديث أبي سنان به وهو في مسند أبي داود الطيالسي، ح:٢٤٣٠ * حبيب عنعن وباقي السند حسن.

Comments:

The *Ḥadīth* confirms that if a man does a virtuous act secretly and does it solely for the pleasure of Allāh, and if it pleases Allāh to make it known to the people (without the man's yearning for it which of course pleases the man as well), then this happiness is not of the category of *Riyā'* and hypocrisy; it is rather an instant reward from Allāh.

Chapter 50. What Has Been Related About A Man Shall Be With Whom He Loves

(المعجم ٥٠) - بَابُ [مَا جَاءَ أَنَّ الْمَرْءَ مَعَ مَنْ أَحَبَّ] (التحفة ٥٠)

2385. Anas narrated that a man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! When will the Hour be established?" So the Prophet ﷺ stood to perform *Ṣalāt*, and when he was finished his *Ṣalāt* he said: "Where is the one who asked when the Hour will be established?" The man said: "It was I, O Messenger of Allāh!" He said: "What have you prepared for it?" He said: "O Messenger of Allāh! I have not prepared very much of *Ṣalāt* nor fasting for it, but I love Allāh and His Messenger." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves, and you shall be with whomever you love." So after the advent of Islām, I did not see that anything brought the Muslims more happiness than that. (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٣٨٥ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! مَتَى قِيَامُ السَّاعَةِ؟ فَقَامَ النَّبِيُّ ﷺ إِلَى الصَّلَاةِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَيْنَ السَّائِلُ عَنْ قِيَامِ السَّاعَةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللهِ! قَالَ: «مَا أَعْدَدْتَ لَهَا»؟ قَالَ: يَا رَسُولَ اللهِ! مَا أَعْدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَاصَوْمٍ إِلَّا أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ، وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»، فَمَا رَأَيْتُ فَرِحَ الْمُسْلِمُونَ بَعْدَ الإِسْلَامِ فَرَحَهُمْ بِهَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ١٠٤ من حديث حميد الطويل به وصححه ابن حبان (الإحسان): ١٠٥ وللحديث شواهد عند البخاري، ح: ٣٦٨٨، ٦١٦٧، ٦١٧١، ٧١٥٣ ومسلم، ح: ٢٦٣٩ وغيرهما.

2386. Anas bin Mālik narrated that the Messenger of Allāh ﷺ

٢٣٨٦ - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،

said: "A man shall be with whoever he loves, and for him shall be what he has earned." (***Da'īf***)

There are narrations on this topic from 'Alī, 'Abdullāh bin Mas'ūd, Ṣawfān bin 'Assāl, Abū Hurairah, and Abū Mūsā.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Al-Ḥasan Al-Baṣrī from Anas [bin Mālik from the Prophet ﷺ.] This *Ḥadīth* has been reported through routes other than this from the Prophet ﷺ.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ».

وَفِي الْبَابِ عَنْ عَلِيٍّ، وعَبْدِ اللهِ بْنِ مَسْعُودٍ، وَصَفْوَانَ بْنِ عَسَّالٍ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَنَسٍ [ابْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ وقَدْ رُوِيَ هٰذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ النَّبِيِّ ﷺ].

تخريج: **[إسناده ضعيف]** وأخرجه أحمد:٣/٢٢٦ من حديث الحسن به وصححه ابن حبان (الإحسان):٥٦٥ وللحديث شواهد كثيرة جدًا دون قوله: "وله ما اكتسب" والقرآن يؤيده فالحديث حسن لغيره * وفي الباب عن علي [البزار (كشف الأستار):٤/٢٢٩، ح:٣٥٩٦] وعبدالله بن مسعود [البخاري، ح:٦١٦٨ ومسلم، ح:٢٦٤٠] وصفوان بن عسال [يأتي:٢٣٨٧] وأبي هريرة [تقدم:٢٣٧٨] وأبي موسى [البخاري، ح:٦١٧٠ ومسلم، ح:٢٦٤١].

Comments:

Those who flagrantly violate the commands of Allāh and the Messenger ﷺ, and yet profess their love for Allāh and His Messenger ﷺ are either lying or suffering from self-deceit. Allāh ﷻ has clearly stated in the Qur'ān: And whoso obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the *Siddīqūn* (the truthful and veracious), the martyrs, and the righteous. And how excellent these companions are! (4:69)

2387. Ṣafwān bin 'Assāl narrated that a Bedouin with a loud voice came and said: "O Muḥammad! A man loves a people but does not catch up to them (in deeds)." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) from Ṣafwān bin 'Assāl from the Prophet ﷺ with similar to the (previous) narration of Maḥmūd.

٢٣٨٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: جَاءَ أَعْرَابِيٌّ جَهْوَرِيُّ الصَّوْتِ فَقَالَ: يَا مُحَمَّدُ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ هُوَ بِهِمْ. فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ: حَدَّثَنَا حَمَّادُ

ابْنُ زَيْدٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَحْمُودٍ.

تخريج: [**صحيح**] وأخرجه أحمد: ٤/ ٢٣٩ من حديث يحيى بن آدم به * سفيان الثوري تابعه حماد بن زيد كما سيأتي وللحديث شواهد كثيرة.

Comments:

Whoso loves the people of righteousness and piety and tries to emulate their example, but falls short of the model, then in spite of his failure to come up to their level will, by Allāh's grace, he will be placed with those virtuous men whom he loved and tried to follow.

Chapter 51. What Has Been Related About Having Good Thoughts About Allāh, Most High

(المعجم ٥١) - **بَابُ [مَا جَاءَ] فِي حُسْنِ الظَّنِّ بِاللهِ تَعَالَى** (التحفة ٥١)

2388. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High says: 'I am as My slave thinks of Me, and I am with him when He calls upon Me.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل الذكر والدعاء والتقرب إلى الله تعالى وحسن الظن به، ح: ٢٦٧٥ عن أبي كريب به وله طريق آخر عند البخاري، ح: ٧٤٠٥ عن أبي هريرة به.

Comments:

Allāh's response in conduct with his servants will be in consonance with what they think of Allāh. And obviously, only those who perform good deeds can have good thoughts about Allāh. It, therefore, follows that only those who earnestly supplicate to Allāh can expect answer from Allāh, and those who repent on their misdeeds can expect His mercy and only those who seek pardon for their sins can hope for His forgiveness.

Chapter 52. What Has Been Related About Righteousness And Sin

(المعجم ٥٢) - **بَابُ مَا جَاءَ فِي الْبِرِّ وَالْإِثْمِ** (التحفة ٥٢)

2389. An-Nawwās bin Sam'ān narrated that a man came asking the Messenger of Allāh ﷺ about righteousness and sin. So the

٢٣٨٩ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي عَبْدُ

Prophet ﷺ said: "Righteousness is good behavior, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you." (*Ṣaḥīḥ*)

(Another chain) from Mu'āwiyah bin Ṣāliḥ from 'Abdur-Raḥmān with similar in meanings, except that he (An-Nawwās) said in it: "I asked the Prophet ﷺ."

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*.

الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيُّ عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْبِرِّ وَالإِثْمِ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ: حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ عَلَيْهِ».

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صالِحٍ عَنْ عَبْدِ الرَّحْمٰنِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ حَسَنٌ.

تخريج: وأخرجه مسلم، البر والصلة، باب تفسير البر والإثم، ح:٢٥٥٣ من حديث معاوية ابن صالح به.

Chapter 53. What Has Been Related About Loving For The Sake Of Allāh

(المعجم ٥٣) - بَابُ مَا جَاءَ فِي الْحُبِّ فِي اللهِ (التحفة ٥٣)

2390. Mu'ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Allāh, the Mighty and Sublime, said: 'Those who love each other for the sake of My Majesty shall be upon podiums of light, and they will be admired by the Prophets and the martyrs.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Ad-Dardā', Ibn Mas'ūd, 'Ubādah bin Aṣ-Ṣāmit, Abū Mālik Al-Ash'arī and Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Muslim Al-Khawlānī's (a narrator in the chain) name is 'Abdullāh bin Thuwab.

٢٣٩٠ - **حَدَّثَنَا** أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حدَّثنا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، حَدَّثَنِي مُعَاذُ بْنُ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ». وفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ، وَابْنِ مَسْعُودٍ وَعُبَادَةَ بْنِ الصَّامِتِ، وَأَبِي مَالِكٍ الأَشْعَرِيِّ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو مُسْلِمٍ الْخَوْلَانِيُّ اسْمُهُ عَبْدُ اللهِ ابْنُ ثُوَبٍ.

تخريج: [صحيح] وأخرجه أحمد:٥/٢٣٦، ٢٣٧، ح:٢٢٤١٤ ص:٢٣٩، ح:٢٢٤٣١ من

حديث جعفر بن برقان به مطولاً وسنده حسن وصححه ابن حبان، ح:٢٥١٠ ورواه أبو المليح الرقي الحسن بن عمر بن يحيى عن حبيب به * وفي الباب عن أبي الدرداء [الطبراني في الأوسط:٢/ ١٩٥، ح:١٣٥٠] وابن مسعود [لعله يشير إلى حديث الطبراني في الأوسط:٨/ ١٠٤، ح:٧٢١٠] وعبادة بن الصامت [أحمد:٥/ ٢٣٦، ٢٣٧، ٢٣٩] وأبي هريرة [يأتي:٢٣٩١ والبزار:٤/ ٢٢٨، ح:٣٥٩٣] وأبي مالك الأشعري [أحمد:٥/ ٣٤٣].

Comments:

To love someone for no other reason than for the sake of Allāh's Might and Majesty — a distinctive hallmark of a true believer — is an act that wins the approval and appreciation of Allāh and endears the concerned individuals to Him, so that they will be placed on podiums of light whose enchanting beauty shall even draw the admiration and envy of the Prophets and martyrs, although their own ranks would be much higher and superior to those individuals.

2391. Ḥafṣ bin 'Āṣim narrated from Abū Hurairah or Abū Sa'eed that the Messenger of Allāh ﷺ said: "Seven shall be shaded by Allāh under His shade on a day in which there is no shade except His shade: A just *Imām*, a young person raised upon worshipping Allāh, a man whose heart is attached to the *Masjid* when he leaves from it until he returns to it, two men who love each other for Allāh's sake, coming together upon that, and parting upon that, a man who remembers Allāh in privacy and his eyes swell with tears, a man invited by a woman of status and beauty, but he says: 'I fear Allāh, Mighty and Sublime is He,' and a man who conceals the charity he gives such that his left hand does not know what his right hand has spent." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This *Ḥadīth* has been reported from Mālik bin Anas similar in meaning, through other routes, and he had some doubt in it. He said:

٢٣٩١ - حَدَّثَنَا الأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ - أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللهِ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ [امْرَأَةٌ] ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللهَ عَزَّ وَجَلَّ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وهٰكَذَا رُوِيَ هٰذَا الحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هٰذَا، وَشَكَّ فِيهِ. وَقَالَ عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ - وَعُبَيْدُ اللهِ بْنُ عُمَرَ رَوَاهُ عَنْ خُبَيْبِ بْنِ عَبْدِ

"From Abū Hurairah or from Abū Sa'eed." And 'Ubaidullāh bin 'Umar reported it from Khubaib bin 'Abdur-Raḥmān, and he did not have any doubt in it, so he said: "From Abū Hurairah."

Sawwār bin 'Abdullāh Al-'Anbarī and Muḥammad bin Al-Muthanna narrated to us, they both said: "Yaḥya bin Sa'eed narrated to us from 'Ubaidullāh bin 'Umar, from Khubaib bin 'Abdur-Raḥmān, from Ḥafṣ bin 'Āṣim, from Abū Hurairah from the Prophet ﷺ. And it is similar to the narration of Mālik in meaning, except that he said: "(a man) whose heart is attached to the *Masājid*." And he said: "A woman of nobility and beauty."

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الرَّحْمٰنِ وَلَمْ يَشُكَّ فِيهِ فَقَالَ: عَنْ أَبِي هُرَيْرَةَ.

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللهِ الْعَنْبَرِيُّ ومُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: وحَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: «كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ». وقَالَ: «ذَاتُ مَنْصِبٍ وَجَمَالٍ».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه وأخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلاة وفضل المساجد، ح: ٦٦٠ من حديث خبيب به ومسلم: ١٠٣١ من حديث مالك به وهو في الموطأ: ٢/ ٩٥٢، ٩٥٣ (يحيى) وحديث عبيدالله بن عمر، سنده صحيح.

Comments:

The seven human qualities or attributes recounted in the *Ḥadīth* are so loved and valued by Allāh that, on the Day of Judgement when there will be no shade, Allāh will provide those faithful servants of His with the shade of *'Arsh* (Allāh's Throne). The shade provided by this Throne has been described as Allāh's own shade in order to bestow honor upon it. It is like the Ka'bah - the first man-made structure on earth raised for the worship of Allāh alone - being called the House of Allāh (*Tuḥfat Al-Aḥwadhī*, v.3, p.283)).

Chapter (...) What Has Been Related About Making One's Love Known

(المعجم . . .) - بَابُ مَا جَاءَ فِي إِعْلَامِ الْحُبِّ (التحفة ٥٤)

2392.b. Al-Miqdām bin Ma'dīkarib narrated that the Messenger of Allāh ﷺ said: "When one of you loves his brother, then let him inform him of it." (*Ḥasan*)

There are narrations on this topic

٢٣٩٢ (أ) - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِ يكَرِبَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ

from Abū Dharr and Anas.

[Abū 'Eīsā said:] The *Ḥadīth* of Al-Miqdām is a *Ḥasan Ṣaḥīḥ Gharīb Ḥadīth*. [Al-Miqdām's *Kunyah* is Abū Karīmah].

إِيَّاهُ». وفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَأَنَسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ المِقْدَام حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [والْمِقْدَامُ يُكْنَى أَبَا كَرِيمَةَ]

تخريج: [**إسناده حسن**] وأخرجه أبو داود، الأدب، باب الرجل يحب الرجل على خير يراه، ح:٥١٢٤ من حديث يحيى بن سعيد القطان به وصححه ابن حبان، ح:٢٥١٤ * وفي الباب عن أبي ذر [أحمد:٥/ ١٤٥، ١٧٣] وأنس [ابن حبان، ح:٢٥١٣]..

Comments:

Generally speaking, one-sided love is not long-lasting. It stands better chances of enduring if the other party is also informed of it, and it finds roots in his (or her) heart as well.

2392. Yazīd bin Nu'āmah Aḍ-Ḍabbī narrated that the Messenger of Allāh ﷺ said: "When a man becomes the brother of another man, then let him ask him about his name and his father's name and who he is, for indeed it shall nurture affection." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route, and we do not know of Yazīd bin Nu'āmah hearing from the Prophet ﷺ. Similar to this *Ḥadīth* has been reported from Ibn 'Umar from the Prophet ﷺ but its chain is not correct.

٢٣٩٢(ب) - حَدَّثَنَا هَنَّادٌ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ مُسْلِمٍ الْقَصِيرِ، عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ نُعَامَةَ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا آخَا الرَّجُلُ الرَّجُلَ فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَمِمَّنْ هُوَ؟ فَإِنَّهُ أَوْصَلُ لِلْمَوَدَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ، ولَا نَعْرِفُ لِيَزِيدَ ابْنِ نُعَامَةَ سَمَاعًا مِنَ النَّبِيِّ ﷺ.

وَيُرْوَى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ هذَا الحَدِيثِ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [**إسناده ضعيف لإرساله**] وفيه علة أخرى وأخرجه ابن أبي شيبة:٩/١٠٦، ح:٢٦٦٣٣ عن حاتم بن إسماعيل به.

Comments:

Man, by nature, loves his father, his family and his tribe. Enquiring about a person's name and the family he belongs to and so on, is to convey the message to him that you attach importance to him, and want to remember him.

Chapter 54. What Has Been Related About Praising Others Is Disliked, And Those Who Praise Others

2393. Abū Ma'mar said: "A man stood and praised one of the *'Amīrs* so Al-Miqdād bin Al-Aswad threw dust in his face, and said: 'The Messenger of Allāh ﷺ ordered us to throw dust in the faces of those who praise others.'" (***Sahīh***)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

Zā'idah reported it from Yazīd bin Abī Ziyād, from Mujāhid, from Ibn 'Abbās [from Al-Miqdād], and the narration of Mujāhid from Abū Ma'mar is more authentic. Abū Ma'mar's name is 'Abdullāh bin Sakhbarah, and Al-Miqdād bin Al-Aswad is Al-Miqdād the son of 'Amr Al-Kindī, whose *Kunyah* is Abū Ma'bad, and he was only attributed to Al-Aswad bin 'Abd Yaghuth because he adopted him when he was very young.

(المعجم ٥٤) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْمِدْحَةِ وَالْمَدَّاحِينَ (التحفة ٥٥)

٢٣٩٣ - **حَدَّثَنَا** بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ فَأَثْنَى عَلَى أَمِيرٍ مِنَ الأُمَرَاءِ، فَجَعَلَ المِقْدَادُ بْنُ الأَسْوَدِ يَحْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَحْثُوَ فِي وُجُوهِ المَدَّاحِينَ التُّرَابَ.

وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رَوَى زَائِدَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، [عَنِ المِقْدَادِ] وحَدِيثُ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ أَصَحُّ. وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللهِ بْنُ سَخْبَرَةَ. وَالمِقْدَادُ بْنُ الأَسْوَدِ هُوَ المِقْدَادُ بْنُ عَمْرٍو الْكِنْدِيُّ، ويُكْنَى أَبَا مَعْبَدٍ، وإِنَّمَا نُسِبَ إِلَى الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ لِأَنَّهُ كَانَ [قَدْ] تَبَنَّاهُ وَهُوَ صَغِيرٌ.

تخريج: وأخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه إفراط ... إلخ، ح: ٣٠٠٢ من حديث ابن مهدي به * وفي الباب عن أبي هريرة [يأتي: ٢٣٩٤].

Comments:

It is not desirable for a person to praise someone or flatter him for his own selfish ends and motives, since such praise or flattery would only breed vanity and pride in him. It is, therefore, our duty to check anyone indulging in such activities and frustrate his efforts. Nevertheless, to praise a person for a commendable act done or achievement made by him and encourage him for that is not an act of flattery.

2394. Abū Hurairah narrated: "The Messenger of Allāh ﷺ ordered us to throw dust in the mouths of those who praise others." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* as a narration of Abū Hurairah.

٢٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْكُوفِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ سَالِمٍ الْخَيَّاطِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَّاحِينَ التُّرَابَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] والحديث السابق شاهد له.

Chapter 55. What Has Been Related About Accompanying The Believer

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي صُحْبَةِ الْمُؤْمِنِ (التحفة ٥٦)

2395. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Do not accompany except a believer, and do not serve your food except to one with *Taqwā*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* [is *Ḥasan*], we only know of it through this route.

٢٣٩٥ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ أَنَّ الْوَلِيدَ بْنَ قَيْسٍ التُّجِيبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، قَالَ سَالِمٌ أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح:٤٨٣٢ من حديث ابن المبارك به وصححه ابن حبان، ح:٢٠٤٩، ٢٠٥٠، ٢٥٢٢ والحاكم:٤/١٢٨ ووافقه الذهبي.

Comments:

A believer's mixing and socializing should only be limited to the believers. Invitation to share the meals out of the sentiments of love and affection should only be extended to persons of piety and virtue. Nevertheless, feeding the poor and the hungry is another matter, since even the idolaters had sometimes shared the meals with the Prophet ﷺ at his house (*Tuḥfat Al-Aḥwadhī*, v. 3, p.285, *Kawākib Al-Ādāb*, v.3, p.269)

Chapter 56. (What Has Been Related) About Having Patience With Afflictions

(المعجم ٥٦) - بَابُ [مَا جَاءَ] فِي الصَّبْرِ عَلَى الْبَلَاءِ (التحفة ٥٧)

2396. Anas narrated that the Messenger of Allāh ﷺ said: "When Allāh wants good for his slave, He hastens his punishment in the world. And when He wants bad for His slave, He withholds his sins from him until he appears before Him on the Day of Judgement." **(*Ḥasan*)**

And with this (same) chain, (it was reported) from the Prophet ﷺ who said: "Indeed the greater reward comes with the greater trial. And indeed, when Allāh loves a people He tries them, so whoever is pleased, then for him is pleasure, and whoever is angry, then for him is wrath." **(*Ḥasan*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٢٣٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَرَادَ اللهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِذَنْبِهِ حَتَّى يُوَافَى بِهِ يَوْمَ الْقِيَامَةِ». وَبِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح: ٤٠٣١ من حديث الليث بن سعد به وللحديث شواهد عند الحاكم: ١/ ٣٤٩، ٤/ ٣٧٦، ٣٧٧ وغيره.

Comments:

When Allāh wishes someone good, He subjects him to some kind of afflictions and trials. Those afflictions and trials become expiation for his sins and provide him with an opportunity to supplicate to Allāh for forgiveness. Allāh, moreover, provides him with the means of contentment and patience, so that he does not indulge in unwelcome outbursts about those afflictions and trials.

2397. 'Āishah said: "I have not seen ailment effecting anyone worse than upon the Messenger of Allāh ﷺ." **(*Ṣaḥīḥ*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٩٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ يَقُولُ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، المرض، باب شدة المرض، ح:٥٦٤٦ ومسلم، ح:٢٥٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:١٥٣٦.

Comments:

The Prophet ﷺ has been invested with the highest rank among all mortals. His rewards and recompenses, too, are more abundant than anyone else's. By the same token, his sickness as well was more painful than that of others.

2398. Muṣ'ab bin Sa'd narrated from his father that a man said: "O Messenger of Allāh ﷺ! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

[There are narrations on this topic from Abū Hurairah, and the sister of Ḥudhaifah bin Al-Yamān, saying that the Prophet ﷺ was asked: "Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them."]

٢٣٩٨ - حَدَّثَنَا قُتَيْبَةُ: حدَّثنا شَرِيكٌ عَنْ عاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ: يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى قَدْرِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حُذَيْفَةَ بْنِ الْيَمَانِ أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ».

تخريج: [حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح:٤٠٢٣ من حديث عاصم به وصححه ابن حبان، ح:٧٠٠ وللحديث طرق كثيرة عند ابن حبان، ح:٦٩٨، ٦٩٩ والحاكم:١/٤١ وغيرهما * وفي الباب عن أبي هريرة [يأتي:٢٣٩٩] وأخت حذيفة [أحمد:٦/ ٣٦٩ واسمها فاطمة بنت اليمان].

2399. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allāh without having any sin." ***(Hasan)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

There are narrations on this topic from Abū Hurairah and the sister of Hudhaifah bin Al-Yamān.

٢٣٩٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللهَ وَمَا عَلَيْهِ خَطِيئَةٌ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حُذَيْفَةَ ابْنِ الْيَمَانِ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٢/ ٤٥٠ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ٦٩٧ والحاكم على شرط مسلم: ٤/ ٣١٤، ٣١٥ ووافقه الذهبي.

Chapter 57. What Has Been Related About Losing One's Sight

(المعجم ٥٧) - **بَابُ مَا جَاءَ فِي ذَهَابِ الْبَصَرِ** (التحفة ٥٨)

2400. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh [Most High] said: 'When I take My slave's sight in the world, then there shall be no reward for him with Me except Paradise.'" ***(Sahīh)***

There are narrations on this topic from Abū Hurairah and Zaid bin Arqam.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route, and Abū Zilāl's (a narrator) name is Hilāl.

٢٤٠٠ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو ظِلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ [تَعَالَى] يَقُولُ: إِذَا أَخَذْتُ كَرِيمَتَي عَبْدِي فِي الدُّنْيَا لَمْ يَكُنْ لَهُ جَزَاءٌ عِنْدِي إِلَّا الْجَنَّةُ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ أَرْقَمَ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَأَبُو ظِلَالٍ اسْمُهُ هِلَالٌ.

تخريج: **[صحيح]** وأخرجه البخاري في التاريخ الكبير: ٨/ ٢٠٥، ت: ٢٧٢٣ من حديث عبدالعزيز بن مسلم به ورواه البخاري من طريق آخر، ح: ٥٦٥٣ عن أنس به وعلقه من حديث أبي ظلال به * وفي الباب عن أبي هريرة [يأتي: ٢٤٠١] وزيد بن أرقم [البزار (كشف الأستار): ١/ ٣٦٦، ح: ٧٧٠].

2401. Abū Hurairah (narrated from) the Prophet ﷺ who said: "Allāh, Mighty and Sublime is He, said: 'For whomever I take his sight, and he is patient and seeking a reward, I shall not be satisfied with any reward for him less than Paradise.'" (***Saḥīḥ***)

There is a narration on this topic from 'Irbāḍ bin Sāriyah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Saḥīḥ*.

٢٤٠١ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ».

وَفِي الْبَابِ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد:٢/ ٢٦٥ عن عبدالرزاق به ورواه النسائي في الكبرى، ح:١١٤٤٦ من حديث الأعمش به وتابعه سهيل عند ابن حبان، ح:٧٠٧ وللحديث شواهد عند ابن حبان، ح:٧٠٥ وغيره وانظر الحديث السابق * وفي الباب عن عرباض بن سارية [ابن حبان، ح:٧٠٦].

Comments:

For a man eyes are the most precious of all treasures of the world. For a man shorn of the eyesight, the whole world becomes as dark as night, and he becomes dependent on others for all his needs. So, if a man bears this affliction with patience and seeks the pleasure of Allāh under all circumstances, his reward is nothing less than Paradise.

Chapter 58. The Day Of Judgement And The Regrets Of The Good Doer And The Evil Doer On That Day

(المعجم ٥٨) - بَابُ [يَوْمِ الْقِيَامَةِ وَنَدَامَةِ الْمُحْسِنِ وَالْمُسِيءِ يَوْمَئِذٍ] (التحفة ٥٩)

2402. Jābir narrated that the Messenger of Allāh ﷺ said: "On the Day of Judgement, when the people who were tried (in this world) are given their rewards, the people who were pardoned (in life), will wish that their skin had been cut off with scissors while they were in the world." (***Ḥasan***)

This *Ḥadīth* is *Gharīb*, we do not know of it with this chain except through this route. Some of them

٢٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَغْرَاءَ أَبُو زُهَيْرٍ عَنِ الأَعْمَشِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَوَدُّ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيضِ». [و] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهٰذَا الإِسْنَادِ إِلَّا مِنْ

have reported something similar to this *Ḥadīth* from Al-A'mash, from Ṭalḥah bin Muṣarrif from Masrūq.

هٰذَا الوَجْهِ. وَقَدْ رَوَى بَعْضُهُمْ هٰذَا الْحَدِيثَ عَنِ الأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مَسْرُوقٍ شَيْئًا مِنْ هٰذَا.

تخريج: [**حسن**] وأخرجه البيهقي: ٣/ ٣٧٥ من حديث عبدالرحمن بن مغراء به * الأعمش وأبو الزبير عنعنا وله شواهد عند الطبراني في الكبير: ١٢/ ١٨٢، ح: ١٢٨٢٩ وغيره فالحديث بها حسن لغيره.

2403. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is no one who dies but he shall regret." They said: "What shall he regret over O Messenger of Allāh?" He said: "If he was a good doer, he regrets that he did not do more, and if he was an evil doer, he regrets that he did not stop." ***(Ḍa'īf)***

[Abū 'Eīsā said:] We only know of this *Ḥadīth* through this route. Yaḥyā bin 'Ubaidullāh (a narrator in the chain) was criticized by Shu'bah. He is, Yaḥya bin 'Ubaidullāh bin Mawhab from Al-Madīnah.

٢٤٠٣ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ». قَالُوا: وَمَا نَدَامَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: «إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ ازْدَادَ، وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزَعَ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الوَجْهِ، وَيَحْيَى بْنُ عُبَيْدِ اللهِ قَدْ تَكَلَّمَ فِيهِ شُعْبَةُ [وَهُوَ] يَحْيَى بْنُ عُبَيْدِ اللهِ بْنِ مَوْهَبٍ مَدَنِيٌّ.

تخريج: [**إسناده ضعيف جدًا**] وأخرجه ابن عدي في الكامل: ٧/ ٢٦٦٠ من حديث ابن المبارك به * يحيى بن عبيدالله متروك ولأصل الحديث شواهد عند البخاري، ح: ٦٥٧٣، ٧٢٣٥ والنسائي: ٤/ ٢، ح: ١٨١٩ وغيرهما.

Comments:

Each person, whether virtuous or evil doer, shall have regrets, albeit for different reasons, in the Hereafter on seeing good rewards being given to the doers of good and punishment being handed down to the doers of evil. The virtuous shall grieve that they had not done more in the world to get more reward, while the evil doers shall regret that they had not abstained from doing evil in the world. It is for this reason that the day has been nicknamed the "Day of Grief".

Chapter 59. Those Who Try To Swindle The World By Using The Religion, And Their Punishment

(المعجم ٥٩) - بَابُ [حَدِيثِ خَاتِلِي الدُّنْيَا بِالدِّينِ وَعُقُوبَتِهِم] (التحفة ٦٠)

2404. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "In the end of time there shall come men who will swindle the world with religion, deceiving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allāh [Mighty and Sublime is He] says: 'Is it me you try to delude or is it against me whom you conspire? By Me, I swear to send upon these people, among them, a *Fitnah* that leaves them utterly devoid of reason.'" (***Ḍa'īf***)

There is a narration on this topic from Ibn 'Umar.

٢٤٠٤ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللِّينِ، أَلْسِنَتُهُمْ أَحْلَى مِنَ السُّكَّرِ وَقُلُوبُهُمْ قُلُوبُ الذِّئَابِ. يَقُولُ اللهُ [عَزَّ وَجَلَّ]: أَبِي يَغْتَرُّونَ أَمْ عَلَيَّ تَجْتَرِئُونَ؟ فَبِي حَلَفْتُ لَأَبْعَثَنَّ عَلَى أُولَئِكَ مِنْهُمْ فِتْنَةً تَدَعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف جدًا] وهو في كتاب الزهد لابن المبارك، ح: ٥٠ وانظر الحديث السابق لعلته * وفي الباب عن ابن عمر [يأتي: ٢٤٠٥].

Comments:

Those who use religion as a ploy in order to earn the benefits of the world are the people who try to delude the world by donning sheep skins, although their hearts are noxious like those of the wolves, and their hearts are brimming with the love and greed of the world. Such people, when ultimately they are caught in the web of trials and retribution, will exercise their brain and wit as much as they would, but find no escape or way out of the vortex of their own making.

2405. Ibn 'Umar narrated that the Prophet ﷺ said: "Indeed Allāh, Most High, said: 'I have created creatures whose tongues are sweeter than honey and their hearts are more bitter than aloes. So by Me, I swear to abase them with a *Fitnah*, leaving them utterly devoid of reason. Is it Me whom they try to delude, or it is against Me whom they conspire?'" (***Ḍa'īf***)

٢٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمْزَةُ بْنُ أَبِي مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى قَالَ: لَقَدْ خَلَقْتُ خَلْقًا أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ وَقُلُوبُهُمْ أَمَرُّ مِنَ الصَّبْرِ، فَبِي حَلَفْتُ لَأُتِيحَنَّهُمْ فِتْنَةً تَدَعُ

الْحَلِيمَ مِنْهُمْ حَيْرَانًا، فَبِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِئُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Umar, we do not know of it except through this route.

تخريج: [إسناده ضعيف] * حمزة بن أبي محمد المدني ضعيف (تقريب).

Comments:

Sycophants and flatterers who, thanks to their gift of the gab, enthrall people by the sweetness of their tongue. However, their hearts, full as they are of false ideas and caught in the vortex of earthly benefits, are bitter to the extreme; they are devoid of all sentiments of compassion and well-wishing for others.

Chapter 60. What Has Been Related About Protecting The Tongue

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي حِفْظِ اللِّسَانِ (التحفة ٦١)

٢٤٠٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ ح: وحَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى ابْنِ أَيُّوبَ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ ابْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا النَّجَاةُ؟ قَالَ: «أَمْلِكْ عَلَيْكَ لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلَى خَطِيئَتِكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

2406. 'Uqbah bin 'Āmir narrated: "I said: 'O Messenger of Allāh! What is the means to salvation?' He said: 'That you control your tongue, suffice yourself your house, and cry over your sins.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٥/٢٥٩، ٢٦٠، ح:٢٢٥٩ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح:١٣٤ وله شواهد ضعيفة عند أحمد:٤/٢٥٨ والطبراني (المعجم الكبير):١/١٦٣/٢، السلسلة الصحيحة، ح:٨٩١ وغيرهما * عبيد الله بن زحر: ضعيف، ضعفه الجمهور وعلي بن يزيد: أضعف منه.

Comments:

The *Ḥadīth* tells us in no uncertain terms that the secret of success in the Hereafter lies (i) in restraining the tongue from idle misdirected talks and in speaking only purposeful things, (ii) in not going out of the houses or

wandering about without a meaningful aim or purpose, and (iii) in shedding tears of repentance and asking for Allāh's forgiveness and mercy for one's sins of omission and commission.

2407. Abū Sa'eed Al-Khudrī narrated (that the Prophet ﷺ) said: "When the son of Ādam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allāh regarding us, we are only part of you. If you are straight we are straight, and if you are crooked we are crooked." (***Hasan***)

Hannād narrated to us (he said): "Abū Usāmah narrated to us, from Usāmah bin Zaid" and it is similar, but he did not narrate it in *Marfū'* form. And this is more authentic than the narration of Muḥammad bin Mūsā (no. 2407).

[Abū 'Eīsā said:] We do not know of this *Hadīth* except through the narration of Ḥammād bin Zaid. And, it has been reported by others from him, and they did not narrate it in *Marfū'* form.

Ṣāliḥ bin 'Abdullāh narrated to us (he said): Ḥammād bin Zaid narrated to us, from Abū Aṣ-Ṣahbā', from Sa'eed bin Jubair, from Abū Sa'eed Al-Khudrī – and he said: "I think it was from the Prophet ﷺ" – and he mentioned similarly.

٢٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَفَعَهُ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا، وَإِنِ اعْوَجَجْتَ اعْوَجَجْنَا».

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَمَّادِ ابْنِ زَيْدٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ. وَهٰذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ مُوسَى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ. وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ حَمَّادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعُوهُ.

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - قَالَ أَحْسِبُهُ عَنِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَهُ.

تخريج: [**إسناده حسن**] وأخرجه أحمد: ٣/ ٩٥ وابن السني، ح: ١ من حديث حماد بن زيد به * أبو الصهباء: حسن الحديث.

Comments:

It is an undeniable truth that, of all the apparent parts of a man's body, it is the tongue that is more closely connected with his wrongdoings and acts of sin. As such all the parts of the human body remind it every day with all the humility and submissiveness at their command that all their affairs — their success, their prosperity and their good or bad end — are inalienably linked

to it. They, therefore, entreat it to have compassion on them and keep within the boundaries set by Allāh since any wrongdoing on the part of the tongue could spell doom and ruination for them all.

2408. Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "Whoever guarantees for me what is between his jaws and what is between his legs, I shall guarantee Paradise for him." (***Ṣaḥīḥ***)

There are narrations about this topic from Abū Hurairah and Ibn 'Abbās.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [as a narration of Sahl bin Sa'd].

٢٤٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَتَوَكَّلْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَوَكَّلْ لَهُ بِالْجَنَّةِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وابْنِ عَبَّاسٍ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ].

تخريج: وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح:٦٤٧٤ من حديث عمر بن علي المقدمي به * وفي الباب عن أبي هريرة [يأتي:٢٤٠٩] وابن عباس [لعله يشير إلى حديث البزار (كشف الأستار):٢/ ٣٩١، ح:١٩٢٦].

Comments:

Of all the body-parts of man, with the exception of the tongue, whose wayward behaviour spells great disaster for him and whose guarding is the paramount need of him is his place of shame. Hence it is that the Prophet ﷺ has declared that anyone who jealously guards his place of shame he ﷺ, on Allāh's behalf, will guarantee his place in Paradise.

2409. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "For whomever Allāh protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥāzim, who reports from Sahl bin Sa'd, is Abū Ḥāzim Az-Zāhid from Al-Madīnah, and his name is Salamah bin Dīnār.

The Abū Ḥāzim who reported from Abū Hurairah, his name is Salamān Al-Ashja'ī, the freed slave of 'Azzah Al-Ashja'iyyah, and he is from Al-Kūfah.

٢٤٠٩ - **حَدَّثَنَا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ وَقَاهُ اللهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وأَبُو حازِمِ الَّذِي رَوَى عَنْ سَهْلِ بْنِ سَعْدٍ، هُوَ أَبُو حازِمٍ الزَّاهِدُ مَدَنِيٌّ واسْمُهُ: سَلَمَةُ أبْنُ دِينَارٍ. وَأَبُو حازِمِ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ اسْمُهُ سَلْمَانُ الأَشْجَعِيُّ مَوْلَى عَزَّةَ الأَشْجَعِيَّةِ وَهُوَ الكُوفِيُّ.

تخريج: [حسن] وأخرجه أبو يعلى: ١١/ ٦٤، ح: ٦٢٠٠ من حديث أبي خالد الأحمر به وصححه ابن حبان، ح: ٢٥٤٦ * ابن عجلان عنعن وللحديث شواهد عند البخاري، ح: ٦٤٧٤ ومالك: ٢/ ٩٨٨ وغيرهما.

Comments:

Sins committed by the man's tongue and his place of shame, act as harbingers for other acts of sin. And whoever can guard himself against the sins of these parts can also ward off other acts of sin and make himself deserving of a place in Paradise.

2410. Sufyān bin 'Abdullāh Ath-Thaqafī said: I said: "O Messenger of Allāh! Inform me about a matter that I may hold fast to.' He said: 'Say: My Lord is Allāh, then be steadfast.' I said: O Messenger of Allāh! What do you fear most for me?" So he took hold of his tongue and said: 'This.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*. It has been reported through other routes from Sufyān bin 'Abdullāh Ath-Thaqafī.

٢٤١٠ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَاعِزٍ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ الثَّقَفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ. قَالَ: «قُلْ رَبِّي اللهُ ثُمَّ اسْتَقِمْ». قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ: «هٰذَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سُفْيَانَ ابْنِ عَبْدِ اللهِ الثَّقَفِيِّ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٤١٣ من حديث ابن المبارك به ورواه مسلم، ح: ٣٨ من حديث سفيان بن عبدالله رضي الله عنه به.

Comments:

The thing most fraught with risk for man is the misuse of the tongue. It, therefore, behooves man to studiously guard it against misuse.

Chapter 61. The Prohibition Of Talking Too Much Without The Remembrance Of Allāh

(المعجم ٦١) - [بَابٌ مِنْهُ النَّهْيُ عَنْ كَثْرَةِ الْكَلَامِ إِلَّا بِذِكْرِ اللهِ] (التحفة ٦٢)

2411. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Do not talk too much without remembrance of Allāh. Indeed excessive talking without remembrance of Allāh hardens the

٢٤١١ - حَدَّثَنَا أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ أَبِي ثَلْجٍ الْبَغْدَادِيُّ صَاحِبُ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حَاطِبٍ عَنْ عبدِ الله بْنِ دِينَارٍ،

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِي».

heart. And indeed the furthest of people from Allāh is the harsh — hearted." (***Ḥasan***)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنِي أَبُو النَّضْرِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

(Another chain) with a narration similar in meaning.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حَاطِبٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except from the narration of Ibrāhīm bin 'Abdullāh bin Ḥāṭib.

تخريج: [**إسناده حسن**] ❋ إبراهيم بن عبدالله بن حاطب وثقه ابن حبان والترمذي وابن حجر كما حققته في السراج المنير في تخريج تفسير ابن كثير، ح: ٨٧٩.

Comments:

Anyone used to talking too much without making the remembrance of Allāh a part of his conversation, will have his heart hardened and devoid of all lustre and tender feelings. Fear of Allāh and submissiveness towards Him will not find a place in his heart. As a result, he will be deprived of Allāh's mercy and closeness to Him

Chapter 62. The *Ḥadīth*: "All Of The Son Of Ādam's Speech Is Against Him Not For Him"

(المعجم ٦٢) - [**بَابٌ مِنْهُ حَدِيثُ «كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ**] (التحفة ٦٣)

٢٤١٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ خُنَيْسٍ الْمَكِّيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَتْنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنِ الْمُنْكَرِ أَوْ ذِكْرُ اللهِ».

2412. Umm Ḥabībah, the wife of the Prophet ﷺ, narrated from the Prophet ﷺ who said: "The son of Ādam's speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allāh." (***Ḍa'īf***)

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Muḥamamd bin Yazīd bin Khunais.

غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ يَزِيدَ بْنِ خُنَيْسٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٤ عن محمد بن بشار به ورواه الحاكم: ٢/ ٥١٢، ٥١٣ في المستدرك * أم صالح لا يعرف حالها (تقريب) لم يوثقها غير الترمذي بتحسين حديثها.

Comments:

Remembrance of Allāh is a general term covering so many activities. Commanding good and forbidding evil is also a form of remembering Allāh. It should not be construed that the *Ḥadīth* disapproves of any speech made in relation to man's own needs within the bounds of *Sharī'ah*. However, all unnecessary and meaningless talk goes against the interests of man while well-meaning and purposeful talk goes in his favor.

Chapter 63. Regarding Giving The Rights To Oneself, The Lord, The Guest, And The Family

(المعجم ٦٣) - بَابٌ: [فِي إِعْطَاءِ حُقُوقِ النَّفْسِ وَالرَّبِّ وَالضَّيْفِ وَالأَهْلِ]

(التحفة ٦٤)

2413. Abū Juhaifah narrated from his father who said: "The Messenger of Allāh ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān went to visit Abū Ad-Dardā', and saw Umm Ad-Dardā' wearing shabby clothes, so he said: 'Why are you wearing such shabby clothes?' She said: 'Your brother Abū Ad-Dardā' has no interest in the world.' So when Abū Ad-Dardā' arrived, he prepared some food for him (Salmān) and said: 'Eat, for I am fasting.' He said: 'I shall not eat until you eat.'" He said: "So he ate. When night came Abū Ad-Dardā' started to leave and stand (in prayer), but Salmān said to him: 'Sleep.' So he slept. Then he went to stand (in prayer) but he said to him: 'Sleep' so he slept. When the morning (*Fajr*)

٢٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: آخَى رَسُولُ اللهِ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً. قَالَ: مَا شَأْنُكِ مُتَبَذِّلَةً قَالَتْ: إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، قَالَتْ: فَلَمَّا جَاءَ أَبُو الدَّرْدَاءِ قَرَّبَ [إِلَيْهِ] طَعَامًا فَقَالَ: كُلْ فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، قَالَ: فَأَكَلَ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ لِيَقُومَ. فَقَالَ لَهُ سَلْمَانُ: نَمْ فَنَامَ. ثُمَّ ذَهَبَ لِيَقُومَ قَالَ لَهُ: نَمْ فَنَامَ. فَلَمَّا كَانَ عِنْدَ الصُّبْحِ، فَقَالَ لَهُ سَلْمَانُ: قُمِ الآنَ، فَقَامَا فَصَلَّيَا. فَقَالَ: إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِرَبِّكَ عَلَيْكَ حَقًّا، وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ

came, Salmān said: 'Get up now.' So he got up to perform *Ṣalāt*. Then he (Salmān) said: 'Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet ﷺ came, and that was mentioned to him, so he said: 'Salmān has told the truth.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. Abū Al-'Umais' (a narrator in the chain) name is 'Utbah bin 'Abdullāh, and he is the brother of 'Abdur-Raḥmān bin 'Abdullāh Al-Mas'ūdī.

لِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَيَا النَّبِيَّ ﷺ، فَذَكَرَا ذَلِكَ لَهُ فَقَالَ: «صَدَقَ سَلْمَانُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ وَأَبُو الْعُمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللهِ، وَهُوَ أَخُو عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ الْمَسْعُودِيِّ.

تخريج: وأخرجه البخاري، الأدب، باب صنع الطعام والتكلف للضيف، ح:٦١٣٩ عن محمد بن بشار به.

Comments:

The *Ḥadīth* confirms that man's Master and his Creator alone are not the only ones who have rights upon him; the people he mixes with as well as his own self has rights upon him. It is, therefore, necessary that he not sacrifice or neglect the right of one for the rights of others.

Chapter 64. The Punishment Of The One Who Seeks The People's Pleasure By Allāh's Wrath And The Opposite

(المعجم ٦٤) - [بَابٌ مِنْهُ عَاقِبَةُ مَنِ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللهِ وَمَنْ عَكَسَهُ] (التحفة ٦٥)

2414. 'Abdul-Wahhāb bin Al-Ward narrated from a man among the inhabitants of Al-Madīnah who said: "Mu'āwiyah wrote a letter to 'Āishah, that: 'Write a letter to advise me, and do not overburden me.'" He said: "So 'Āishah [may Allāh be pleased with her] wrote to Mu'āwiyah: 'Peace be upon you. As for what follows: Indeed I heard the

٢٤١٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْوَهَّابِ بْنِ الْوَرْدِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى عَائِشَةَ أَنِ اكْتُبِي إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ [رَضِيَ اللهُ عَنْهَا] إِلَى مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:

Messenger of Allāh ﷺ saying: Whoever seeks Allāh's pleasure by the people's wrath, Allāh will suffice him from the people. And whoever seeks the people's pleasure by Allāh's wrath, Allāh will entrust him to the people. And peace be upon you.'" (***Hasan***)

«مَنِ الْتَمَسَ رِضَا اللهِ بِسَخَطِ النَّاسِ كَفَاهُ اللهُ مُؤْنَةَ النَّاسِ، وَمَنِ الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللهِ وَكَلَهُ اللهُ إِلَى النَّاسِ» وَالسَّلَامُ عَلَيْكَ.

(Another chain) from 'Urwah, from his father that 'Āishah wrote to Mu'āwiyah, and he mentioned the *Hadīth* in meaning, but he did not narrate it in *Marfū'* form.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَتَبَتْ إِلَى مُعَاوِيَةَ. فَذَكَرَ الْحَدِيثَ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ.

تخريج: [حسن] وأخرجه البغوي في شرح السنة، ح:٤٢١٣ من حديث ابن المبارك به وهو في الزهد له، ح:١٩٩ وللحديث شواهد كثيرة عند ابن حبان، ح:١٥٤١، ١٥٤٢ وغيره وأخرج أحمد في الزهد، ح:١٦٤ بإسناد صحيح عن عائشة موقوفًا وليست بعلة قادحة.

Comments:

The *Hadīth* confirms that to earn Allāh's wrath by seeking to please the people is a losing bargain. Anyone who indulges in this kind of activity loses Allāh's support and blessing, which could otherwise be his most dependable bulwark against affliction and pain. Any effort to seek the pleasure of the people by incuring Allāh's wrath is bound to fail because, however much a man may try, he cannot keep the pleasure of the people at his command.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

35. Chapters On The Description Of The Day Of Judgment, And *Ar-Riqāq*,[1] And *Al-Wara'* From The Messenger Of Allāh ﷺ

(المعجم ٣٥) - أَبْوَابُ صِفَةِ الْقِيَامَةِ [وَالرَّقَائِقِ وَالْوَرَعِ عَنْ رَسُولِ اللهِ ﷺ] (التحفة . . .)

Chapter 1. On The Day Of Judgement

(المعجم ١) - بَابٌ: [فِي الْقِيَامَةِ] (التحفة ٦٦)

2415. 'Adī bin Ḥātim narrated that the Messenger of Allāh ﷺ said: "There is no man among you except that his Lord shall converse with him on the Day of Judgement, there being no interpreter between him and Him (Allāh). Then he looks to the south (his right) and does not see anything except the things he put forward (of good), then he looks to the north (his left) and he does not see anything except the things he put forward (of evil), then he turns to look before him to find he is facing the Fire."

The Messenger of Allāh ﷺ said: "Whoever among you is able to protect his face from [the heat of] the Fire – even with a piece of a date – then let him do so." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

Abū As-Sā'ib narrated to us: "One

٢٤١٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ القِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ ثُمَّ يَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ تِلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ».

قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ [حَرَّ] النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

حَدَّثَنَا أَبُو السَّائِبِ: حَدَّثَنَا وَكِيعٌ يَوْمًا بِهٰذَا الْحَدِيثِ عَنِ الأَعْمَشِ. فَلَمَّا فَرَغَ وكِيعٌ

[1] *Ar-Riqāq* refers to narrations that soften the heart. *Al-Wara'* means cautious piety.

day, Wakī‘ narrated this *Ḥadīth* to us from Al-‘Amash. When Wakī‘ was finished with this *Ḥadīth*, he said: ‘Whoever is present from the inhabitants of Khurāsān, then let him seek the reward of spreading this *Ḥadīth* in Khurāsān.’”

مِنْ هٰذَا الْحَدِيثِ قَالَ: مَنْ كَانَ هٰهُنَا مِنْ أَهْلِ خُرَاسَانَ فَلْيَحْتَسِبْ فِي إِظْهَارِ هٰذَا الْحَدِيثِ بِخُرَاسَانَ.

Abū ‘Eīsā said: The Jahmiyyah rejected this. [Abū As-Sā’ib’s name is Salam bin Junādah bin Khālid bin Jābir bin Samurah Al-Kūfī]. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: لِأَنَّ الْجَهْمِيَّةَ يُنْكِرُونَ هٰذَا. [اسْمُ أَبِي السَّائِبِ سَلْمُ بْنُ جُنَادَةَ بْنِ خَالِدِ بْنِ جَابِرِ بْنِ سَمُرَةَ الْكُوفِيُّ]. هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التوحيد، باب كلام الرب تعالى يوم القيامة مع الأنبياء وغيرهم، ح:٧٥١٢ ومسلم، ح:١٠١٦ من حديث الأعمش به * قول وكيع: صحيح عنه.

Comments:

The *Ḥadīth* is intended to remind us all that it is but certain that each one of us shall be presented before Allāh for reckoning on the Day of Judgment. He shall then see all his good and bad deeds in visual form as well as the Hellfire raging in all its fury before his eyes. We should, therefore, take all possible steps to avoid it. And among the best protection against it i. e., the heat of the Fire, is the giving of charity, even if it were as little as the dry piece of a date.

2416. Ibn Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “The feet of the son of Ādam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew.” ***(Ḍa‘īf)***

٢٤١٦ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنٍ: حَدَّثَنَا حُسَيْنُ ابْنُ قَيْسٍ الرَّحَبِيُّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عُمَرَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ».

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it as a narration of Ibn Mas‘ūd from the Prophet ﷺ except through the narration of Ḥusain bin Qais. Ḥusain [bin Qais] was graded weak in *Ḥadīth* [due to his memory]. There are narrations on this topic

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ حَدِيثِ حُسَيْنِ بْنِ قَيْسٍ. وَحُسَيْنُ [بْنُ

قَيْسٍ] يُضَعَّفُ فِي الْحَدِيثِ [مِنْ قِبَلِ حِفْظِهِ].
وفِي الْبابِ عَنْ أَبِي بَرْزَةَ وَأَبِي سَعِيدٍ.

from Abū Barzah and Abū Sa'eed.

تخريج: [**إسناده ضعيف**] وأخرجه الطبراني في الكبير: ١٠/ ٨، ٩، ح: ٩٧٧٢ من حديث حميد بن مسعدة به حسين بن قيس الرحبي متروك (تقريب: ١٣٤٢) وللحديث شواهد كثيرة منها الحديث الآتي * وفي الباب عن أبي برزة [يأتي: ٢٤١٧] وأبي سعيد [قال المباركفوري: "فأخرجه البيهقي في كتاب البعث والنشور، كذا في المشكاة" (تحفة الأحوذي: ٣/ ٢٩١)].

٢٤١٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٍ [يَوْمَ الْقِيَامَةِ] حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
وَسَعِيدُ بْنُ عَبْدِ اللهِ بْنِ جُرَيْجٍ [هُوَ بَصْرِيٌّ] وهُوَ مَوْلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ، وَأَبُو بَرْزَةَ الْأَسْلَمِيُّ اسْمُهُ: نَضْلَةُ بْنُ عُبَيْدٍ.

2417. Abū Barzah Al-Aslamī narrated that the Messenger of Allāh ﷺ said: "The feet of the slave of Allāh shall not move [on the Day of Judgement] until he is asked about five things: About his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned, it and where he spent it on, and about his body and for what did he wear it out." ***(Da'īf)***

[He said:] This *Hadīth* is *Hasan Sahīh*. Sa'eed bin 'Abdullāh bin Juraij (a narrator in the chain) [is from Al-Baṣrah], and he is the freed slave of Abū Barzah Al-Aslamī, and Abū Barzah Al-Aslāmī's name is Naḍlah bin 'Ubaid.

تخريج: [**إسناده ضعيف**] وأخرجه أبو يعلى، ح: ٧٤٣٤ من حديث أسود بن عامر به وهو في مسند عبدالله بن عبدالرحمن الدارمي: ١/ ١٣٥، ح: ٥٤٣ وسنده ضعيف أبوبكر بن عياش ضعيف والأعمش عنعن وللحديث شواهد عند الخطيب: ١١/ ٤٤١ وغيره وانظر الحديث السابق.

Comments:

Let each one of us do the soul-searching about his life, his youth, his method of earning his income and the manner of spending it, as well as about the knowledge that he accumulated and what use he made of it. He should ponder over what will happen to him when he shall stand before his Lord on the Day of Resurrection and be questioned about those things in the face of everybody. May Allāh include us among those fortunate souls who make adequate preparations in good time, before the coming of that Hour and spend their lives in such a manner that they emerge happy and successful from that phase of testing and reckoning!

Chapter 2. What Has Been Related About The Matter Of The Reckoning And Requital

(المعجم ٢) - بَابُ مَا جَاءَ فِي شَأْنِ الْحِسَابِ وَالْقِصَاصِ (التحفة ٦٧)

2418. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you know who the bankrupt is?" They said: "O Messenger of Allāh! The bankrupt among us is the one who has no Dirham nor property." the Messenger of Allāh ﷺ said: "The bankrupt in my *Ummah* is the one who comes with *Ṣalāt* and fasting and *Zakāt* on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards, and that one from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٤١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَنِ الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا يَا رَسُولَ اللهِ! مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ. قَالَ رَسُولُ اللهِ ﷺ: «الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هٰذَا وَقَذَفَ هٰذَا وَأَكَلَ مَالَ هٰذَا وَسَفَكَ دَمَ هٰذَا وَضَرَبَ هٰذَا، فَيُقْعَدُ فَيَقْتَصُّ هٰذَا مِنْ حَسَنَاتِهِ وَهٰذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنَ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح:٢٥٨١ من حديث العلاء به.

Comments:

The real bankrupt person is the one who has done many virtuous deeds in the world, but at the same time has trample over the rights of others, and perpetrated all sorts of wrongs over them. The result will be that all his virtuous acts shall be taken away from him, and distributed among the aggrieved parties, and he shall be stripped of all his good deeds. There can be no greater misfortune for a person, than losing all his virtuous deeds at a time of his most pressing need.

2419. Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

٢٤١٩ - حَدَّثَنَا هَنَّادٌ وَنَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْكُوفِيُّ قَالَا: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ

أَبِي خَالِدٍ يَزِيدَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ عَبْدًا كَانَتْ لأَخِيهِ عِنْدَهُ مَظْلِمَةٌ فِي عِرْضٍ أَو مَالٍ، فَجَاءَهُ فَاسْتَحَلَّهُ قَبْلَ أَنْ يُؤْخَذَ وَلَيْسَ ثَمَّ دِينَارٌ وَلَا دِرْهَمٌ، فَإِنْ كانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ حَسَنَاتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ حَدِيثِ سَعِيدٍ الْمَقْبُرِيِّ]. وقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

"May Allāh have mercy upon a servant who has wronged his brother in his honor or his wealth, then he comes to him to seek his pardon before (his right) is taken, when he has no Dīnār nor Dirham. Then if he has any rewards, it will be taken from his rewards, and if he has no rewards, then some of his (brother's) bad deeds will be levied upon him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ* [*Gharīb* as a narration of Sa'eed Al-Maqburī]. Mālik bin Anas also reported it from Sa'eed Al-Maqburī, from Abū Hurairah from the Prophet ﷺ, and it is similar in meaning.

تخريج: [صحيح] وحديث مالك: أخرجه البخاري، ح:٦٥٣٤ وهو شاهد قوي لحديث المحاربي وأبي خالد.

٢٤٢٠ - **حَدَّثَنَا قُتَيْبَةُ**: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَتُؤَدَّنَّ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى تُقَادَ الشَّاةُ الْجَلْحَاءُ مِنَ الشَّاةِ الْقَرْنَاءِ». وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَعَبْدِ اللهِ بْنِ أُنَيْسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

2420. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Rights will be given to their due, such that the hornless sheep would get its claim from the horned sheep." (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Dharr and 'Abdullāh bin Unais.

[Abū 'Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح:٢٥٨٢ من حديث العلاء به * وفي الباب عن أبي ذر [أحمد:٢/ ٣٦٣، ٥/ ١٧٢، ١٧٣] وعبدالله بن أنيس [يشير إلى حديث أحمد:٣/ ٤٩٥ والبخاري في الأدب المفرد، ح:٩٧٠].

Comments:

When conditions on the Day of Judgement are such that animals, believed to be shorn of the faculty of rational thinking and not accountable for their actions, even they have their claims against their fellow creatures requited, then there is all the more reason for man, who is a responsible and obligated

creature, to ponder over what kind of end is awaiting him in the next world.

Chapter (...)

(المعجم . . .) بَابٌ (التحفة . . .)

2421. Sulaim bin 'Āmir narrated from Al-Miqdād, a Companion of the Messenger of Allāh ﷺ who said: "I heard the Messenger of Allāh ﷺ saying: 'On the Day of Judgement, the sun will be drawn near the servants, until it has come a mile or two (away).'" Sulaim bin 'Āmir said: "I do not know if it is miles that refer to distance on the land, or *Al-Mīl* which is used to apply *Kuḥl* for the eyes." He (the Prophet ﷺ said): "The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it.' I saw the Messenger of Allāh ﷺ indicating with his hand toward his mouth, meaning that one would be bridled with it." ***(Ṣaḥīḥ)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

There are narrations on this topic from Abū Sa'eed and Ibn 'Umar.

٢٤٢١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنَا الْمِقْدَادُ صَاحِبُ رَسُولِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُدْنِيَتِ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى يَكُونَ قِيدَ مِيلٍ أَوِ اثْنَتَيْنِ»، قَالَ سُلَيْمُ بْنُ عَامِرٍ: لَا أَدْرِي أَيَّ الْمِيلَيْنِ عَنَى أَمَسَافَةُ الأَرْضِ أَمِ الْمِيلُ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ؟ قَالَ: «فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ: فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقِبِهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ إِلْجَامًا». فَرَأَيْتُ رَسُولَ اللهِ ﷺ يُشِيرُ بِيَدِهِ إِلَى فِيهِ، أَيْ يُلْجِمُهُ إِلْجَامًا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَابْنِ عُمَرَ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة، أعاننا الله على أهواله، ح: ٢٨٦٤ من حديث عبدالرحمن بن يزيد به * وفي الباب عن أبي سعيد [الحاكم: ٤/ ٥٧١] وابن عمر [يأتي: ٢٤٢٢].

2422. Ḥammād bin Zaid narrated from Ayyūb, from Nāfi', from Ibn 'Umar – Ḥammād said – "And it is

٢٤٢٢ - حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ دُرُسْتَ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

Marfū' in our view."[1] (He said): "The Day when all mankind will stand before the Lord of all that exists..[2] They will be standing in their sweat up to the middle of their ears." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(Another chain) from the Prophet ﷺ with similar meaning.

أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ حَمَّادٌ: وَهُوَ عِنْدَنَا مَرْفُوعٌ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ﴾ [المطففين: ٦] قَالَ: «يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، أيضًا، ح:٢٨٦٢ من حديث أيوب السختياني والبخاري، ح:٤٩٣٨ من حديث نافع به.

Comments:

People's 'standing' before their Lord referred to in the Verse is the same as that has been mentioned in the *Ḥadīth* which says that the people shall be immersed in sweat up to various heights. It will not be the same for all.

Chapter 3. What Has Been Related About The Matter Of The Gathering

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَأْنِ الْحَشْرِ (التحفة ٦٨)

2423. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The people will be gathered on the Day of Resurrection bare-foot, naked and uncircumcised as they were created." Then he recited: "As We began the first creation, We shall repeat it: A promise binding upon Us. Truly We shall do it.[3] And the first of people to be clothed will be Ibrāhīm. Among my companions will be some men who are taken to the right and to the left. I will say: 'O My Lord! My companions!' It will be said: 'You

٢٤٢٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا كَمَا خُلِقُوا» ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ [الأنبياء: ١٠٤] وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ إِبْرَاهِيمُ، وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالٍ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ،

[1] That is: *Marfu'* in its ruling while it is not narrated like that. See *Tuḥfat Al-Aḥwadhī*.
[2] *Al-Muṭaffifīn* (83:6).
[3] *Al-Anbiyā'* (21:104).

do not know what they innovated after you, they continued to be apostates since you parted from them.' So I will say as the righteous worshipper said: If you punish them, they are your slaves, and if You forgive them, indeed You, only You are the Almighty, the All-Wise."[1] (*Ṣaḥīḥ*)

(Another chain) and he mentioned similarly.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

فَأَقُولُ: يَا رَبِّ أَصْحَابِي فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحدَثُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ العَبْدُ الصَّالِحُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ [المائدة: ١١٨].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ المُثَنَّى، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنِ المُغِيرَةِ بْنِ النُّعْمَانِ [بِهٰذَا الإِسْنَادِ] فَذَكَرَ نَحْوَهُ.

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

تخريج: متفق عليه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلًا﴾ ... إلخ، ح:٣٣٤٩ من حديث سفيان الثوري ومسلم، ح:٢٨٦٠ من حديث المغيرة بن النعمان به.

Comments:

Just as man comes to the world naked, he will be raised naked on the Day of Judgement. And the Almighty Creator that first created man can do it again. Every human being is clothed at birth. Prophet Ibrāhīm ﷺ will be the first to be clothed after resurrection followed by the Prophet Muḥammad ﷺ. And "my companions" means "followers from my nation."

2424. Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "You shall be gathered walking, riding, and dragged upon your faces." (***Ḥasan***)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

٢٤٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكُمْ تُحْشَرُونَ رِجَالًا وَرُكْبَانًا وَتُجَرُّونَ عَلَى وُجُوهِكُم».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٥/٥ عن يزيد بن هارون به وهو في السنن الكبرى للنسائي من حديث حكيم بن معاوية * وفي الباب عن أبي هريرة [يأتي: ٣٢٩٠].

[1] *Al-Mā'idah* (5:118).

Chapter 4. What Has Been Related About The Presentation

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْعَرْضِ (التحفة ٦٩)

2425. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The people will face three presentations on the Day of Judgement. As for (the first) two presentations, they are the arguments and the excuses, as for the third presentation, upon that the records will fly into the hands. Some will take them in their right hand, and some will take them in their left hand." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is not correct, because Al-Hasan did not hear from Abū Hurairah. Some of them reported it from 'Alī bin 'Alī – and he is Ar-Rifā'ī – from Al-Hasan, from Abū Mūsā from the Prophet ﷺ.

[Abū 'Eīsā said:] This *Hadīth* is not correct, because Al-Hasan did not hear from Abū Mūsā].

٢٤٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرْضَتَانِ فَجِدَالٌ وَمَعَاذِيرُ وَأَمَّا الْعَرْضَةُ الثَّالِثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ بِشِمَالِهِ».

[قَالَ أَبُو عِيسَى:] وَلَا يَصِحُّ هٰذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَلِيِّ بْنِ عَلِيٍّ، وَهُوَ الرِّفَاعِيُّ عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى: وَلَا يَصِحُّ هٰذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي مُوسَى].

تخريج: [إسناده ضعيف] * الحسن البصري عنعن وحديث أبي موسى الأشعري: أخرجه ابن ماجه، ح:٤٢٧٧ من حديث علي بن علي به وصرح عقبة بن الأحم بسماع الحسن من أبي موسى عند ابن أبي الدنيا(النهاية في الفتن والملاحم:٢/ ٤٠، ٤١، ح:٨٢٢) وعقبة ضعيف وربما دلس (تقريب) فالتصريح خطأ بلا ريب.

Chapter 5. Something Else About That (Whoever Is Questioned He Shall Be Ruined)

(المعجم ٥) - بَابٌ مِنْه [مَنْ نُوقِشَ هَلَكَ] (التحفة ٧٠)

2426. Ibn Abī Mulaikah narrated that 'Āishah said: "I heard the Messenger of Allāh ﷺ saying: 'Whoever his account is questioned

٢٤٢٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ

about, he shall be ruined.' I said: 'O Messenger of Allāh! Indeed Allāh [Most High] has said: Then as for him who shall be given his Record in his right hand. He surely will receive an easy reckoning.'[1] He said: 'That is the presentation.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*, Ayyūb also reported it from Ibn Abī Mulaikah.

اللهِ ﷺ يَقُولُ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ»، قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ [تَعَالَى] يَقُولُ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٧، ٨] قَالَ: «ذَلِكَ الْعَرْضُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ حَسَنٌ، وَرَوَاهُ أَيُّوبُ أَيْضًا عنِ ابْنِ أَبِي مُلَيْكَةَ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فسوف يحاسب حسابًا يسيرًا﴾، ح:٤٩٣٩ ومسلم، ح:٢٨٧٦ من حديث عثمان بن الأسود به وحديث أيوب أيضًا متفق عليه.

Chapter 6. Something Else About That (The Lord's Questioning Of His Servant About What He Granted Him In The World)

(المعجم ٦) - بَابٌ مِنْه [سُؤَالُ الرَّبِّ عَبْدَهُ عَمَّا خَوَّلَهُ فِي الدُّنْيَا] (التحفة ٧١)

2427. Anas narrated that the Prophet ﷺ said: "The son of Ādam will be brought on the Day of Judgement as if he is a goat kid to be stood before Allāh, Most High. Allāh will say to him: 'I gave to you, I granted you, and I bestowed favors upon you. So what did you do?' So he says: 'I collected it, increased it, and left it as more than what it was. So return me and I shall give it all to You.' So He will say to him: 'Show me what you have prepared.' So he says: 'My Lord! I collected it, increased it, and left it as more than it was, so return me and I shall give it all to You.' So when the servant does not present any good he will be entered into the

٢٤٢٧ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وقَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَذَجٌ فَيُوقَفُ بَيْنَ يَدَيِ اللهِ تَعَالَى فَيَقُولُ اللهُ: أَعْطَيْتُكَ، وَخَوَّلْتُكَ، وَأَنْعَمْتُ عَلَيْكَ فَمَاذَا صَنَعْتَ؟ فَيَقُولُ: جَمَعْتُهُ، وَثَمَّرْتُهُ، وَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ كُلِّهِ. فَيَقُولُ لَهُ: أَرِنِي مَا قَدَّمْتَ. فَيَقُولُ: يَا رَبِّ! جَمَعْتُهُ وَثَمَّرْتُهُ فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ كُلِّهِ، فَإِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضَى بِهِ إِلَى النَّارِ».

قَالَ أَبُو عِيسَى: وَقَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنِ الْحَسَنِ قَوْلَهُ وَلَمْ يُسْنِدُوهُ

[1] *Al-Inshiqāq* (84:7,8).

Fire." (*Ḍa'īf*)

Abū 'Eīsā said: More than one narrator reported this from Al-Ḥasan as his saying. And they did not rely upon Ismā'īl bin Muslim who was graded weak in *Ḥadīth* [due to his memory].

There are narrations on this topic from Abū Hurairah and Abū Sa'eed Al-Khudrī.

وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ يُضَعَّفُ فِي الْحَدِيثِ [مِنْ قِبَلِ حِفْظِهِ].

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ الْخُدْرِيِّ.

تخريج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح:٤٠٥٨ من حديث ابن المبارك به * إسماعيل بن مسلم ضعيف الحديث (تقريب) وله شاهد عند أبي نعيم في حلية الأولياء:٦/ ٣١٠ وفيه يزيد الرقاشي ضعيف * وفي الباب عن أبي هريرة [يأتي:٢٤٢٨] وأبي سعيد الخدري [يأتي:٢٤٢٨].

Comments:

On questioning, the man will say to Allāh: "Return me to the world and I will come back having spent all that I have in your path". This will be a patent falsehood, since even if he is sent back (with a clean slate of memory) he will again tread the path he had trodden before. As such his request to be sent back will be rejected. Instead, he will be thrown into the Fire. Thus, the rich of the world have still the chance to spend their wealth in the path of Allāh in order to secure a better life in the next world.

2428. Abū Ṣāliḥ reported from Abū Hurairah and Abū Sa'eed that the Messenger of Allāh ﷺ said: "The servant will be brought on the Day of Judgement, and He will say to him: 'Did I not give you hearing, sight, wealth, children, and did I not make the cattle and tillage subservient to you, and did I not leave you as the head of people taking from their wealth? Did you not think that you would have to meet with Me on this Day of yours?' So he will say: 'No.' So it will be said to him: 'Today you shall be forgotten just as you have forgotten Me.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is

٢٤٢٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ الْبَصْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ أَبُو مُحَمَّدٍ التَّمِيمِيُّ الْكُوفِيُّ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سَعِيدٍ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بِالعَبْدِ يَوْمَ القِيَامَةِ فَيَقُولُ لَهُ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا وَبَصَرًا وَمَالًا وَوَلَدًا وَسَخَّرْتُ لَكَ الأَنْعَامَ وَالْحَرْثَ وَتَرَكْتُكَ تَرْأَسُ وَتَرْبَعُ فَكُنْتَ تَظُنُّ أَنَّكَ مُلَاقِيَّ يَوْمَكَ هٰذَا؟ [قَالَ:] فَيَقُولُ: لَا، فَيَقُولُ لَهُ: الْيَوْمَ أَنْسَاكَ كَمَا نَسِيتَنِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ. وَمَعْنَى قَوْلِهِ: اليَوْمَ أَنْسَاكَ كَمَا

Sahīh Gharīb and the meaning of His saying: "Today you shall be forgotten just as you have forgotten Me" is: Today I shall leave you in chastisement. [This is how they have explained it].

نَسِيتَنِي [يَقُولُ:] الْيَوْمَ أَتْرُكُكَ فِي الْعَذَابِ [هٰكَذَا فَسَّرُوهُ].

[Abū 'Eīsā said:] This is how some of the people of knowledge have explained this *Āyah*: So this Day We shall forget them...[1] They said that it means: We shall leave them in chastisement.

[قَالَ أَبُو عِيسَى:] وَكَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذِهِ الآيَةَ: ﴿فَالْيَوْمَ نَنسَاهُمْ﴾ [الأعراف:٥١] قَالُوا: مَعْنَاهُ الْيَوْمَ نَتْرُكُهُمْ فِي الْعَذَابِ.

تخريج: [صحيح] وأخرجه ابن خزيمة في التوحيد، ص:١٥٥، ح:٢٢٢ عن عبد الله بن محمد الزهري به، سنده ضعيف وله شاهد عند مسلم، الزهد والرقائق:٢٩٦٨/١٦ وغيره وبه صح الحديث.

Comments:

The Hadīth confirms that there shall come a day when those who have been blessed with manifold bounties by Allāh in this world, and are yet forgetful of Him as well as of the reckoning on the Day of Judgement, shall have to stand before Allāh to render their accounts. When questioned by Him about their misdeeds, they will have no words to offer in their defence. They shall, therefore, face great humiliation and be thrown into Hellfire.

Chapter 7. Something Else About That (The Explanation Of The Most High's Saying: "That Day It Will Declare Its Information.")

(المعجم ٧) - **بَابٌ مِنْهُ [تَفْسِيرُ قَوْلِهِ تَعَالَى: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾]** (التحفة ٧٢)

2429. Abū Hurairah narrated: "The Messenger of Allāh ﷺ recited: That Day it will declare its information.[2] and said: 'Do you know what its information is?' they said: 'Allāh and His Messenger know best.' He said: 'Indeed its information is that it will testify against every servant, male and female, about what they did on its surface. It will say that he did such

٢٤٢٩ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي سُلَيْمَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾ [الزلزلة:٤] قَالَ: «أَتَدْرُونَ مَا أَخْبَارُهَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ

[1] *Al-A'rāf* (7:51).
[2] *Az-Zalzalah* (99:4).

and such, on such and such a day.' He said: 'With this it shall be ordered.'" (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ أَوْ أَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا»، قَالَ: «بِهٰذَا أَمَرَهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح:١١٦٩٣ عن سويد بن نصر به وصححه ابن حبان، ح:٢٥٨٦ والحاكم وتعقبه الذهبي وسيأتي:٣٣٥٣ * يحيى بن أبي سليمان: ضعيف ضعفه الجمهور كما حققته في نيل المقصود، ح:٨٩٣.

Comments:

The *Ḥadīth* tells us that on whatever part of the earth man does something it records and preserves that action until the Day of Judgement. It shall then reveal it all on Allāh's bidding.

Chapter 8. What Has Been Related About (The Matter Of) The *Ṣūr*

(المعجم ٨) - بَابُ مَا جَاءَ فِي [شَأْنِ] الصُّورِ (التحفة ٧٣)

2430. 'Abdullāh bin 'Amr bin Al-'Āṣ said: "A Bedouin came to the Prophet ﷺ and said: 'What is the *Ṣūr*?' He said: 'A horn that will be blown into.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported by more than one narrator from Sulaimān At-Taimī, and we do not know of it except as his narration.

٢٤٣٠ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ بِشْرِ بْنِ شَغَافٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا الصُّورُ؟ قَالَ: «قَرْنٌ يُنْفَخُ فِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح:٤٧٤٢ من حديث سليمان التيمي به وصححه ابن حبان، ح:٢٥٧٠ والحاكم:٢/٥٠٦، ٤/٥٦٠ ووافقه الذهبي.

2431. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ said: 'How can I be comfortable when the one with the horn is holding it to his lips, his ears listening for when he will be ordered to blow, so he can

٢٤٣١ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا خَالِدٌ أَبُو الْعَلَاءِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَكَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَاسْتَمَعَ

blow.' It was as if that was very hard upon the Companions of the Prophet ﷺ, so he said to them: 'Say: "Allāh is sufficient for us and what a good protector He is, and upon Allāh we rely." (*Hasan*)

الأُذُنَ مَتَى يُؤمَرُ بِالنَّفْخِ فَيَنْفُخُ» فَكَأَنَّ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: «قُولُوا: حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. This *Hadīth* has been reported through other routes from 'Aṭiyyah, from Abū Sa'eed [Al-Khudrī] from the Prophet ﷺ, similarly.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ هٰذَا الْحَدِيثُ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [حسن] يأتي: ٣٢٤٣، وأخرجه أحمد: ٤/ ٣٧٤ من حديث خالد بن طهمان أبي العلاء به وهو في الزهد لعبدالله بن المبارك، ص: ٥٥٧، ح: ١٥٩٧ وقال الذهبي في تلخيص المستدرك: ٤/ ٥٥٩ "عطية ضعيف" وللحديث شواهد كثيرة ذكرت بعضها في تخريج النهاية في الفتن والملاحم، ح: ٤٨٩.

Comments:

The Angel Isrāfīl, holding the Trumpet near his lips, is standing in wait not knowing when the command will come from Allāh to sound it. This being the situation, man should never for a moment be so lost in the luxuries of the world as to be oblivious of the impending Last Hour.

Chapter 9. What Has Been Related About The Matter Of The *Ṣirāṭ*

(المعجم ٩) - بَابُ مَا جَاءَ فِي شَأْنِ الصِّرَاطِ (التحفة ٧٤)

2432. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ said: "The sign of the believers upon the *Ṣirāṭ* is: O Lord, protect (us), protect (us).'" (*Ḍa'īf*)

٢٤٣٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «شِعَارُ الْمُؤْمِنِينَ عَلَى الصِّرَاطِ: رَبِّ سَلِّمْ سَلِّمْ».

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* [as a narration of Al-Mughīrah bin Shu'bah] we do not know of it except through the narration of 'Abdur-Raḥmān bin Isḥāq [and there is something on this topic from Abū Hurairah].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ حَدِيثِ الْمُغِيرَةِ بْنِ شُعْبَةَ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخريج: [إسناده ضعيف] وأخرجه محمد بن فضيل بن غزوان في كتاب الدعاء، ح: ٤ عن عبدالرحمن بن إسحاق الكوفي به وهو ضعيف مشهور ومع ذلك صححه الحاكم على شرط

مسلم: ٢/ ٣٧٥ ووافقه الذهبي ووقع في المستدرك: عبدالرحمن بن إسحاق القرشي * وهو وهم والصواب: عبدالرحمن بن إسحاق الكوفي، أبو شيبة الواسطي وله شاهد عند مسلم في صحيحه، ح: ١٩٥ بلفظ: "ونبيكم قائم على الصراط يقول: رب سلم سلم" وعند البخاري، ح: ٧٤٣٧ "ودعوى الرسل يومئذ: اللهم! سلم سلم" * وفي الباب عن أبي هريرة [أخرجه البخاري، ح: ٧٤٣٧ ومسلم، ح: ١٨٢].

Comments:

While treading on the *Ṣirāt* (Bridge across the Infernal Fire) people will be so frightened as to be speechless. It is only the Prophets and people of faith that will have the audacity to repeat audibly the words: "O Allāh, protect us and enable us to safely cross the Bridge".

2433. An-Naḍr bin Anas bin Mālik narrated from his father who said: "I asked the Prophet ﷺ to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allāh! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Ṣirāṭ*.'" [He said:] "I said: 'If I do not meet you upon the *Ṣirāt*?' He said: 'Then seek me at the *Mīzān*.' I said: 'And if I do not meet you at the *Mīzān*?' He said: 'Then seek me at the *Ḥawḍ*, for indeed I will not me missed at these three locations.'" (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* we do not know of it except through this route.

٢٤٣٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ الأَنْصَارِيُّ أَبُو الْخَطَّابِ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ، فَقَالَ: «أَنَا فَاعِلٌ». [قَالَ:] قُلْتُ: يَا رَسُولَ اللهِ! فَأَيْنَ أَطْلُبُكَ؟ قَالَ: «اطْلُبْنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ»، [قَالَ:] قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ»، قَالَ: «فَاطْلُبْنِي عِنْدَ الْمِيزَانِ»، قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ؟ قَالَ: «فَاطْلُبْنِي عِنْدَ الْحَوْضِ، فَإِنِّي لَا أُخْطِىءُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٣/ ١٧٨ من حديث حرب بن ميمون به.

Comments:

One thing is certain, namely that all these three stops are full of great fright and in order to successfully contend with them the people would be in dire need of the Prophet's ﷺ intercession.

Chapter 10. What Has Been Related About The Intercession

(المعجم ١٠) - بَابُ مَا جَاءَ فِي الشَّفَاعَةِ (التحفة ٧٥)

2434. Abū Hurairah narrated: "Some meat was brought to the Prophet ﷺ and a foreleg was presented to him, and he used to like it, so he bit from it.[1] Then he said: 'I will be the 'Leader' of the people on the Day of Resurrection. Do you know why that is? Allāh will gather the people, the first and the last, on one level ground where they will (all) be able to hear a caller, and all of them will be visible, and the sun will be brought near such that the people will suffer distress and trouble that they can not tolerate nor bear. Then some people will say: "Don't you see the state you have reached? Why don't you look for a person who can intercede for you with your Lord?" Some of them will say to others: "Your should go to Ādam." So they will go to Ādam and say, "You are the father of all mankind, Allāh created you with His Own Hands, and breathed into you from His spirit (which He created for you) and ordered the angels to prostrate for you. Will you not intercede for us with your Lord? Don't you see what has happened to us? Don't you see the state we have reached?" On that Ādam will reply, "Today my Lord has become angry such that He has

٢٤٣٤ - حدَّثنا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ فَرُفِعَ إِلَيْهِ الذِّرَاعُ فَأَكَلَهُ وَكَانَ يُعْجِبُهُ فَنَهَسَ مِنْهُ نَهْشَةً ثُمَّ قَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ؟ يَجْمَعُ اللهُ النَّاسَ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُسْمِعُهُمُ الدَّاعِي وَيَنْفُذُهُمُ الْبَصَرُ وَتَدْنُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الغَمِّ وَالْكَرْبِ مَالَا يُطِيقُونَ وَلَا يَتَحَمَّلُونَ، فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَمَا تَرى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ

[1] This part of it preceded under no. 1837.

never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Myself! Go to somebody else; go to Nūḥ." They will go to Nūḥ and say; "O Nūḥ! You are the first among the Messengers to the people of the earth, and Allāh named you a thankful slave. Will you not intercede for us with your Lord? Don't you see what has happened to us? Don't you see the state we have reached?" Nūḥ will say to them: "Today my Lord has become angry as He has never before been angry and will never be thereafter. I had been given one supplication, and I supplicated against my own people. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm." They will go to Ibrahīm, and say: "O Ibrāhīm! You are Allāh's Prophet and His *Khalīl* among the people of the earth, so intercede for us with your Lord, don't you see what has happened to us?" He will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I uttered three lies." – Abū Ḥayyān (a narrator) mentioned them in his narration – "Myself! Myself! Myself! Go to someone else, go to Mūsā." So they will go to Mūsā and say: "O Mūsā! You are the Messenger of Allāh who Allāh distinguished above the people with His Message and His Speech, intercede for us with your Lord. Don't you see what has happened

الأَرْضِ وَقَدْ سَمَّاكَ اللهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ، فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذِبَاتٍ. فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ: نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللهِ فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَىٰ، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى! أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ. اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ

يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ قَالَ: فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ وَخَاتَمُ الأَنْبِيَاءِ: وَ[قَدْ] غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ العَرْشِ فَأَخِرُّ سَاجِدًا لِرَبِّي. ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي. ثُمَّ يُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ سَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي، يَا رَبِّ! أُمَّتِي، يَا رَبِّ! أُمَّتِي، فَيَقُولُ: يَا مُحَمَّدُ! أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ البَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ». ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ مَا بَيْنَ المِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرى».

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، وَأَنَسٍ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَبُو حَيَّانَ اسْمُهُ يَحْيَى بْنُ سَعِيدِ ابْنِ حَيَّانَ كُوفِيٌّ وهُوَ ثِقَةٌ، وأَبُو زُرْعَةَ بْنُ عَمْرِو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ.]

to us?" So he will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I killed a person whom I was not ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Eīsā!" They will go to 'Eīsā and say: "O 'Eīsā! You are the Messenger of Allāh and His Word which He placed into Mariam, and a Spirit from Him, and you spoke to the people in the cradle. Intercede for us with your Lord. Don't you see what has happened to us?" Then 'Eīsā will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter." He will not mention a sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muḥammad." He said: 'They will go to Muḥammad ﷺ and they say: "O Muḥammad! You are the Messenger of Allāh and the last of the Prophets, and your past and future sins have been pardoned. Will you not intercede for us with your Lord, don't you see what has happened to us?" Then I will depart until I come to under the Throne to fall prostrating before my Lord. Then Allāh will guide me to such praises and beautiful statements of glorification which He did not guide anyone to before me. Then He will say: "O Muḥammad! Raise your head. Ask, so that you may be granted, and intercede so that your intercession may be accepted." I will raise my head and say: "O Lord! My

Ummah! O Lord! My *Ummah*! O Lord! My *Ummah*!" He will say: "O Muḥammad! Let those of your *Ummah* who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people."' Then he ﷺ said: 'By the One in Whose Hand is my soul! What is between every two gate-posts in Paradise is as what is between Makkah and Hajar, and what is between Makkah and Buṣra."' (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Anas, 'Uqbah bin 'Āmir, and Abū Sa'eed.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥayyān's name is Yaḥya bin Sa'eed bin Ḥayyān, and he is from Al-Kūfah, and he is trustworthy. Abū Zur'ah bin 'Amr bin Jarīr's name is Harim.]

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿ذرية من حملنا مع نوح إنه كان عبدًا شكورًا﴾، ح:٤٧١٢ من حديث ابن المبارك ومسلم، ح:١٩٤ من حديث أبي حيان التيمي به * وفي الباب عن أبي بكر الصديق [أحمد:١/ ٥٤ وأبو يعلى:١، ح:٥٦] وأنس [الدارمي، ح:٢٨٠٧ والبخاري في خلق أفعال العباد، ص:٧٦] وعقبة بن عامر [البخاري، ح:٤٤٧٦ ومسلم، ح:١٩٣] وأبي سعيد [البخاري، ح:٧٤٣٩ ومسلم، ح:١٨٣].

Comments:

When people will have gathered on the Day of Resurrection and would be waiting for the impending reckoning in a state of fright, pain and helplessness beyond measure, they will look around to see who could intercede with Allāh on their behalf. They will go to Prophet Ādam ﷺ the father of the human race, then to the Prophets Nūh, Ibrāhīm, Mūsā and 'Eīsā عليهم السلام in that order, for help. Through this measure Allāh would in fact show to everyone that the Station of Praise and Glory, and the right to make Grand Intercession, belongs only to the Prophet Muḥammad, ﷺ since it would only be after the Prophet's intercession that the process of reckoning would start, and the bewildered people would get rid of the traumatic conditions prevailing on the Gathering Plain.

Chapter 11. Something Else About That (The *Hadīth*: "My Intercession Is For The Major Sins In My *Ummah*")

(المعجم ١١) - بَابٌ مِنْهُ [حَدِيثٌ: شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي]
(التحفة ٧٦)

2435. Anas narrated that the Messenger of Allāh ﷺ said: "My intercession is for the people who committed the major sins in my *Ummah*." (***Sahīh***)

There is a narration on this topic from Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route.

٢٤٣٥ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

[وَفِي الْبَابِ عَنْ جَابِرٍ.]

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة في التوحيد، ص:٢٧٠ عن العباس بن عبدالعظيم العنبري به وصححه ابن حبان، ح:٢٥٩٦ والحاكم على شرط الشيخين:١/٦٩ ووافقه الذهبي ورواه أبو داود، ح:٤٧٣٩ من حديث أنس به وله شواهد كثيرة جدًّا * وفي الباب عن جابر [يأتي:٢٤٣٦].

Comments:

The intercession mentioned in this *Hadīth* would be aimed at extricating from Hellfire the people guilty of committing major sins. Two other types of intercession for delivering the sinners of other categories will also be made by the Prophet ﷺ.

2436. Ja'far bin Muhammad narrated from his father, from Jābir bin 'Abdullāh who said: "The Messenger of Allāh ﷺ said: 'My intercession is for the people who committed major sins in my *Ummah*."' Muhammad bin 'Alī said: "Jābir said to me: 'O Muhammad! Whoever is not among the people of major sins, then there is no need in the intercession for him."' (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb* from this route. [It was considered *Gharīb* as a narration of Ja'far bin Muhammad].

٢٤٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ الْبُنَانِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي».

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: فَقَالَ لِي جَابِرٌ: يَا مُحَمَّدُ! مَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكَبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هٰذَا الْوَجْهِ [يُسْتَغْرَبُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ].

تخريج: [**صحيح**] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح:٤٣١٠ من حديث جعفر بن محمد به وهو في مسند الطيالسي:١٦٦٩ وسنده ضعيف من أجل محمد بن ثابت لأنه "ضعيف" (تقريب) وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

Punishment for minor sins would be waived by Allāh for the following circumstances: (i) in return for the good deeds done by the people, (ii) as a reward for exercising patience in times of adversity or (iii) for the suffering undergone by Allāh's servants in their graves or while standing in wait before Allāh after Resurrection. The intercession in their case would, therefore, be for the raising of their ranks.

Chapter 12. Something Else About That: Seventy Thousand Are Admitted Without A Reckoning And Some Who Are Interceded For

(المعجم ١٢) - [**بَابٌ مِنْهُ: دُخُولُ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَبَعْضِ مَنْ يَشْفَعُ لَهُ**] (التحفة ٧٧)

2437. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "My Lord promised me that seventy thousand of my *Ummah* shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand, are seventy thousand and three measures from the measures of my Lord." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٤٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ الأَلْهَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [**حسن**] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح:٤٢٨٦ من حديث إسماعيل بن عياش به وصرح بالسماع وتابعه بقية بن الوليد وللحديث طرق أخرى عند ابن حبان، ح:٢٦٤٢ والطبراني وغيرهما.

Comments:

'Allāh's measure' is a measure that befits His Majesty and Glory. And just as we cannot comprehend Allāh's person, we cannot also comprehend the exact nature of His 'measure'. If Allāh wills, He can contain all the virtuous souls in a single measure and admit them into Paradise.

2438. 'Abdullāh bin Shaqīq narrated: "I was with a troop in Jerusalem, and a man among them said: 'I heard the Messenger of Allāh ﷺ saying: "From the intercession of one man in my *Ummah* more (people) than Banū Tamīm will be admitted into Paradise.' It was said: 'O Messenger of Allāh! Someone other than you?' He said: 'Other than me.' So when he stood, I said: 'Who is this?' They said: 'This is Ibn Abī Al-Jadh'ā'.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and Ibn Abī Al-Jadh'ā' is 'Abdullāh, and only this one *Ḥadīth* is known from him.

٢٤٣٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: كُنْتُ مَعَ رَهْطٍ بِإِيلِيَاءَ، فَقَالَ رَجُلٌ مِنْهُمْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرُ مِنْ بَنِي تَمِيمٍ» قِيلَ: يَا رَسُولَ اللهِ! سِوَاكَ؟ قَالَ: «سِوَايَ». فَلَمَّا قَامَ قُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا ابْنُ أَبِي الْجَذْعَاءِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وابْنُ أَبِي الجَذْعَاءِ هُوَ عَبْدُ اللهِ وَإِنَّمَا يُعْرَفُ لَهُ هٰذَا الْحَدِيثُ الْوَاحِدُ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح:٤٣١٦ من حديث خالد الحذاء به وصححه ابن حبان، ح:٢٥٩٨ والحاكم:١/ ٧٠، ٧١، ٣/ ٤٠٨ ووافقه الذهبي.

Comments:

Banū Tamīm is quite a large tribe, but who is the intercessor referred to in the *Ḥadīth*? There is no clear-cut proof in favor of anyone in this regard in *Ḥadīth*. Allāh knows best.

2439. Al-Ḥasan Al-Baṣrī said: "The Messenger of Allāh ﷺ said: 'On the Day of Judgement, 'Uthmān bin 'Affān will intercede for (an amount) the likes of Rabī'ah and Muḍar.'" (*Ḍa'īf*)

٢٤٣٩ - حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ الكُوفِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ حُسَيْنِ بْنِ جَعْفَرٍ، عَنِ الْحَسَنِ البَصْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ يَوْمَ الْقِيَامَةِ بِمِثْلِ رَبِيعَةَ وَمُضَرَ».

تخريج: [إسناده ضعيف] وأخرجه الآجري في الشريعة، ص:٣٥١ من حديث أبي هشام الرفاعي الكوفي حدثنا يحيى بن اليمان عن جسر أبي جعفر عن الحسن البصري به * جسر بن فرقد ضعيف ضعفه الجمهور من جهة حفظه، انظر لسان الميزان وغيره * هذا الحديث لم يذكره المزي في تحفة الأشراف.

Comments:

This is a *Mursal Hadīth* which does not constitute a proof. Nor does this *Hadīth* appear in the texts available in most of the manuscripts, nor the early references for this text.

2440. Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "Indeed in my *Ummah* are those who intercede for large groups of people, and among them (there are) who intercede for a tribe, and among them (there are) who intercede for a group, and among them (there are) who intercede for a man, until they are admitted to Paradise." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*.

٢٤٤٠ - حَدَّثَنَا [أَبُو عَمَّارٍ] الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلفِئَامِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَشْفَعُ لِلقَبِيلَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلعُصْبَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الجَنَّةَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٢٠ من حديث زكريا به * عطية العوفي ضعيف مدلس والحديث مخرّج في النهاية في الفتن والملاحم، ح: ١٢٣٣.

Comments:

Intercessions shall be done with the express permission of Allāh in each individual case. The right to intercede, to be granted by Allāh, shall be in a measure appropriate to the rank and station of the intercessor, and will be a means to accord honor to him. Therefore, those ahead of others in rank, will be given the right to intercede by Allāh for greater numbers of people.

Chapter 13. Something Else About That: The *Hadīth* About The Prophet ﷺ Choosing Between Half Of His *Ummah* Being Admitted To Paradise, Or Intercession, And That His Choice Was The Second

(المعجم ١٣) - [بَابٌ مِنْهُ: حَدِيثُ تَخْيِيرِ النَّبِيِّ ﷺ بَيْنَ دُخُولِ نِصْفِ أُمَّتِهِ الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ وَاخْتِيَارِهِ الثَّانِي]

(التحفة ٧٨)

2441. Abū Al-Malīh narrated from 'Awf bin Mālik Al-Ashja'ī who said: "The Messenger of Allāh ﷺ said: 'Someone came to me from my Lord to give me the choice between half of my *Ummah* being admitted into Paradise or

٢٤٤١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي المَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ،

intercession. So I chose the intercession, and it is for whoever dies and he did not associate anything with Allāh.'" (*Ḥasan*)

It has been reported from Abū Al-Malīḥ, from another man among the Companions of the Prophet ﷺ, and he did not mention: "From 'Awf bin Mālik." [And the *Ḥadīth* contains a lengthy narration].

[(Another chain) with a similar narration in meaning].

فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا». وَقَدْ رُوِيَ عَنْ أَبِي المَلِيحِ، عَنْ رَجُلٍ آخَرَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ. وَلَمْ يَذْكُرْ: عَنْ عَوْفِ بْنِ مَالِكٍ [وفِي الحَدِيثِ قِصَّةٌ طَوِيلَةٌ].

[حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي المَلِيحِ، عَنْ عَوْفِ بْنِ مالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

تخريج: [حسن] وأخرجه أحمد:٦/٢٩ من حديث سعيد بن أبي عروبة به وصححه ابن حبان، ح:٢٥٩٣ وللحديث شواهد عند ابن حبان، ح:٢٥٩٢ والحاكم:١/٦٧ وغيرهما انظر النهاية بتحقيقي، ح:١٢٠٢.

Comments:

Idolaters shall have no share in the Prophet's intercessions.

Chapter 14. What Has Been Related About The Description Of The *Ḥawḍ*

(المعجم ١٤) - بَابُ مَا جَاءَ فِي صِفَةِ الحَوْضِ (التحفة ٧٩)

2442. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Indeed, at my *Ḥawḍ* there are drinking vessels as numerous as the stars in the heavens." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

٢٤٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي حَوْضِي مِنَ الأَبَارِيقِ بِعَدَدِ نُجُومِ السَّمَاءِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: [صحيح] وأخرجه أحمد:٣/٢٢٥ عن بشر بن شعيب به ورواه البخاري، ح:٦٥٨٠ ومسلم، ح:٢٣٠٣ من حديث الزهري به.

Comments:

Drinking vessels on the Prophet's Font of Abundance shall be countless in number, so that no one approaching for drink is inconvenienced. It also indicates how huge will be the number of the Prophet's followers (his *Ummah*).

2443. Samurah narrated that the Messenger of Allāh ﷺ said: "Indeed there is a *Ḥawḍ* for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arriving." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb.*

Al-Ash'ath bin 'Abdul-Mālik reported this *Ḥadīth* from Al-Ḥasan from the Prophet ﷺ in *Mursal* form, and he did not mention: "from Samurah" in it, and this is more correct.

٢٤٤٣ - **حَدَّثَنَا** أَحْمَدُ بْنُ مُحَمَّدِ بْنِ [عَلِيِّ بْنِ] نِيزَكَ البَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الدِّمَشْقِيُّ: أَخْبَرَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وارِدَةً وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَى الأَشْعَثُ بْنُ عَبْدِ المَلِكِ هٰذَا الْحَدِيثَ عَنِ الحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ سَمُرَةَ وَهُوَ أَصَحُّ.

تخريج: **[إسناده ضعيف]** وأخرجه الطبراني في الكبير:٧/ ٢١٢، ح:٦٨٨١ من حديث محمد بن بكار به * سعيد بن بشير ضعيف وقتادة عنعن إن صح السند إليه، وللحديث شواهد ضعيفة عند الطبراني:٧/ ٢٥٩، ح:٧٠٥٣ وغيره.

Chapter 15. What Has Been Related About The Description Of The Drinking Vessels Of The *Ḥawḍ*

(المعجم ١٥) - بَابُ مَا جَاءَ فِي صِفَةِ أَوَانِي الْحَوْضِ (التحفة ٨٠)

2444. Al-'Abbās narrated from Abū Sallām Al-Ḥabashī who said: " 'Umar bin 'Abdul-'Azīz summoned me so I got a ride on a mule." [He said:] "When he entered upon him, he said: 'O Commander of the Believers! My riding mule was troublesome for me.' So he said: 'O Abū Sallām! I did not want to trouble you, but a *Ḥadīth* which you narrated – from Thawbān, from the Prophet ﷺ about the *Ḥawḍ* – was conveyed to me, and I wanted you to narrate it

٢٤٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ عَنِ العَبَّاسِ، عَنْ أَبِي سَلَّامٍ الْحَبَشِيِّ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَحُمِلْتُ عَلَى البَرِيدِ، [قَالَ:] فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَقَدْ شَقَّ عَلَيَّ مَرْكَبِي البَرِيدُ. فَقَالَ: يَا أَبَا سَلَّامٍ! مَا أَرَدْتُ أَنْ أَشُقَّ عَلَيْكَ وَلَكِنْ بَلَغَنِي عَنْكَ حَدِيثٌ تُحَدِّثُهُ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ فِي الْحَوْضِ، فَأَحْبَبْتُ أَنْ

تُشَافِهَنِي [بِهِ]. قَالَ أَبُو سَلَّامٍ: حَدَّثَنِي ثَوْبَانُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «حَوْضِي مِنْ عَدَنٍ إِلَى عَمَّانَ الْبَلْقَاءِ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا، أَوَّلُ النَّاسِ وُرُودًا عَلَيْهِ فُقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُؤُوسًا، الدُّنْسُ ثِيَابًا، الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِّمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدَدُ». قَالَ عُمَرُ: لَكِنِّي نَكَحْتُ الْمُتَنَعِّمَاتِ وَفُتِحَتْ لِي السُّدَدُ. نَكَحْتُ فَاطِمَةَ بِنْتَ عَبْدِ الْمَلِكِ لَا جَرَمَ أَنِّي لَا أَغْسِلُ رَأْسِي حَتَّى يَشْعَثَ، وَلَا أَغْسِلُ ثَوْبِيَ الَّذِي يَلِي جَسَدِي حَتَّى يَتَّسِخَ.

[قَالَ أَبو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ. وَأَبُو سَلَّامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ وَهُوَ شَامِيٌّ ثِقَةٌ.

directly to me.'" Abū Sallām said: "Thawbān narrated to me from the Messenger of Allāh ﷺ who said: 'My *Ḥawḍ* (is as large as) from 'Adan to 'Ammān of Al-Balqā', its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars, whoever drinks one drink from it, he will never be thirsty after that again. The first people to arrive at it are the poor among the *Muhājirīn* with disheveled heads, dirty clothes, those whom the women of favor would not marry, nor would the doors be opened for them.' 'Umar said: 'But I have married a woman of favor and the doors are opened for me. I married Fāṭimah bint 'Abdul-Mālik. I shall certainly not wash my head until it is disheveled, nor wash my garment which touches my body until it becomes dirty." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb* from this route. This *Ḥadīth* has been reported from Ma'dān bin Abī Ṭalḥah, from Thawbān from the Prophet ﷺ. Abū Sallām Al-Ḥabashī's name is Mamṭūr, and he is from Ash-Shām, and he is trustworthy.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الحوض، ح:٤٣٠٣ من حديث محمد بن المهاجر به وسنده منقطع وللحديث طرق أخرى عند ابن حبان، ح:٢٦٠١ والطبراني وغيرهما ورواه أبوسلام عن عامر بن زيد البكائي عن عتبة بن عبد السلمي به فالحديث بها صحيح ورواه مسلم، ح:٢٣٠١ من حديث ثوبان به بلفظ آخر.

Comments:

'Adan is a well-known city and 'Ammān is a Syrian (now Jordanian) city. Balqā' was a settlement near 'Ammān. These destinations have only been named just to give an idea of the length and breadth of the *Ḥawḍ*. That is why, on different occasions, the Prophet ﷺ has named different distant points.

We also know from the *Hadīth* that the first group of believers to arrive at the *Hawd* to quench their thirst will be of the poor emigrants, that would have weathered severe conditions on the earth due to their poverty, yet they stood firm by the religion.

2445. Abū Dharr narrated: "I said: 'O Messenger of Allāh! What about the vessels of the *Hawd*?' He said: 'By the One in Whose Hand is my soul! Its vessels number more than the stars of the heavens and the planets on a clear dark night. (They are) among the vessels of Paradise, whoever drinks from them, he will never be thirsty again. Its longest breadth is the same as its length, like that which is between 'Ammān to Aylah, its water is whiter than milk and sweeter than honey.'" (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*. There are narrations on this topic from Hudhaifah bin Al-Yamān, 'Abdullāh bin 'Amr, Abū Barzah Al-Aslamī, Ibn 'Umar, Hārithah bin Wahb and Al-Mustawrid bin Shaddād. It has been reported from Ibn 'Umar that the Prophet ﷺ said: "My *Hawd* (covers a distance) like what is between Al-Kūfah to the Black Stone."

٢٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي لَيْلَةٍ مُظْلِمَةٍ مُصْحِيَةٍ، مِنْ آنِيَةِ الْجَنَّةِ، مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ، آخِرَ مَا عَلَيْهِ عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ. مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وفِي الْبَابِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ وَعَبْدِ اللهِ بْنِ عَمْرٍو وَأَبِي بَرْزَةَ الأَسْلَمِيِّ وَابْنِ عُمَرَ وَحَارِثَةَ بْنِ وَهْبٍ وَالْمُسْتَوْرِدِ بْنِ شَدَّادٍ. وَرُوِيَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَوْضِي كَمَا بَيْنَ الْكُوفَةِ إِلَى الْحَجَرِ الأَسْوَدِ».

تخريج: وأخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح:٢٣٠٠ من حديث عبدالعزيز بن عبدالصمد به * وفي الباب عن حذيفة بن اليمان [مسلم، ح:٢٤٨ وعلقه البخاري، ح:٦٥٧٦] وعبدالله بن عمرو [البخاري، ح:٦٥٧٩ ومسلم، ح:٢٢٩٢] وأبي برزة الأسلمي [أبو داود، ح:٤٧٤٩ وابن أبي عاصم في السنة:٢/٣٢٣، ٣٢٤] وابن عمر [البخاري، ح:٦٥٧٧ ومسلم، ح:٢٢٩٩] وحارثة بن وهب [البخاري، ح:٦٥٩١ ومسلم، ح:٢٢٩٨] والمستورد بن شداد [البخاري، ح:٦٥٩٢ ومسلم، ح:٢٢٩٨].

Comments:

Various *Ahādīth* read together prove the fact that the *Hawd* has a number of branches spread all over it. The drink shall be whiter than milk, sweeter and

more delicious than honey, and shall have far more and better pleasing odor than that of musk.

Chapter 16. The Description Of Those Who Will Be Admitted Into Paradise Without A Reckoning And The Clarification That 'Ukāshah Has Preceded In That

(المعجم ١٦) - بَابُ [صِفَةِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَبَيَانِ سَبْقِ الْعُكَّاشَةِ بِهَا] (التحفة ٨١)

2446. Ibn 'Abbās narrated: "When the Prophet ﷺ was taken for the Night Journey, he passed by a Prophet, and some Prophets and with them were some people, and a Prophet, and some Prophets and with them was a group of people, and a Prophet, and some Prophets and with them there was no one. Until he passed by a large multitude. (The Prophet ﷺ said:) I said: 'Who is this?' It was said: 'Mūsā and his people. But raise your head and look.' There was a large multitude that covered the horizon, from one side to the other. It was said: 'These people are your *Ummah*, and there are seventy thousand besides these from your *Ummah* that shall enter Paradise without a reckoning.' So he went inside, and they did not question him, and he gave no explanation to them. (Some of them) said: 'We are them.' Others said: 'They are the children who were born upon the *Fiṭrah* and Islam.' So the Prophet ﷺ came out and said: 'They are those who do not get themselves cauterized, nor seek *Ruqyah*, nor read omens, and upon their Lord they rely.' So 'Ukāshah bin Miḥṣan stood and

٢٤٤٦ - حَدَّثَنَا أَبُو حَصِينٍ عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ يُونُسَ الْكُوفِيُّ: حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ - هُوَ ابْنُ عَبْدِ الرَّحْمٰنِ - ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ جَعَلَ يَمُرُّ بِالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الْقَوْمُ وَالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الرَّهْطُ وَالنَّبِيِّ وَالنَّبِيِّينَ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ، فَقُلْتُ: مَنْ هٰذَا؟ قِيلَ: مُوسَى وَقَوْمُهُ، وَلَكِنِ ارْفَعْ رَأْسَكَ فَانْظُرْ. قَالَ: فَإِذَا هُوَ سَوَادٌ عَظِيمٌ قَدْ سَدَّ الأُفُقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ، فَقِيلَ: هٰؤُلَاءِ أُمَّتُكَ وَسِوَى هٰؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ. فَقَالُوا: نَحْنُ هُمْ، وَقَالَ قَائِلُونَ: هُمْ أَبْنَاءُ الَّذِينَ وُلِدُوا عَلَى الْفِطْرَةِ وَالإِسْلَامِ، فَخَرَجَ النَّبِيُّ ﷺ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ ابْنُ مِحْصَنٍ فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللهِ؟ قَالَ: «نَعَمْ»، ثُمَّ جَاءَهُ آخَرُ فَقَالَ: أَنَا مِنْهُمْ؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

said: 'Am I among them O Messenger of Allāh?' He said: 'Yes.' Then another one stood up and said: 'Am I among them?' So he said: "Ukāshah has preceded you to it.'" (*Ṣaḥīḥ*)

There are narrations on this topic from Ibn Mas'ūd and Abū Hurairah, may Allāh be pleased with him.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب من لم يرق، ح:٥٧٥٢ ومسلم، ح:٢٢٠ من حديث حصين به * وفي الباب عن ابن مسعود [أحمد:١/ ٤٠١، ٤٠٣، ٤٢٠، ٤٢١] وأبي هريرة [مسلم، ح:٢١٦، ٢١٧، ٤٥٢ والبخاري في الأدب المفرد، ح:٩١١].

Comments:

The *Ḥadīth* confirms that among the Prophets there were some who were not able to convert even a single soul to the right faith. No blame for this would, however, devolve on those Prophets; neither would it take away anything away from their rank and position. In this situation there is a message for all those who undertake to call the people to the path of truth. They should not grieve or feel disheartened at the poor response of the people to their pleadings, but persist with enthusiasm with their efforts at inviting the people to the doing of good and to abstain from the doing of evil.

Chapter 17. The *Ḥadīth* About People's Neglect Of The *Ṣalāt* And The *Ḥadīth* About Censure Of The Worshippers

(المعجم ١٧) - [بَابُ حَدِيثِ إِضَاعَةِ النَّاسِ الصَّلَاةَ وَحَدِيثِ ذَمَائِمِ الْعِبَادِ] (التحفة ٨٢)

2447. Abū 'Imrān Al-Jawnī narrated: "From Anas bin Mālik who said: 'I do not recognize anything (today) from what we were upon during the time of the Messenger of Allāh ﷺ.' So I said: 'What about the *Ṣalāt*?' He said: 'Have you (people) not done what you know (you have done)?''' (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is

٢٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقُلْتُ: أَيْنَ الصَّلَاةُ؟ قَالَ: أَوَ لَمْ تَصْنَعُوا فِي صَلَاتِكُمْ مَا قَدْ عَلِمْتُمْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Ḥasan Gharīb from this route, [as a narration of Abū 'Imrān Al-Jawnī]. And it has been related through other routes from Anas.

غَرِيبٌ مِنْ هٰذَا الْوَجْهِ [مِنْ حَدِيثِ أَبِي عِمْرَانَ الْجَوْنِيِّ] وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَنَسٍ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/ ١٠٠ عن زياد بن الربيع به ورواه البخاري، ح: ٥٢٩ من طريق آخر عن أنس به.

Comments:

The state of bliss that was there during the lifetime of the Prophet ﷺ, thanks to his benign presence and companionship, gradually started waning away. This was in spite of the fact that all the physical acts of devotion were still there in their original form but the spirit of submissiveness that marked the prayers in the days of the Messenger of Allāh ﷺ and the Four Rightly Guided Caliphs had started weakening in later times.

2448. Asmā' bint 'Umais Al-Khath'amiyyah narrated that the Messenger of Allāh ﷺ said: "What an evil servant is the one who fancies himself and becomes vain, forgetting the Most Great, the Most High. What an evil servant is the one who forces and behaves hostility, forgetting the Compeller, the Most High. What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end. What an evil servant is the one who seeks the world through the religion. What an evil servant is the one who seeks the religion through his desires. What an evil servant is the one who puts all hope in his own zeal. What an evil servant is the worshipper who is mislead by his desire. What an evil servant is the one whose aspirations humiliate him." (*Ḍa'īf*)

٢٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الأَزْدِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدٍ الْكُوفِيُّ: حَدَّثَنِي زَيْدٌ الْخَثْعَمِيُّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ الْخَثْعَمِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بِئْسَ الْعَبْدُ عَبْدٌ تَخَيَّلَ وَاخْتَالَ، وَنَسِيَ الكَبِيرَ الْمُتَعَالَ. وَبِئْسَ العَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدَى، وَنَسِيَ الْجَبَّارَ الأَعْلَى. بِئْسَ العَبْدُ عَبْدٌ سَهَى وَلَهَى، وَنَسِيَ المَقَابِرَ وَالْبِلَى. بِئْسَ العَبْدُ عَبْدٌ عَتَا وَطَغَى، وَنَسِيَ الْمُبْتَدأَ أَوِ الْمُنْتَهَى. بِئْسَ العَبْدُ عَبْدٌ يَخْتِلُ الدُّنْيَا بِالدِّينِ. بِئْسَ العَبْدُ عَبْدٌ يَخْتِلُ الدِّينَ بِالشُّبُهَاتِ. بِئْسَ العَبْدُ عَبْدٌ طَمَعٌ يَقُودُهُ. بِئْسَ العَبْدُ عَبْدٌ هَوَى يُضِلُّهُ. بِئْسَ العَبْدُ عَبْدٌ رَغَبٌ يُذِلُّهُ».

[Abū 'Eīsā said:] We do not know of this *Ḥadīth* except through this route, and its chain is not strong.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالقَوِيِّ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة: ١/ ١٠، ١١، ح: ١٠ من حديث محمد بن يحيى به مختصرًا جدًّا، وصححه الحاكم: ٤/ ٣١٦ من حديث عبدالصمد فتعقبه الذهبي بقوله: "إسناده مظلم" * هاشم بن سعيد ضعيف (تقريب) وللحديث شاهد ضعيف جدًّا عند ابن عدي: ٤/ ١٤٢٩.

Comments:

The *Ḥadīth* is doubtless 'weak' as to its chain of transmitters. However, it constitutes a comparison between the right and the wrong, and pinpoints the things that man indulges in because of his love of the world and forgetfulness of the Hereafter, thereby inviting his own ruin and destruction.

Chapter 18. Regarding The Reward For Feeding, Giving Drink, And Clothing Others, And The *Ḥadīth* About One Who Fears Travels At Night

(المعجم ١٨) - [بَابٌ: فِي ثَوَابِ الْإِطْعَامِ وَالسَّقْيِ وَالْكِسْوِ وَحَدِيثِ مَنْ خَافَ أَدْلَجَ] (التحفة ٨٣)

2449. 'Aṭiyyah Al-'Awfī narrated from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "Whichever believer feeds a hungry believer, Allāh feeds him from the fruits of Paradise on the Day of Resurrection. Whichever believer gives drink to a thirsty believer, Allāh gives him to drink from the 'sealed nectar' on the Day of Resurrection. Whichever believer clothes a naked believer, Allāh clothes him from the green garments of Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. This has been reported from 'Aṭiyyah from Abū Sa'eed Al-Khudrī in *Mawqūf* form, and it is more correct and more appropriate.

٢٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدِّبُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا أَبُو الْجَارُودِ الأَعْمَى - وَاسْمُهُ زِيَادُ بْنُ الْمُنْذِرِ الْهَمْدَانِيُّ - عَنْ عطِيَّةَ العَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللهُ يَوْمَ القِيَامَةِ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَإٍ سَقَاهُ اللهُ يَوْمَ القِيَامَةِ مِنَ الرَّحِيقِ المَخْتُومِ، وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ كَسَاهُ اللهُ مِنْ خُضْرِ الْجَنَّةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هٰذَا، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ مَوْقُوفًا، وَهُوَ أَصَحُّ عِنْدَنَا وَأَشْبَهُ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ١٣ من حديث عطية العوفي به وهو ضعيف مدلس.

Comments:

Meet requital or fitting recompense is the established *Sunnah* of Allāh. Hence it is, that He has promised the finest sealed wine of Paradise to whoever gives a drink to the thirsty, the finest fruits of Paradise to whoever feeds the hungry, and the finest green garment of Paradise to whoever clothes a naked believer in the world.

2450. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Whoever fears traveling at night – and whoever travels at night reaches his destination – Allāh provides him with the most precious of goods, and indeed Allāh's goods are but Paradise." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Abū An-Naḍr.

٢٤٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ الثَّقَفِيُّ: حَدَّثَنَا أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ التَّمِيمِيُّ: حَدَّثَنِي بُكَيْرُ بْنُ فَيْرُوزَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللهِ الْجَنَّةُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي النَّضْرِ.

تخريج: **[إسناده ضعيف]** وأخرجه البخاري في التاريخ الكبير: ٢/ ١١١ من حديث أبي النضر هاشم بن القاسم به وصححه الحاكم: ٤/ ٣٠٧، ٣٠٨ ووافقه الذهبي * أبو فروة يزيد بن سنان ضعيف وللحديث شاهد ضعيف عند الحاكم ويأتي طرفه: ٢٤٦٠.

Comments:

Whoever fears that the enemy is lurking in ambush for him, he sets out in the early hours of the night for a safe place of refuge. Man faces a similar danger from *Shaiṭān*. It is, therefore, most necessary that he take timely steps to protect himself from him.

Chapter 19. Signs Of *Tawqā* And Leaving What There Is No Harm In Out Of Caution

(المعجم ١٩) - [بَابُ عَلَامَةِ التَّقْوَى وَدَعْ مَالَا بَأْسَ بِهِ حَذَرًا] (التحفة ٨٤)

2451. Rabī'ah bin Yazīd and 'Aṭiyyah bin Qais narrated from 'Aṭiyyah As-Sa'dī – and he was one of the Companions of the Prophet ﷺ – that the Messenger of Allāh ﷺ said: "The servant shall not reach the state of being among the *Muttaqīn* until he leaves what there is no harm in out of caution for its harm." (*Ḥasan*)

٢٤٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنِي أَبُو عَقِيلٍ الثَّقَفِيُّ [عَبْدُ اللهِ بْنُ عَقِيلٍ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِيِّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ

يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَالَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ بَأْسٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through this route.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح:٤٢١٥ من حديث أبي عقيل به وصححه الحاكم:٤/٣١٩ ووافقه الذهبي * عبدالله بن يزيد الدمشقي وثقه الجمهور وهو حسن الحديث.

Comments:

The expression "What there is no harm in" means the things allowed and permitted in the *Sharī'ah*. We should not, therefore, take the permissibility aspect of the things as enough justification for doing them but try to do what is most desirable and best.

Chapter 20. The *Ḥadīth*: "If You Would (Always) Be As You Are With Me"

(المعجم ٢٠) - [بَابُ حَدِيثِ: لَوْ أَنَّكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي] (التحفة ٨٥)

٢٤٥٢ - حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ حَنْظَلَةَ الْأُسَيِّدِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي لَأَظَلَّتْكُمُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ غَيْرِ هٰذَا الْوَجْهِ أَيْضًا عَنْ حَنْظَلَةَ الْأُسَيِّدِيِّ عَنِ النَّبِيِّ ﷺ.

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

2452. Ḥanẓalah Al-Usaiyyidī narrated that the Messenger of Allāh ﷺ said: "If you would (always) be as you are with me, then the angels would shade you with their wings." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route. This *Ḥadīth* has also been related through routes other than this, from Ḥanẓalah Al-Usaiyyidī from the Prophet ﷺ.

There is a narration on this topic from Abū Hurairah.

تخريج: [صحيح] وأخرجه أحمد:٤/٣٤٦ عن أبي داود الطيالسي به وهو في مسنده، ح:١٣٤٥ ورواه مسلم، ح:٢٧٥٠ من حديث حنظلة به مطولاً * وفي الباب عن أبي هريرة [يأتي:٢٥٢٦].

Comments:

While in the company of the Prophet ﷺ, the Companions were so absolutely occupied with the thought of the happenings of the Hereafter that it seemed

to them as if they were face to face with Paradise and Hell. However, once they were back home and got mixed with their wives and children, they would not feel like the same. This is what gave them anxiety.

Chapter 21. The *Hadīth*: "Indeed For Everything There Is A Zeal"

(المعجم ٢١) - [بَابٌ مِنْهُ: حَدِيث «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً»] (التحفة ٨٦)

2453. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed for everything there is a zeal, and for every zeal there is a slackening. So if its practitioner behaves properly, and is moderate, then hope for him (for his success). But if the fingers are pointed at him,[1] then do not count him (among the worthy)." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb* from this route. It has been related from Anas bin Mālik that the Prophet ﷺ said: "It is sufficient evil for a man that fingers be raised against him, regarding religion or worldly matters, except for one whom Allāh has protected."

٢٤٥٣ - حَدَّثَنَا يُوسُفُ بْنُ سَلْمَانَ أَبُو عُمَرَ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ فَتْرَةً، فَإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالأَصَابِعِ فَلَا تَعُدُّوهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللهُ».

تخريج: [حسن] وأخرجه الطحاوي في مشكل الآثار: ٢/ ٨٩ من حديث محمد بن عجلان به وصححه ابن حبان، ح: ٦٥٢ * محمد بن عجلان عنعن وللحديث شواهد منها الحديث الآتي * حديث أنس: أخرجه البيهقي في شعب الإيمان: ٥/ ٣٦٦، ٣٦٧، ح: ٦٩٧٧ وسنده حسن كما حققته في جزء خاص ووقع للمناوي وهم فاحش فتبعه بعض العلماء.

Chapter 22. An Illustration About The Length Of Life And A Person's Aspirations Increasing As He Becomes Old, And That He Will Become Old In The End

(المعجم ٢٢) - [بَابٌ: فِي تَمْثِيلِ طُولِ الأَمَلِ وَازْدِيَادِ حِرْصِ الْمَرْءِ كُلَّمَا هَرِمَ وَوُقُوعِهِ فِي الْهَرَمِ آخِرَ الأَمْرِ] (التحفة ٨٧)

2454. 'Abdullāh bin Mas'ūd narrated: "The Messenger of Allāh

٢٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] Due to his being known for excessiveness.

ﷺ drew a square line (on the ground) for us, and in the middle of the (square) line he drew another line, and he drew another line going out of the (square) line. Around the one that was in the middle, he drew (various) lines. Then he said: 'This is the son of Ādam, and this is his life-span encircling him, and this one in the middle is the person, and these lines are his obstacles, if he escapes this one, this one ensnares him, and the line extending outside is his hope.'" (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ṣaḥīḥ*.

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: خَطَّ لَنَا رَسُولُ اللهِ ﷺ خَطًّا مُرَبَّعًا وَخَطَّ فِي وَسَطِ الْخَطِّ خطًّا، وَخَطَّ خَارِجًا مِنَ الْخَطِّ خَطًّا، وَحَوْلَ الَّذِي فِي الوَسَطِ خُطُوطًا، فَقَالَ: «هٰذَا ابْنُ آدَمَ وَهٰذَا أَجَلُهُ مُحِيطٌ بِهِ، وَهٰذَا الَّذِي فِي الوَسَطِ الإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْهُ هٰذَا يَنْهَشُهُ هٰذَا، وَالْخَطُّ الْخَارِجُ الأَمَلُ».

هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الرقاق، باب: في الأمل وطوله ... إلخ، ح: ٦٤١٧ من حديث يحيى القطان به.

Comments:

a. Everyman's lifespan is predetermined and limited to a specific time, which he can never outstrip. In his life, moreover, man has to contend with so many obstacles, unhappy situations and adversities that are so persistent that they outlive his days of life. In any case, the ultimate destiny of man is death. On the one hand there are his hopes and aspirations that outreach the square lines of his life that encompass him from all sides, and on the other there is death that snaps the cord of his life and he has to leave things unfinished.

b. A teacher would do well to use charts and illustrations in order to drive home his concepts and ideas to the students.

2455. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "The son of Ādam grows old but two things keep him young: Desire for life and desire for wealth."[1] (*Ṣaḥīḥ*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٤٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الحِرْصُ عَلَى المَالِ وَالْحِرْصُ عَلَى العُمُرِ».

هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] تقدم: ٢٣٣٩.

Comments:

Man's desires and aspirations are longer than his life and, in order to fulfill them, he needs both an extended span of life and wealth. On the other hand,

[1] This preceded under no. 2339.

old age brings in its wake the weakening of his bones and limbs. This necessarily weakens his intellect as well. He is not, therefore, able to bridle his hopes and aspirations. Consequently, lust for wealth and longevity grows stronger and stronger inside his heart.

2456. Muṭarrif bin 'Abdullāh bin Ash-Shikh-khīr narrated from his father from the Prophet ﷺ, who said: "The case of the son of Ādam is such that he is surrounded by ninety-nine calamities, if the calamities miss him, he falls into decrepitude."[1] ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ* [*Gharīb*].

٢٤٥٦ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ - وَهُوَ عِمْرَانُ الْقَطَّانُ - عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ ابْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُثِّلَ ابْنُ آدَمَ وَإِلَى جَنْبِهِ تِسْعَةٌ وَتِسْعُونَ مَنِيَّةً إِنْ أَخْطَأَتْهُ الْمَنَايَا وَقَعَ فِي الْهَرَمِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخريج: [ضعيف] تقدم: ٢١٥٠.

Comments:

Man's whole structure has been so fashioned in the primordial state that he is as if in a camp encircled by ninety-nine calamities and diseases, anyone of which could cause his death at any time or moment. Should he survive all of these, there is last of all the incurable disease of old age which, when it comes, does not part company until death.

Chapter 23. The Exhortation For Remembrance Of Allāh And Remembrance Of Death At The End Of The Night, And The Virtue Of Increased *Ṣalāt* Upon The Prophet ﷺ

(المعجم ٢٣) - بَابٌ فِي التَّرْغِيبِ فِي ذِكْرِ اللهِ وَذِكْرِ الْمَوْتِ آخِرَ اللَّيْلِ وَفَضْلِ إِكْثَارِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ]

(التحفة ٨٨)

2457. Aṭ-Ṭufail bin Ubayy bin Ka'b narrated from his father who said: "When a third of the night had passed, the Messenger of Allāh ﷺ stood and said: 'O you people! Remember Allāh! Remember Allāh! The *Rājifah* is coming,

٢٤٥٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا قَبِيصَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أُبَيِّ بْنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللهَ اذْكُرُوا اللهَ

[1] This preceded with similar wording under no. 2150.

followed by the *Rādifah*, death and what it brings is coming, death and what it brings is coming!'" Ubayy said: "I said: 'O Messenger of Allāh! Indeed I say very much *Ṣalāt* for you. How much of my *Ṣalāt* should I make for you?' He said: 'As you wish.'" [He said:] "I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].'" [He said:] "I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my *Ṣalāt* for you?' He said: 'Then your problems would be solved and your sins would be forgiven.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ». قَالَ أُبَيٌّ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: «مَا شِئْتَ». [قَالَ:] قُلْتُ: الرُّبُعَ؟ قَالَ: «مَا شِئْتَ. فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فَالنِّصْفَ؟ قَالَ: «مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ [لَكَ]». [قَالَ:] قُلْتُ: فَالثُّلُثَيْنِ؟ قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: «إِذًا تُكْفَى هَمَّكَ وَيُغْفَرُ لَكَ ذَنْبُكَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: **[إسناده ضعيف]** وأخرجه أحمد: ٥/ ١٣٦ من حديث سفيان الثوري به وعنعن وصححه الحاكم: ٢/ ٥١٣ من حديث قبيصة بن عقبة ووافقه الذهبي، وانظر الحديث المتقدم: ٢٤٥٠.

Comments:

Ubayy bin Ka'b ﷺ used to supplicate profusely. He once thought that since he was already making long, long supplications to Allāh; why not set apart some of that time for supplicating to Allāh to send down His special blessings on His Messenger ﷺ? He decided to enquire the Prophet ﷺ about it. When he asked the Prophet ﷺ as to how much time he should set for the purpose, the Prophet ﷺ did not consider it fit to give a time limit for it and left it to the questioner's own discretion and will. The Prophet ﷺ did, however, made it plain that the more he would do it the more beneficial it would be for him.

Chapter 24. Explaining What Is Implied By Having *Ḥayā'* For Allāh As Is His Due

(المعجم ٢٤) - **[بَابٌ: فِي بَيَانِ مَا يَقْتَضِيهِ الِاسْتِحْيَاءُ مِنَ اللهِ حَقَّ الْحَيَاءِ]** (التحفة ٨٩)

2458. 'Abdullāh bin Mas'ūd narrated that the Messenger of

٢٤٥٨ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَبَانَ بْنِ إِسْحَاقَ، عَنِ

Allāh ﷺ said: "Have *Ḥayā'* for Allāh as is His due." [He said:] We said: "O Prophet of Allāh! We have *Ḥayā'*, and all praise is due to Allāh." He said: "Not that, but having the *Ḥayā'* for Allāh which He is due is to protect the head and what it contains, and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled *Ḥayā'*, meaning the *Ḥayā'* which Allāh is due." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we only know of it through this route, as a narration of Abān bin Isḥāq, from Aṣ-Ṣabbāḥ bin Muḥammad.

الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَحْيُوا مِنَ اللهِ حَقَّ الْحَيَاءِ». [قَالَ:] قُلْنَا: يَا نَبِيَّ اللهِ! إِنَّا لَنَسْتَحْيِي وَالْحَمْدُ للهِ، قَالَ: «لَيْسَ ذَاكَ وَلَكِنَّ الاسْتِحْيَاءَ مِنَ اللهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى، وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى، وَتَتَذَكَّرَ الْمَوْتَ وَالْبِلَى، وَمَنْ أَرَادَ الآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدِ اسْتَحْيَى يَعْنِي مِنَ اللهِ حَقَّ الْحَيَاءِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الْوَجْهِ مِنْ حَدِيثِ أَبَانَ بْنِ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/ ٣٨٧ عن محمد بن عبيد به وسنده ضعيف من أجل الصباح بن محمد ومع ذلك صححه الحاكم: ٤/ ٣٢٣ ووافقه الذهبي ووقع في سند المستدرك: صباح بن محارب وهو وهم، وللحديث شواهد ضعيفة (مردودة) عند الطبراني في الكبير: ٣/ ٢١٩، ح: ٣١٩٢، ١٠/ ١٨٨، ح: ١٠٢٩٠ وغيره.

Comments:

A sense of shyness or modesty is a natural human trait that plays an important part in building a person's character. It is modesty that prevents him from indulging in acts that are lewd and evil. Only those who can guard their minds against evil thoughts, protect their bellies from unlawful food and drink, and are mindful of what conditions await them in their graves after death could truly have shyness. And only those people can have real modesty who put no value on the ostentations and luxuries of the world, and reject the temptations of this world in favor of a happier life in the Hereafter.

Chapter 25. The *Hadīth*: "The Clever Person Is The One Who Subjects His Soul And Works For What Is After Death"

(المعجم ٢٥) - [بَابُ حَدِيث: «الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ»] (التحفة ٩٠)

2459. Shaddād bin Aws narrated that the Prophet ﷺ said: "The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allāh." ***(Da'īf)***

He said: This *Hadīth* is *Hasan*. [He said:] The meaning of his saying: "Who subjugates his soul", is to say the one who reckons with his soul in the world, before he is reckoned with, on the Day of Judgement.

It has been related that 'Umar bin Al-Khattāb said: "Reckon with yourselves before you are reckoned with, and prepare for the Greatest Inquisition. The reckoning of the Day of Judgement is only light for the one who reckoned with himself in the world."

And, it has been related that Maimūn bin Mihrān said: "The slave (of Allāh) will not be a *Taqī* until he has reckoned himself, just as he would account for where his business partner got his food and clothing."

٢٤٥٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ؛ ح: وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرِ بْنِ أَبِي مَرْيَمَ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ». قَالَ: هٰذَا حَدِيثٌ حَسَنٌ [قَالَ:] وَمَعْنَى قَوْلِهِ: مَنْ دَانَ نَفْسَهُ يَقُولُ: يُحَاسِبُ نَفْسَهُ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ. وَيُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَتَزَيَّنُوا لِلْعَرْضِ الأَكْبَرِ وَإِنَّمَا يَخِفُّ الْحِسَابُ يَوْمَ القِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا. وَيُرْوَى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: لَا يَكُونُ العَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَيْنَ مَطْعَمُهُ وَمَلْبَسُهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٦٠ من حديث أبي بكر بن أبي مريم به وهو ضعيف مختلط * أثر عمر بن الخطاب: رواه ابن أبي الدنيا بإسناد ضعيف عنه، فيه انقطاع وعنعنة المدلس، عنعنة سفيان بن عيينة، انظر مسند الفاروق لابن كثير: ٢/ ٦١٨ وأثر ميمون بن مهران.

Comments:

The *Ḥadīth* tells us that a smart person is not he who is smart in amassing wealth with both hands in the world; a truly smart, prudent or clever person is he who subjugates his soul and makes it subservient to the commandments of Allāh and makes good preparation for his Afterlife.

Chapter 26. The *Ḥadīth*: "Increase In Remembrance Of The Severer Of Pleasures"[1]

(المعجم ٢٦) - [بَابُ حَدِيث: «أَكْثِرُوا مِنْ ذِكْرِ هَاذِمِ اللَّذَّاتِ] (التحفة ٩١)

2460. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ entered his *Muṣalla* and saw the people who looked as if they were smiling. So he said: 'Indeed, if you were to increase in remembrance of the severer of pleasures, then you would find yourselves too busy for what I see. So increase in remembrance of death, the severer of pleasures. For indeed there is no day that comes upon the grave except that it speaks, saying: "I am the house of the estranged, I am the house of the solitude, I am the house of dust, and I am the house of the worm-eaten." When the believing worshipper is buried, the grave says to him: "Welcome, make yourself comfortable. Indeed, to me, you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you." It will then widen for him so that his sight extends, and the door to Paradise is opened for him. And when the wicked worshipper or the disbeliever is buried, the grave says to him: "You are not welcome, do

٢٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ - وَهُوَ ابْنُ مَدُّويَه -: حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ الْعُرَنِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ الْوَلِيدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ مُصَلَّاهُ فَرَأَى نَاسًا كَأَنَّهُمْ يَكْتَشِرُونَ، قَالَ: «أَمَا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَّاتِ لَشَغَلَكُمْ عَمَّا أَرَى [الْمَوْتُ]، فَأَكْثِرُوا مِنْ ذِكْرِ هَاذِمِ اللَّذَّاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْغُرْبَةِ، وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لَأَحَبَّ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وُلِّيتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِي بِكَ، [قَالَ:] فَيَتَّسِعُ لَهُ مَدَّ بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ. وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ: لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لَأَبْغَضَ مَنْ يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذْ وُلِّيتُكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسَتَرَى صَنِيعِي بِكَ. قَالَ: فَيَلْتَئِمُ عَلَيْهِ حَتَّى يَلْتَقِيَ عَلَيْهِ وَتَخْتَلِفَ أَضْلَاعُهُ».

[1] This part preceded under no. 2307.

قَالَ: قَالَ رَسُولُ اللهِ ﷺ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: «وَيُقَيِّضُ [اللهُ] لَهُ سَبْعُونَ تِنِّينًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الأَرْضِ مَا أَنْبَتَتْ شَيْئًا مَا بَقِيَتِ الدُّنْيَا، فَيَنْهَشْنَه وَيَخْدِشْنَهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.'" He said: 'It will begin closing in on him (squeezing him) until his ribs are crushing each other.'" He said: "The Messenger of Allāh ﷺ clasped some of his fingers between others and said: 'Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought to the Reckoning.'" He said: "The Messenger of Allāh ﷺ said: 'The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.'" **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is [*Hasan*] *Gharīb*, we do not know of it except through this route.

تخريج: [إسناده ضعيف] وأخرجه البيهقي في شعب الإيمان: ١/ ٤٩٨، ٤٩٩، ح: ٨٢٨ من حديث القاسم بن الحكم به مختصرًا * عبيد الله بن الوليد: ضعيف (تقريب) وعطية ضعيف مشهور ولبعض الحديث شواهد انظر، ح: ٢٣٠٧.

Comments:

When a believer is put in the grave, it opens its bosom spacious and wide and treats him with extreme love and kindness. It rather becomes a garden from the gardens of Paradise for him. But when a wicked and disbelieving person is interned in it, it squeezes him tight and treats him harshly and severely.

Chapter 27. The *Hadīth* In Brief: "What Do I Have To Do With The World! I Am Not In The World But As A Rider."[1]

(المعجم ٢٧) - [بَابُ حَدِيث مُخْتَصَر: مَالِي وَلِلدُّنْيَا مَا أَنَا إِلَّا كَرَاكِبٍ] (التحفة ٩٢)

2461. Ibn 'Abbās narrated: " 'Umar bin Al-Khattāb informed me, saying: 'I entered upon the Messenger of Allāh ﷺ and saw him reclining upon a mat woven from fibers, and I could see the impressions it left upon his side.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

There is a lengthy story with the *Hadīth*.

٢٤٦١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ فَإِذَا هُوَ مُتَّكِىءٌ عَلَى رَمْلِ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ فِي جَنْبِهِ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

تخريج: متفق عليه، وأخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... إلخ، ح:١٤٧٩ من حديث عبدالرزاق والبخاري، ح:٥١٩١ من حديث الزهري به وسيأتي، ح:٣٣١٨ بطوله.

Comments:

The Messenger of Allāh ﷺ had chosen for himself a life of frugality and austerity, away from the comforts and pleasures of the world. There is a long story connected with this *Hadīth* that appears in *Ahādīth* relating to the Qur'ān, Chapter 66, titled *At-Tahrīm* (The Prohibition).

Chapter 28. The *Hadīth*: "By Allāh! It Is Not Poverty That I Fear For You"

(المعجم ٢٨) - [بَابُ حَدِيث: وَاللهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ] (التحفة ٩٣)

2462. Al-Mustawrad bin Makhramah narrated that 'Āmir bin 'Awf informed him – and he was an ally of Banū 'Amr bin Lu'ay who had participated with the Messenger of Allāh ﷺ at (the

٢٤٦٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ] عَنْ مَعْمَرٍ وَيُونُسَ، عَنِ الزُّهْرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ ابْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ - وَهُوَ

[1] This part preceded under no. 2377.

حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ - أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَوْا صَلَاةَ الفَجْرِ مَعَ رَسُولِ اللهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ حِينَ رَآهُمْ ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟» قَالُوا: أَجَلْ يَا رَسُولَ اللهِ! قَالَ: «فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللهِ! مَا الفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

battle of) Badr, he said: "The Messenger of Allāh ﷺ had dispatched Abū 'Ubaidah bin Al-Jarrāḥ, so he arrived with the wealth from Al-Baḥrain. When the *Anṣār* had heard of the arrival of Abū 'Ubaidah they were attending *Ṣalāt Al-Fajr*. So the Messenger of Allāh ﷺ performed the *Ṣalāt* and when he finished, they assembled before him. The Messenger of Allāh ﷺ smiled when he saw them, then he said: 'I think that you heard that Abū 'Ubaidah has arrived with something?' They said: 'Yes O Messenger of Allāh!' He said: 'Then receive good news, and hope for what will please you. By Allāh! It is not poverty that I fear for you, but what I fear for you is that the world will be presented for you just as it was presented for those before you, then you will compete for it, just as they competed for it, and it will destroy you, just as it destroyed them.'" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٦١ من حديث يونس بن يزيد والبخاري، ح:٣١٥٨ من حديث الزهري به.

Comments:

The Messenger of Allāh ﷺ knew from the history of the past nations as to how, when they came to possess the affluence of wealth and all the fineries of the world, they grew greedier and greedier after worldly possessions and wealth. They, in fact, got so infatuated by the pleasures of the world that they completely forgot the very purpose of their creation and existence on earth. This gave rise to mutual bickering and rivalry, and even ignited open enmity among the people, which led to their final doom and destruction. That was the reason why the Messenger of Allāh ﷺ feared as a loving master, that the same might happen to his own people as well, and he warned them against it.

Chapter 29. "Indeed This Wealth Is Green And Sweet"

(المعجم ٢٩) - [بَابٌ: إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ] (التحفة ٩٤)

2463. 'Urwah bin Az-Zubair and Ibn Musayyab narrated that Ḥakīm bin Ḥizām said: "I (once) asked the Messenger of Allāh ﷺ (for something) and he gave it to me. Then I asked him (again) and he gave it to me. Then I asked him (again), so he gave it to me. Then he said: 'O Ḥakīm! Indeed this wealth is green and sweet, so whoever takes it without asking for it, he will be blessed in it. And whoever takes it, insisting upon it, he will not be blessed in it. He is like the one who eats but does not get satisfied and contended. And the upper hand (giving) is better than the lower hand (receiving)." So Ḥakīm said: "I said: 'O Messenger of Allāh! By the One who sent you with the Truth! I shall not ask anyone for anything after you until I depart the world.'" So Abū Bakr used to call Ḥakīm to give him something, but he refused to accept it. Then 'Umar called him to give to him, but he refused to accept it. So 'Umar said: "O you Muslims! I would like you to bear witness that I presented Ḥakīm with his due of these spoils of war but he refused to accept it." So Ḥakīm never asked anyone of the people for anything after the Messenger of Allāh, until he died. (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٤٦٣ - أَخْبَرَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وابْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا حَكِيمُ! إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى». فَقَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبَلَهُ، ثُمَّ إِنَّ عُمَرَ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ: إِنِّي أُشْهِدُكُمْ يا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ هٰذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللهِ ﷺ حَتَّى تُوُفِّيَ. [قَالَ:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح:١٤٧٢ من حديث ابن المبارك ومسلم، ح:١٠٣٥ من حديث الزهري به وهو في الزهد لابن المبارك، ص:١٧٤، ح:٥٠٣ * يونس هو ابن يزيد الأيلي وابن المسيب وهو سعيد الفقيه المشهور.

Comments:

Greed for wealth and riches in man leads to love of the world which, in turn, generates even greater lust for money and material. But if a person follows the example of Ḥakīm ﷺ and spirit out the drives of lust and greed from his heart, he can feel contented even after giving up his rightful dues.

Chapter 30. The *Aḥādīth*: "We Were Tested With Adversity" And: "Whoever Makes The Hereafter His Goal" And: "Son Of Ādam, Devote Yourself To My Worship"

(المعجم ٣٠) - بَابُ أَحَادِيث: ابْتُلِينَا بِالضَّرَّاءِ، وَمَنْ كَانَتِ الآخِرَةُ هَمَّهُ، وَابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي] (التحفة ٩٥)

2464. 'Abdur-Raḥmān bin 'Awf said: "We were tested along with the Messenger of Allāh ﷺ by adversity, so we were patient, then we were tested after him with prosperity, but we were not patient." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٤٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: ابْتُلِينَا مَعَ رَسُولِ اللهِ ﷺ بِالضَّرَّاءِ فَصَبَرْنَا، ثُمَّ ابْتُلِينَا بَعْدَهُ بِالسَّرَّاءِ فَلَمْ نَصْبِرْ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ.

تخريج: **[إسناده ضعيف]** * الزهري عنعن وللحديث شواهد ضعيفة، أبو صفوان الأموي ثقة.

Comments:

It is easy for man to hold fast to his faith and be mindful of the Hereafter in penury and adversity but difficult to abide by his faith in a life of affluence and luxury.

2465. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever makes the Hereafter his goal, Allāh makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh puts his poverty right before

٢٤٦٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ - وَهُوَ الرَّقَاشِيُّ -، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتِ الآخِرَةُ هَمَّهُ جَعَلَ اللهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتِ الدُّنْيَا هَمَّهُ جَعَلَ اللهُ

his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him." (*Da'īf*)

فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ».

تخريج: [**إسناده ضعيف**] وأخرجه البغوي في شرح السنة، ح:٤١٤٢ من حديث الربيع بن صبيح به، يزيد بن أبان ضعيف مشهور وللحديث شواهد ضعيفة.

Comments:

Whoever believes in the Afterlife and makes its success and prosperity his chief purpose and goal, Allāh makes his heart an abode of contentment, peace and satisfaction. He will not find himself bogged down in so many problems of the world nor get jittery. Moreover, whatever is allotted for him from the world, he will get it anyhow.

2466. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed Allāh, Most High, said: 'O son of Ādam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.'" (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb*. Abū Khālid Al-Wālibī's (a narrator in the chain) name is Hurmuz.

٢٤٦٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ هُرْمُزُ.

تخريج: [**إسناده حسن**] وأخرجه ابن ماجه، الزهد، باب الهم بالدنيا، ح:٤١٠٧ من حديث عمران بن زائدة به وصححه ابن حبان (الإحسان):٣٩٤ والحاكم:٢/٤٤٣ ووافقه الذهبي * زائدة ابن نشيط وأبو خالد وثقهما ابن خزيمة وابن حبان والحاكم وغيرهم راجع نيل المقصود، ح:١٣٢٨.

Comments:

If a man engages himself in worshipping Allāh and in the doing of His commands, Allāh grants him contentment and exemption from wants and drives penury and need away from him. In case the man is heedless of Allāh's commands and neglects His worship, He divests him of the wealth of contentment and fills his heart with avarice and greed, and robs him of the tranquillty and peace of mind.

Chapter 31. The *Hadīth* Of 'Āishah: "The Messenger of Allāh ﷺ Died..."

(المعجم ٣١) - [بَابُ حَدِيثِ عَائِشَةَ: تُوُفِّيَ رَسُولُ اللهِ ﷺ...] (التحفة ٩٦)

2467. 'Āishah said: "The Messenger of Allāh ﷺ died and we had a *Shatr* of barely. We ate from it as Allāh willed, then I said to the slave girl: 'Measure it' so she measured it, and it was not long before it was gone." She said: "If we had left it alone then we could have eaten from it more than that." [1] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh* [Her saying]: "*Shatr*" means a small quantity of barley.

٢٤٦٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَعِنْدَنَا شَطْرٌ مِنْ شَعِيرٍ فَأَكَلْنَا مِنْهُ مَا شَاءَ اللهُ، ثُمَّ قُلْتُ لِلْجَارِيَةِ: كِيلِيهِ فَكَالَتْهُ فَلَمْ يَلْبَثْ أَنْ فَنِيَ، قَالَتْ: فَلَوْ كُنَّا تَرَكْنَاهُ لَأَكَلْنَا مِنْهُ أَكْثَرَ مِنْ ذَلِكَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ. [قَوْلُهَا] شَطْرٌ يَعْنِي شَيْئًا مِنْ شَعِيرٍ.

تخريج: متفق عليه وأخرجه البخاري، فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، ح:٣٠٩٧ ومسلم، ح:٢٩٧٣ من حديث هشام بن عروة به.

Comments:

The Messenger of Allāh ﷺ left nothing in inheritance, except for some food grains in the chambers of his wives.

Chapter 32. His ﷺ Saying About The Curtain: "It Reminds Me Of The World..."

(المعجم ٣٢) - [بَابُ قَوْلِهِ فِي الْقِرَامِ: إِنَّهُ يُذَكِّرُنِي الدُّنْيَا...] (التحفة ٩٧)

2468. 'Āishah narrated: "We had a cloth which had some pictures on it as a curtain on my door. The messenger of Allāh ﷺ saw it and said: 'Remove it, for it reminds me of the world.'" She said: "We had a piece of velvet that had patches of silk on it which we used to wear." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is

٢٤٦٨ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لَنَا قِرَامُ سِتْرٍ فِيهِ تَمَاثِيلُ عَلَى بَابِي، فَرَآهُ رَسُولُ اللهِ ﷺ فَقَالَ: «انْزَعِيهِ فَإِنَّهُ يُذَكِّرُنِي الدُّنْيَا» قَالَتْ: وَكَانَ لَنَا سَمَلُ قَطِيفَةٍ [تَقُولُ:] عَلَمُهَا حَرِيرٌ

[1] Indicating — in accord with the narrations in this section — the importance of not devoting oneself to worldly matters, and that the blessing was less after having concern for the measurement left behind.

كُنَّا نَلْبَسُهَا.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

Hasan [*Sahīh Gharīb*] from this route.

تخريج: وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان ... إلخ، ح:٢١٠٧/٨٨ من حديث داود به.

Comments:

A person's putting a decorative cloth as a curtain on the door indicates his love of the world. Hence it was that the Messenger of Allāh's abhorred it.

٢٤٦٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ وِسَادَةُ رَسُولِ اللهِ ﷺ الَّتِي يَضْطَجِعُ عَلَيْهَا مِنْ أَدَمٍ حَشْوُهَا لِيفٌ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

2469. 'Āishah narrated: "The Messenger of Allāh ﷺ had a leather cushion stuffed with palm fibers which he would lean on." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

تخريج: [**إسناده صحيح**] وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس، والاقتصار على الغليظ منه اليسير ... إلخ، ح:٢٠٨٢ من حديث عبدة بن سليمان به وله شواهد عند البخاري، ح:٢٤٦٨ ومسلم وغيرهما.

Comments:

The Arabic word occurring in this *Hadīth* is *Wisādah*, i.e. a pillow. In *Al-Bukhārī's* version the word used is *Firāsh* (i. e. bedding), which seems more appropriate for lying and stretching one's limbs. Anyhow, his *Wisādah* or *Firāsh* was stuffed with palm fibers which are hard and rough and not soft like cotton.

(المعجم ٣٣) - [بَابُ قَوْلِهِ ﷺ فِي الشَّاةِ ...] (التحفة ٩٨)

Chapter 33. His ﷺ Saying About The Sheep...

٢٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَائِشَةَ أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ ﷺ: «مَا بَقِيَ مِنْهَا؟» قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا. قَالَ: «بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

2470. Abū Maisarah narrated from 'Āishah that they had slaughtered a sheep, so the Prophet ﷺ said: "What remains of it?" She said: "Nothing remains of it except its shoulder." He said: "All of it remains except its shoulder." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*.

(This) Abū Maisarah is Al-

Hamdānī, his name is 'Amr bin Shuraḥbīl.

وَأَبُو مَيْسَرَةَ هُوَ الْهَمْدَانِيُّ اسْمُهُ عَمْرُو بْنُ شُرَحْبِيلَ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ٦/ ٥٠ عن يحيى القطان به * أبو إسحاق صرح بالسماع عند البخاري في التاريخ الكبير: ٤/ ٢٣٠ وللحديث شاهد عند ابن أبي شيبة: ٣/ ١١٢ وغيره.

Comments:

Whatever food a person consumes is finished and gone, but what he gives in charity is his balance and deposit for the Hereafter. That is why the Prophet ﷺ described the part of mutton given in charity as their balance.

Chapter 34. The *Aḥādīth* Of 'Āishah, Anas, 'Alī and Abū Hurairah

(المعجم ٣٤) - [بَابُ أَحَادِيثِ عَائِشَةَ وَأَنَسٍ وَعَلِيٍّ وَأَبِي هُرَيْرَةَ . . .] (التحفة ٩٩)

2471. 'Āishah narrated: "We, the family of Muḥammad, would go for a month without kindling a fire, having only water and dates." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٤٧١ - **حَدَّثَنَا** هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنْ كُنَّا آلَ مُحَمَّدٍ نَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ نَارًا إِنْ هُوَ إِلَّا الْمَاءُ وَالتَّمْرُ». [قَالَ:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد والرقائق، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٧٢ من حديث عبدة بن سليمان به.

Comments:

The family of the Prophet ﷺ even experienced a phase of such hardship and poverty in life when a whole month or, according to another narration, even two months would pass without their having anything to cook on fire in the house; they just lived on water and dates, or else their neighbors from the *Anṣār* of Al-Madinah sent them milk as a gift.

2472. Anas narrated that the Messenger of Allāh ﷺ said: "Indeed I have feared for the sake of Allāh, such that no one has feared, and I have been harmed for the sake of Allāh, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilāl and I for something with a liver to eat,

٢٤٧٢ - **حَدَّثَنَا** عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنِي رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ أُخِفْتُ فِي اللهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَالِي وَلِبِلَالٍ طَعَامٌ

except what Bilāl could conceal under his armpit." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* refers to when the Prophet ﷺ went out fleeing from Makkah and Bilal was with him. The only food Bilāl had was what he could carry under his arm.

يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُوَارِيهِ إِبْطُ بِلَالٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى هٰذَا الْحَدِيثِ حِينَ خَرَجَ النَّبِيُّ ﷺ هَارِبًا مِنْ مَكَّةَ وَمَعَهُ بِلَالٌ، إِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُ تَحْتَ إِبْطِهِ.

تخريج: **[إسناده صحيح]** وأخرجه ابن ماجه، المقدمة، باب فضل سلمان وأبي ذر والمقداد، ح:١٥١ من حديث حماد بن سلمة به وصححه ابن حبان، ح:٢٥٢٨.

Comments:

The Messenger of Allāh ﷺ has mentioned these facts of his life for the education of the people, and in order to tell them what trying circumstances he had had to undergo in the cause of Allāh, and that he had been harassed and terrified by his adversaries like no other person. He also pointed out that, when he refused to be cowed down by their oral threats, he was subjected to the kind of persecution that had no parallel in intensity or severity.

2473. Muḥammad bin Ka'b Al-Quraẓī said: "Someone narrated to me that he heard 'Alī bin Abī Ṭālib saying: 'I went out on a cold day from the house of the Messenger of Allāh ﷺ. I had taken a tanned skin, so I tore it in the middle, and put it over my neck, and wrapped my mid-section, fastening it with a palm leave. I was severely hungry, and if there was food in the house of the Messenger of Allāh ﷺ I would have eaten some of it. I went in search of something. I passed by a Jew on his property drawing water (from a well) with a pulley. I watched him from a gap in the fence. He said: "What is wrong with you O Arab! Would you like to get a date for every bucket?" I said: "Yes. Open the door so I can come in." He opened the door, I

٢٤٧٣ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: خَرَجْتُ فِي يَوْمٍ شَاتٍ مِن بَيْتِ رَسُولِ اللهِ ﷺ وَقَدْ أَخَذْتُ إِهَابًا مَعْطُونًا فَجَوَّبْتُ وَسَطَهُ فَأَدْخَلْتُهُ [فِي] عُنُقِي وَشَدَدْتُ وَسَطِي فَحَزَمْتُهُ بِخُوصِ النَّخْلِ، وَإِنِّي لَشَدِيدُ الْجُوعِ وَلَوْ كَانَ فِي بَيْتِ رَسُولِ اللهِ ﷺ طَعَامٌ لَطَعِمْتُ مِنْهُ، فَخَرَجْتُ أَلْتَمِسُ شَيْئًا فَمَرَرْتُ بِيَهُودِيٍّ فِي مَالٍ لَهُ وَهُوَ يَسْقِي بِبَكْرَةٍ لَهُ فَاطَّلَعْتُ عَلَيْهِ مِنْ ثُلْمَةٍ فِي الْحَائِطِ، فَقَالَ: مَالَكَ يَا أَعْرَابِيُّ! هَلْ لَكَ فِي [كُلِّ] دَلْوٍ بِتَمْرَةٍ؟ فَقُلْتُ: نَعَمْ فَافْتَحِ الْبَابَ حَتَّى أَدْخُلَ، فَفَتَحَ فَدَخَلْتُ

entered and he gave me his bucket. Then for every bucket I pulled out, he would give me a date, until when it was enough for me. I put his bucket down and said: "I think I had enough to eat" then I scooped some water to drink it. Then I came to the *Masjid* and found the Messenger of Allāh ﷺ in it.'" (***Da'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

فَأَعْطَانِي دَلْوَهُ، فَكُلَّمَا نَزَعْتُ دَلْوًا أَعْطَانِي تَمْرَةً حَتَّى إِذَا امْتَلأَتْ كَفِّي أَرْسَلْتُ دَلْوَهُ وَقُلْتُ: حَسْبِي فَأَكَلْتُهَا، ثُمَّ جَرَعْتُ مِنَ الْمَاءِ فَشَرِبْتُ ثُمَّ جِئْتُ الْمَسْجِدَ فوَجَدْتُ رَسُولَ اللهِ ﷺ فِيهِ.

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] * "من سمع" لم أعرفه.

Comments:

The *Ḥadīth* gives us an idea as to how very hard-pressed financially were the Companions in the early years of emigration in Al-Madinah. Prosperity and affluence only came to them after Allāh granted them victories in military campaigns over their enemies. It must, however, be remembered that, even in the days of abject poverty, the Companions led a life of contentment and strove to earn their bread through physical labor and hard work.

2474. Abū 'Uthmān An-Nahdī narrated from Abū Hurairah that they (the Companions) were suffering from hunger so the Messenger of Allāh ﷺ gave them each a date." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٤٧٤ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسٍ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ، فَأَعْطَاهُمْ رَسُولُ اللهِ ﷺ تَمْرَةً تَمْرَةً.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح:٥٤١١ من حديث عباس بن فروخ الجريري به بلفظ: "فأعطى كل إنسان سبع تمرات" يعني أنه أعطاهم تمرة تمرة أولاً، ثم أعطاهم ست تمرات لكل واحد، فصارت سبع تمرات لكل إنسان والله أعلم.

Comments:

Abū Hurairah ؓ was one of those who lived at the *Masjid*. These Companions had no hearth or home in Al-Madinah, and at times had nothing at all to eat. Whenever possible, the Prophet ﷺ tried to give them something to eat. It also happened one day that he ﷺ had only one date to give to each of these hungry pupils.

2475. Jābir bin 'Abdullāh narrated: "The Messenger of Allāh ﷺ dispatched us, and there were three-hundred of us. We were carrying our provisions on our shoulders. Then our provisions ran out such that each man among us could eat only a date per day." It was said to him: "O Abū 'Abdullāh! How could one date be enough for a man?" He said: "We realized its value when we did not even have that. Then we came to the sea where we saw a whale that the sea had tossed (on the shore). So we ate as much as we liked from it for eighteen days." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [It has been reported through other routes from Jābir bin 'Abdullāh, and Mālik bin Anas reported it from Wahab bin Kaisān in a more complete and longer form than this.]

٢٤٧٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَفَنِيَ زَادُنَا حَتَّى كَانَتْ تَكُونُ لِلرَّجُلِ مِنَّا كُلَّ يَوْمٍ تَمْرَةٌ، فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللهِ! وَأَيْنَ كَانَتْ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرِ ابْنِ عَبْدِ اللهِ وَرَوَاهُ مالِكُ بْنُ أَنَسٍ عَنْ وَهَبِ ابْنِ كَيْسَانَ أَتَمَّ مِنْ هٰذَا وَأَطْوَلَ].

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح: ٢٩٨٣ ومسلم، ح: ١٩٣٥ من حديث عبدة به.

Comments:

The *Ḥadīth* gives us an idea of the exemplary quality of contentment and patience exhibited by the Companions, even in the face of the highly trying conditions. The *Ḥadīth* also tells us, that Allāh bestows upon His servants provisions from sources they would not even have imagined. The *Ḥadīth* also proves that a fish dying of being driven or thrown out of water is a *Ḥalāl* (permissible) food. A detailed *Ḥadīth* on the subject appears in both *Ṣaḥīḥ Al-Bukhārī* and *Muslim*.

Chapter 35. The *Ḥadīth* Of 'Alī Mentioning Muṣ'ab Bin 'Umair

(المعجم ٣٥ - [بَابُ حَدِيثِ عَلِيٍّ فِي ذِكْرِ مُصْعَبِ بْنِ عُمَيْرٍ . . .] (التحفة ١٠٠)

2476. Yazīd bin Ziyād narrated from Muḥammad bin Ka'b Al-

٢٤٧٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي

Quraẓī who said: "Someone who heard from 'Alī bin Abī Ṭālib narrated that he said: 'I was sitting in a gathering with the Messenger of Allāh ﷺ when Muṣ'ab bin 'Umair appeared before us, wearing nothing but a *Burdah* patched with some animal furs. When the Messenger of Allāh ﷺ saw him he began crying because of the good life he previously had compared to the state that he was in that day. Then the Messenger of Allāh ﷺ said: 'How will you people be, when the late morning comes upon one of you while wearing a *Ḥullah*, and at the end of the day he is in (another) *Ḥullah*, when a platter is placed in front of him while another is removed, and you cover your houses just as the *Ka'bah* is covered?' They said: 'O Messenger of Allāh! On that day we will be better than we are today, devoting ourselves to worship, satisfied with our good fortune.' So the Messenger of Allāh ﷺ said: 'No, today you are better than you will be on that day.'"*(Ḍa'īf)*

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

This Yazīd bin Ziyād is [Ibn Maisarah and he is] from Al-Madīnah. Mālik bin Anas and more than one of the people of knowledge other than him reported from him. (As for) Yazīd bin Ziyād Ad-Dimashqī, the one who reported from Az-Zuhrī, Wakī' and Marwān bin Mu'āwiyah reported from him. (As for) Yazīd bin Abī Ziyād from Al-Kūfah, Sufyān,

يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللهِ ﷺ فِي الْمَسْجِدِ إِذْ طَلَعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ مَرْقُوعَةٌ بِفَرْوٍ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ بَكَى لِلَّذِي كَانَ فِيهِ مِنَ النِّعْمَةِ وَالَّذِي هُوَ فِيهِ الْيَوْمَ. ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ بِكُمْ إِذَا غَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ؟» قَالُوا: يَا رَسُولَ اللهِ! نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤْنَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا، أَنْتُمُ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيَزِيدُ بْنُ زِيَادٍ هٰذَا هُوَ [ابْنُ مَيْسَرَةَ وَهُوَ] مَدَنِيٌّ. وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ. وَيَزِيدُ بْنُ زِيَادٍ الدِّمَشْقِيُّ الَّذِي رَوَى عَنِ الزُّهْرِيِّ رَوَى عَنْهُ وَكِيعٌ وَمَرْوَانُ بْنُ مُعَاوِيَةَ، وَيَزِيدُ بْنُ أَبِي زِيَادٍ كُوفِيٌّ رَوَى عَنْهُ سُفْيَانُ وَشُعْبَةُ وَابنُ عُيَيْنَةَ وَغَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ.

Shu'bah, Ibn 'Uyaiynah and more than one of the *A'immah* reported from him.

تخريج: [إسناده ضعيف] * من سمع: لم أعرفه كما تقدم:٢٤٧٣ وله شاهد ضعيف عند أبي يعلى:١/ ٣٨٧، ح:٥٠٢ على ما جاء في المطبوع، وإلا فهو حديث الترمذي، والصواب فيه: ابن إسحاق عن يزيد بن رومان . . . إلخ.

Comments:

The *Ḥadīth* tells us that, in general, man would do well to cultivate the quality of disinclination towards a life of worldly affluence, ostentation and luxury, since abundance of wealth and opulence has the effect of driving man into the love of the world and of its attractions, rather than engaging them in doing pious acts of worship and devotion. It is for this reason that the Messenger of Allāh ﷺ declared that the Companions' life of frugality and austerity was better for them since that mode of life would facilitate their release from the hardships of reckoning on the Day of Judgement.

Chapter 36. A Narration About The People Of *Aṣ-Ṣuffah*

(المعجم ٣٦) - [بَابُ قِصَّةِ أَصْحَابِ الصُّفَّةِ. . .] (التحفة ١٠١)

2477. Abū Hurairah narrated: "The people of *Aṣ-Ṣuffah* were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. And By Allāh, the One Whom there is none worthy of worship besides Him – I would lay on the ground on my liver (side) due to hunger, and I would fasten a stone to my stomach out of hunger. One day I sat by the way that they (the Companions) use to come out through. Abū Bakr passed and so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him (for something to eat). But he passed on without doing so. Then 'Umar passed, so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him. But he passed on without doing so. Then

٢٤٧٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ: حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الصُّفَّةِ أَضْيَافَ أَهْلِ الإِسْلَامِ، لَا يَأْوُونَ عَلَى أَهْلٍ وَلَا مَالٍ، وَاللهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ وَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ. وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ فِيهِ، فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَتْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ عُمَرُ، فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَتْبِعَنِي فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ أَبُو الْقَاسِمِ ﷺ، فَتَبَسَّمَ حِينَ رَآنِي وَقَالَ: «أَبُو هُرَيْرَةَ؟» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «الْحَقْ» وَمَضَى فَاتَّبَعْتُهُ

Abūl-Qāsim ﷺ passed, and he smiled when he saw me, and said: 'Abū Hurairah?' I said: 'I am here O Messenger of Allāh!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so-and-so.' So the Messenger of Allāh ﷺ said: 'O Abū Hurairah' I said: 'I am here O Messenger of Allāh!' He said: 'Go to the people of *Aṣ-Ṣuffah* to invite them.' — Now, they were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. Whenever some charity was brought to him, he would send it to them without using any of it. And when a gift was given to him (ﷺ), he would send for them to participate and share with him in it. I became upset about that, and I said (to myself): 'What good will this bowl be among the people of *Aṣ-Ṣuffah*, and I am the one bringing it to them?' Then he ordered me to circulate it among them (so I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allāh and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: 'Abū Hurairah, take the bowl and give it to them.' So I gave it to a man who drank his fill, then

وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأُذِنَ لِي، فَوَجَدَ قَدَحًا مِنَ اللَّبَنِ، قَالَ: «مِنْ أَيْنَ هٰذَا اللَّبَنُ لَكُمْ؟» قِيلَ: أَهْدَاهُ لَنَا فُلَانٌ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَبَا هُرَيْرَةَ»: قُلْتُ: لَبَّيْكَ قَالَ: «الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ» وَهُمْ أَضْيَافُ أَهْلِ الإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلٍ وَلَا مَالٍ. إِذَا أَتَتْهُ الصَّدَقَةُ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَاءَنِي ذٰلِكَ، وَقُلْتُ: مَا هٰذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ، فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصِيبَنِي مِنْهُ؟ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي، وَلَمْ يَكُ بُدٌّ مِنْ طَاعَةِ اللهِ وَطَاعَةِ رَسُولِهِ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ. فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ قَالَ: «أَبَا هُرَيْرَةَ خُذِ الْقَدَحَ فَأَعْطِهِمْ»، فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُنَاوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّهُ فَأُنَاوِلُهُ الآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللهِ ﷺ، وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ رَسُولُ اللهِ ﷺ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ وَقَالَ: «أَبَا هُرَيْرَةَ اشْرَبْ»، فَشَرِبْتُ، ثُمَّ قَالَ: «اشْرَبْ»، فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ: «اشْرَبْ» ثُمَّ قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا، فَأَخَذَ الْقَدَحَ فَحَمِدَ اللهَ وَسَمَّى وَ شَرِبَ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

he gave it to another one, until it ended up with the Messenger of Allāh ﷺ, and all of the people had drank their fill. The Messenger of Allāh ﷺ took the bowl, put it on his hand, then raised his head. He smiled and said: 'Abū Hurairah, drink.' So I drank, then he said: 'Drink'. I kept drinking and he kept on saying, 'Drink'. Then I said: 'By the One Who sent you with the truth! I have no more space for it.' So he took the bowl and praised Allāh, mentioned His Name, and drank." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

تخريج: وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه، وتخليهم عن الدنيا، ح:٦٤٥٢ من حديث عمر بن ذر به.

Comments:

The *Ḥadīth* throws light on a number of things, for example, it (i) indicates just how trying the circumstances were in those days, under which the People of *As-Suffah* had to sustain themselves, (ii) reveals the tender and loving side of the Prophet's character, (iii) provides an insight into the psychology of man as to how, first of all, he wants to satisfy his own needs, and (iv) records the miracle of the Prophet of Allāh ﷺ as to how a single cup of milk in his hand satisfied the hunger of several people, and there was enough left in it which the Prophet of Allāh ﷺ himself drank.

Chapter 37. The *Ḥadīth*: "Those Who Are Filled Most In The World..."

(المعجم ٣٧) - [بَابُ حَدِيث: أَكْثَرُهُمْ شِبْعًا فِي الدُّنْيَا . . .] (التحفة ١٠٢)

2478. Yaḥya Al-Bakkā' narrated from Ibn 'Umar who said: "A man belched in the presence of the Prophet ﷺ so he said: 'Restrain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement.'" (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

٢٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِاللهِ الْقُرَشِيُّ: حَدَّثَنِي يَحْيَى الْبَكَّاءُ عَنِ ابْنِ عُمَرَ قَالَ: تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «كُفَّ عَنَّا جُشَاءَكَ فَإِنَّ أَكْثَرَهُمْ شِبْعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

There is something on this topic from Abū Juhaifah.

مِنْ هٰذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ.

تخريج: [**إسناده ضعيف**] وأخرجه ابن ماجه، الأطعمة، باب الاقتصاد في الأكل وكراهة الشبع، ح:٣٣٥٠ من حديث عبدالعزيز به وقال أبو حاتم: "هذا حديث منكر" * يحيى البكاء ضعيف وللحديث شواهد ضعيفة * وفي الباب عن أبي جحيفة [الحاكم: ٤/ ١٢٢].

Comments:

Overeating causes indolence and inactivity, which affects a person's discharge of religious duties - an ungrateful act. As a consequence, the man concerned shall be left hungry for a long, long time on the Day of Judgement.

Chapter 38. About Wearing Wool

(المعجم ٣٨) - [بَابٌ فِي لُبْسِ الصُّوفِ. . .] (التحفة ١٠٣)

2479. Abū Burdah bin Abī Mūsā narrated that his father said: "O my son! If you saw us when we were with the Prophet ﷺ and the sky poured upon us, you would think that our smell was the smell of sheep." ***(Ḍa'īf)***

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. The meaning of this *Ḥadīth* is that their garments were of wool, so when the rain fell upon them, the smell coming from their clothes was that of sheep.

٢٤٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: يَا بُنَيَّ! لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَأَصَابَتْنَا السَّمَاءُ لَحَسِبْتَ أَنَّ رِيحَنَا رِيحُ الضَّأْنِ.

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ صَحِيحٌ. وَمَعْنَى هٰذَا الْحَدِيثِ: أَنَّهُ كَانَ ثِيَابُهُمُ الصُّوفُ، فَكَانَ إِذَا أَصَابَهُمُ الْمَطَرُ يَجِيءُ مِنْ ثِيَابِهِمْ رِيحُ الضَّأْنِ.

تخريج: [**إسناده ضعيف**] وأخرجه أبو داود، اللباس، باب: في لبس الصوف والشعر، ح:٤٠٣٣ من حديث أبي عوانة به * قتادة مدلس وعنعن ومع ذلك صححه ابن حبان (الإحسان): ١٢٣٢.

Comments:

The *Ḥadīth* confirms that wearing wool, or any garment of a cloth whose value is low to a people is allowed. It is not necessarily a sign of making a false show of one's 'otherworldliness' and piety.

Chapter 39. All Buildings And Concerns For Them...

(المعجم ٣٩) - [بَابُ الْبِنَاءِ كُلِّهِ وَبَالٌ. . .] (التحفة ١٠٤)

2480. Sufyān Ath-Thawrī narrated: From Abū Ḥamzah, (who said): "From Ibrāhīm An-Nakha'ī who

٢٤٨٠ - حَدَّثَنَا الْجَارُودُ: حَدَّثَنَا الْفَضْلُ ابْنُ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي

حَمْزَةَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كُلُّ بِنَاءٍ وَبَالٌ عَلَيْكَ، قُلْتُ أَرَأَيْتَ مَا لَا بُدَّ مِنْهُ؟ قَالَ: لَا أَجْرَ وَلَا وِزْرَ.

said: 'All buildings and concerns for them will be against you.' I said: 'What do you think about what one can not do without?' He said: 'There is no reward for that nor harm.'" (*Ḍa'īf*)

تخريج: [إسناده ضعيف] * أبو حمزة ميمون الأصور النصاب ضعيف (تقريب) وسفيان الثوري عنعن.

٢٤٨١ - حَدَّثَنَا عَبَّاسُ [بْنُ مُحَمَّدٍ] الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ ابْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لِلهِ وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الْإِيمَانِ شَاءَ يَلْبَسُهَا» [هٰذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ: حُلَلُ الْإِيمَانِ: يَعْنِي مَا يُعْطَى أَهْلُ الْإِيمَانِ مِنْ حُلَلِ الْجَنَّةِ].

2481. Sahl bin Mu'ādh bin Anas Al-Juhanī narrated from his father, that the Messenger of Allāh ﷺ said: "Whoever leaves (valuable) dress out of humility to Allāh while he is able to (afford it), Allāh will call him before the heads of creation on the Day of Judgement so that he can chose whichever *Ḥulal* of faith he wishes to wear." (***Ḥasan***)

[This *Ḥadīth* is *Ḥasan* and the meaning of his saying: "*Ḥulal* of faith" is the garments of Paradise which are given to the people of faith.

تخريج: [إسناده حسن] وأخرجه أحمد: ٣/ ٤٣٩ عن عبدالله بن يزيد به وصححه الحاكم: ٤/ ١٨٣، ١٨٤ ووافقه الذهبي وللحديث شواهد.

Comments:

Allāh loves the act of a Muslim who, though well-to-do and rich, avoids wearing ostentatious garments out of modesty. However, not to wear fine garments because of the fear that those who, thinking him to be rich, would beg money from him, or wearing shabby clothes in order to impress the people with one's piety and abstinence is plain hypocrisy unbecoming of a true believer.

Chapter 40. All Expenditures Are In Allāh's Cause, Except For Buildings

(المعجم ٤٠) - **[بَابُ النَّفَقَةِ كُلِّهَا فِي سَبِيلِ اللهِ إِلَّا الْبِنَاءَ]** (التحفة ١٠٥)

٢٤٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَان عَنْ إِسْرَائِيلَ، عَنْ

2482. Shabīb bin Bashīr narrated from Anas bin Mālik that the

Messenger of Allāh ﷺ said: "All expenditures are in Allāh's Cause, except for buildings, for there is no good in it." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

This is what Muḥammad bin Ḥumaid said: "Shabīb bin Bashīr" but he is really Shabīb bin Bishr.

شَبِيبِ بْنِ بَشِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

هٰكَذَا قَالَ مُحَمَّدُ بْنُ حُمَيْدٍ: شَبِيبُ بْنُ بَشِيرٍ وإِنَّمَا هُوَ شَبِيبُ بْنُ بِشْرٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٣/١٠٨٧ من حديث زافر بن سليمان به وهو صدوق ضعيف الحديث، ضعفه الجمهور من كثرة أوهامه كما حققته في التعليق على تهذيب التهذيب.

2483. Ḥārithah bin Muḍarrib said: "We went to visit Khabbāb who had himself cauterised in seven places on his body. He said: 'I have been ill for so long, and if it was not that I heard the Messenger of Allāh ﷺ saying: "None of you should wish for death" then I would have wished for it, and he said: "A man is rewarded for [all of] his spending except for the dust" – or he said – "in the dust." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ قَالَ: «أَتَيْنَا خَبَّابًا نَعُودُهُ، وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ، فَقَالَ: لَقَدْ تَطَاوَلَ مَرَضِي، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَمَنَّوُا الْمَوْتَ» لَتَمَنَّيْتُهُ، وَقَالَ: «يُؤْجَرُ الرَّجُلُ فِي نَفَقَتِهِ [كُلِّهَا] إِلَّا التُّرَابَ أَوْ قَالَ: فِي التُّرَابِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ٤١٦٣ من حديث أبي إسحاق به ورواه شعبة عنه والحديث متفق عليه، البخاري، ح: ٥٦٧٢ ومسلم، ح: ٢٦٨١ من حديث خباب به.

Comments:

Gorgeous or over-spacious houses do not invite Allāh's pleasure or reward. Nevertheless, constructing simple houses for one's family needs is a natural necessity for man. The *Ḥadīth* does not target such houses. The Prophet ﷺ himself had chambers made for his family. The Companion, too, had houses of their own.

Chapter 41. What Has Been Related About The Reward For One Who Clothes A Muslim

(المعجم ٤١) - [بَابُ مَا جَاءَ فِي ثَوَابِ مَنْ كَسَا مُسْلِمًا...] (التحفة ١٠٦)

2484. Ḥuṣain said: "A beggar

٢٤٨٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ:

أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ: حَدَّثَنِي حُصَيْنٌ قَالَ: جَاءَ سَائِلٌ فَسَأَلَ ابْنَ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ لِلسَّائِلِ: أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ؟ قَالَ: نَعَمْ، قَالَ: أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ؟ قَالَ: نَعَمْ، قَالَ: وَتَصُومُ رَمَضَانَ؟ قَالَ: نَعَمْ، قَالَ: سَأَلْتَ وَلِلسَّائِلِ حَقٌّ إِنَّهُ لَحَقٌّ عَلَيْنَا أَنْ نَصِلَكَ، فَأَعْطَاهُ ثَوْبًا ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ».

[قَالَ]: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ.

came to Ibn 'Abbās to beg from him. Ibn 'Abbās said to the beggar: 'Do you testify to *Lā Ilāha Illallāh*?' He said: 'Yes.' He said: 'Do you testify that Muḥammad is the Messenger of Allāh?' He said: 'Yes.' He said: 'You fast (the month of) Ramaḍān?' He said: 'Yes?' He said: 'You asked, and the one who asked has a right, so you have a right upon us that we give you.' So he gave him a garment then said: 'I heard the Messenger of Allāh ﷺ saying: "No Muslim clothes a Muslim with a garment, except that he is under the protection of Allāh as long as a shred from it remains upon him." (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route.

تخريج: **[إسناده ضعيف]** وأخرجه الحاكم: ٤/١٩٦ من حديث أبي أحمد الزبيري به وصححه فقال الذهبي: خالد ضعيف. قلت: خالد خلط قبل موته بعشر سنين وكان قبل ذلك ثقة قاله ابن معين (الكواكب النيرات، ص: ٣٨ والتهذيب وغيرهما) * حصين هو ابن مالك البجلي كما في التاريخ الكبير للبخاري: ٣/٩.

Comments:

Ibn 'Abbās ﷺ questioned the beggar whether he was a Muslim since the *Ḥadīth* speaks about reward for the one who clothes a Muslim with a garment.

(المعجم ٤٢) - [بَابُ حَدِيثِ: أَفْشُوا السَّلَامَ...] (التحفة ١٠٧)

Chapter 42. The *Ḥadīth*: "Spread The *Salām*"

٢٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ أَبِي عَدِيٍّ وَ يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ [الأَعْرَابِيِّ]، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا قَدِمَ رَسُولُ

2485. 'Abdullāh bin Salām said: "When the Messenger of Allāh ﷺ arrived – meaning in Al-Madīnah – the people came out to meet him. It was said that the Messenger of Allāh ﷺ had arrived, so I went among the people to get a look at him. When I gazed upon the face

of the Messenger of Allāh ﷺ, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the *Salām*, feed (others), and perform *Ṣalāt* while the people are sleeping; you will enter Paradise with (the greeting of) *Salām*.'"[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

اللهِ ﷺ، يَعْنِي المَدِينَةَ، انْجَفَلَ النَّاسُ إِلَيْهِ، وَقِيلَ: قَدِمَ رَسُولُ اللهِ ﷺ فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ: «يَاأَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الجَنَّةَ بِسَلَامٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في قيام الليل، ح:١٣٣٤ عن محمد بن بشار به وصححه الحاكم على شرط الشيخين:٣/ ١٣، ٤/ ١٦٠ ووافقه الذهبي.

Comments:

Meeting the people with love and affection and with feelings of well-wishing and sympathy and worshipping Allāh with the sincerity of heart means unimpeded entry into Paradise.

Chapter 43. The *Ḥadīth*: "The One Who Is Fed And Is Grateful"

(المعجم ٤٣) - [بَابُ حَدِيث: الطَّاعِمُ الشَّاكِرُ...] (التحفة ١٠٨)

2486. Abū Hurairah narrated that the Prophet ﷺ said: "The one who eats and is grateful is like the status of the patient fasting person." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

٢٤٨٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ المَدَنِيُّ الغِفَارِيُّ: حَدَّثَنِي أَبِي عَنْ سَعِيدٍ المَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أحمد:٢/ ٢٨٣ من حديث معن الغفاري به وصححه ابن خزيمة، ح:١٨٩٨ وابن حبان، ح:٩٥٢ والحاكم:٤/ ١٣٦ ووافقه الذهبي ورواه ابن ماجه، ح:١٧٦٤ من حديث أبي هريرة نحوه وللحديث شواهد عند ابن حبان وغيره.

Comments:

Just as abstaining from food and drink during fast is an act of obedience to

[1] And it also carries the meaning of "with ease."

the command of Allāh, paying thanks to Allāh after eating one's food is also an act of obedience to the dictates of Allāh. Therefore, both merit reward from Allāh although the amount of reward for the two would be different.

Chapter 44. The *Muhājirīn* Praising What The *Ansār* Did For Them

(المعجم ٤٤) - [بَابُ ثَنَاءِ الْمُهَاجِرِينَ عَلَى صَنِيعِ الْأَنْصَارِ مَعَهُمْ. . .] (التحفة ١٠٩)

2487. Anas said: "When the Messenger of Allāh ﷺ arrived in Al-Madīnah the *Muhājirūn* came to him and said: 'O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little than the people whom we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all of our reward is gone. So the Prophet ﷺ said: "No. As long as you supplicate to Allāh for them and praise (show gratitude to) them (for it)."[1] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh* [*Gharīb* from this route].

٢٤٨٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ بِمَكَّةَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا رَسُولَ اللهِ! مَا رَأَيْنَا قَوْمًا أَبْذَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤْنَةَ وَأَشْرَكُونَا فِي الْمَهْنَإِ، حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: «لَا مَا دَعَوْتُمُ اللهَ لَهُمْ وَأَثْنَيْتُمْ عَلَيْهِمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ مِنْ هٰذَا الْوَجْهِ].

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٢٠٠، ٢٠١، ٢٠٤ من حديث حميد الطويل به وللحديث شواهد عند أبي داود، ح: ٤٨١٢ وغيره.

Comments:

The Prophet ﷺ told his Companions (the Emigrants) that, if a person feels grateful to his benefactor, praises him and supplicates to his Creator for him, he enlists himself as eligible for reward from Allāh. He, then, told the Companions not to worry about their recompense from Allāh since they gave good praise to their benefactors and prayed to Allāh for them.

[1] See no. 2035.

Chapter 45. The Virtue Of Every Person Who Is Near And Easy To Deal With...

(المعجم ٤٥) - [بَابُ فَضْلِ كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ . . .] (التحفة ١١٠)

2488. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

٢٤٨٨ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو الأَوْدِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود: ١/ ٤١٥ من حديث موسى بن عقبة به وصححه ابن حبان، ح: ١٠٩٦، ١٠٩٧ وحسنه البغوي في شرح السنة، ح: ٣٥٠٥.

Comments:

The *Hadīth* tells that mellowness of the heart and dignified and courteous manners are the gateway to Paradise. The reason being that anyone barred from Hellfire is also the one for whom Hellfire is out of bounds. He is, therefore, surely, surely, a resident of Paradise.

2489. Aswād bin Yazīd narrated: "I said: 'O 'Āishah! What would the Prophet ﷺ do when he entered his house?' She said: 'He would busy himself with serving his family, then when (the time) *Salāt* was due he would stand (to go) for it.'" (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Sahīh*.

٢٤٨٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ قَالَ: قُلْتُ: يَا عَائِشَةُ! أَيُّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: وأخرجه البخاري، الأذان، باب من كان في حاجة أهله فأقيمت الصلاة، فخرج، ح: ٦٧٦ من حديث شعبة به.

Comments:

Other *Ahādīth* mention in some detail the nature of work he did at home: he checked his garments for lice, stitched his torn dress, milked his sheep,

mended his shoes and repaired his water bucket, but left everything of the world at the call for prayer. (*Tuḥfatul-Aḥwadhī*).

Chapter 46. His ﷺ Humility In His Gatherings

(المعجم ٤٦) - [بَابُ تَوَاضُعِهِ ﷺ مَعَ جَلِيسِهِ. . . .] (التحفة ١١١)

2490. Anas bin Mālik narrated: "When the Prophet ﷺ would receive a man to shake hands with him, he would not remove his hand until he [the man] removed his, and he would not turn his face away from his face until the man turned, and he would not be seen advancing his knees before one sitting with him." (*Ḍa'īf*)

He said: This *Ḥadīth is Gharīb.*

٢٤٩٠ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عِمْرَانَ بْنِ زَيْدٍ التَّغْلَبِيِّ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ [الَّذِي] يَنْزِعُ، وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ يَصْرِفُهُ وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ.

قَالَ: هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب إكرام الرجل جليسه، ح:٣٧١٦ من حديث عمران بن زيد به وهو في الزهد لابن المبارك، ح:٣٩٢ * زيد العمي: ضعيف وله شواهد ضعيفة عند أبي داود، ح:٤٧٩٤ وغيره.

Comments:

Being respectful and modest with one's companions and with those sitting with him, and not to project himself as superior to others in the gathering is surely a proof of a person's magnanimity and superlative manners. Allāh had even raised him for bringing to perfection moral virtues and seemly behavior.

Chapter 47. What Has Been Related About The Severe Threat For The Arrogant

(المعجم ٤٧) - [بَابُ مَا جَاءَ فِي شِدَّةِ الْوَعِيدِ لِلْمُتَكَبِّرِينَ] (التحفة ١١٢)

2491. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "A man among those before you went out arrogantly in a *Ḥullah* of his. So Allāh ordered the earth to take him. He remains sinking [into it]" – or he said – "He will remain sinking into it until the Day of Judgement." (*Ṣaḥīḥ*)

٢٤٩١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا، فَأَمَرَ اللهُ الْأَرْضَ فَأَخَذَتْهُ، فَهُوَ يَتَجَلْجَلُ [فِيهَا]، أَوْ قَالَ: يَتَلَجْلَجُ فِيهَا

إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ.

Abū 'Eīsā said: This *Hadīth* is *Sahīh*.

تخريج: [**صحيح**] وأخرجه أحمد: ٢/ ٢٢٢ من حديث عطاء بن السائب به وللحديث شواهد عند البخاري، ح: ٥٧٨٩، ٥٧٩٠ ومسلم، ح: ٢٠٨٨ وغيرهما.

Comments:

Pride and greatness are the exclusive attributes of Allāh. Anyone parading himself as great or behaving with pride, in fact tries to pounce on the exclusive domain and preserve of Allāh, and makes himself deserving of humiliation and disrepute. One form of it would be to be sunk deep into the earth.

٢٤٩٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [ابْنُ الْمُبَارَكِ] عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُوَرِ الرِّجَالِ، يَغْشَاهُمُ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةِ الْخَبَالِ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

2492. 'Amr bin Shu'aib narrated from his father, from his grandfather from the Prophet ﷺ who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called *Būlas*, submerged in Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth is Hasan* [*Sahīh*].

تخريج: [**حسن**] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٦/ ٣٣٧، ح: ٨٨٠٠) والبخاري في الأدب المفرد، ح: ٥٥٧ من حديث ابن المبارك به وهو في الزهد زوائد نعيم، ص: ٥٢، ح: ١٩٧ * محمد بن عجلان تابعه داود بن شابور وللحديث شواهد كثيرة، انظر النهاية، ح: ٦٠٧.

Comments:

Self-pride or arrogance in men is such an abhorrent trait to Allāh that persons tainted with it shall be gathered on the Day of Judgement in forms as small as ants in the image of men to be trampled under feet. They shall then be fed the drippings of human wounds with a stench of rotten mud that shall play havoc with their body systems and stomach.

Chapter 48. In Which There Are Four *Aḥādīth*

(المعجم ٤٨) - [بَابٌ فِيهِ أَرْبَعَةُ أَحَادِيثَ . . .] (التحفة ١١٣)

2493. Sahl bin Mu'ādh bin Anas narrated from his father, that the Prophet ﷺ said: "Whoever suppresses his rage, while he is able to exact it, Allāh will call him before the heads of creation [on the Day of Judgement] so that he can chose whichever of the *Ḥūr* he wishes." [1] (*Ḥasan*)

٢٤٩٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ [الْمُقْرِئُ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومٍ عَبْدُ الرَّحِيمِ بْنُ مَيْمُونٍ عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا، وَهُوَ يَقْدِرُ عَلَى أَنْ يُنَفِّذَهُ، دَعَاهُ اللهُ عَلَى رُءُوسِ الْخَلَائِقِ [يَوْمَ الْقِيَامَةِ] حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] تقدم: ٢٠٢١.

Comments:

It is quite a demanding task to suppress one's emotions, especially at the time of burning rage. Anyone who bridles this angry horse and controls his anger for the sake of Allāh, Allāh will invite him before all His creation on the Day of Judgement and will reward him by giving him the option of choosing anyone of the *Hūris* (fair-colored damsels of Paradise).

2494. Abū Bakr bin Al-Munkadir narrated from Jābir that the Messenger of Allāh ﷺ said: "There are three (characteristics) for which whomever has them, Allāh will expose His side, and admit him into Paradise: Being courteous to the guest, kind to parents, and doing good for slaves." (*Ḍa'īf*)

[He said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*. [Abū Bakr bin Al-Munkadir is the brother of Muḥammad bin Al-Munkadir].

٢٤٩٤ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ الْغِفَارِيُّ الْمَدَنِيُّ: حَدَّثَنِي أَبِي عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ الْجَنَّةَ: رِفْقٌ بِالضَّعِيفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالإِحْسَانُ إِلَى الْمَمْلُوكِ».

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ [وَأَبُو بَكْرِ بْنُ الْمُنْكَدِرِ هُوَ أَخُو مُحَمَّدِ بْنِ الْمُنْكَدِرِ].

[1] See no. 2021.

تخريج: [إسناده ضعيف جدًّا] * عبدالله بن إبراهيم متروك ونسبه ابن حبان إلى الوضع، وأبوه مجهول (تقريب).

Comments:

Allāh loves to give excellent treatment to each person according to the place or rank he enjoys in His sight. A person holding the characteristic mentioned in the *Hadīth* entitles himself to receive Allāh's special grace and mercy. 'Exposing His side (or Wing)' is an expression referring to Allāh's special protection and mercy.

2495. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Allāh, Most High said: 'O My slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask of Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most *Taqwā* among My slaves, that would not add a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the

٢٤٩٥ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللهُ تَعَالَى: يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِكُمْ، وَكُلُّكُم فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَسَلُونِي أَرْزُقْكُمْ، وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى المَغْفِرَةِ فَاسْتَغْفَرَنِي غَفَرْتُ لَهُ وَلَا أُبَالِي، وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَتْقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي، مَا زَادَ ذٰلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا عَلَى أَشْقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ، فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ، مَانَقَصَ ذٰلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالبَحْرِ فَغَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا

fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: "Be" and it shall be."'(***Hasan***)

[He said:] This *Ḥadīth* is *Ḥasan*. Some of them reported this *Ḥadīth* similarly from Shahr bin Ḥawshab, from Ma'diyakarib, from Abū Dharr, from the Prophet ﷺ.

إِلَيْهِ؛ ذَلِكَ بِأَنِّي جَوَادٌ وَاجِدٌ مَاجِدٌ أَفْعَلُ مَا أُرِيدُ، عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ، إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هٰذَا الحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ مَعْدِ يكَرِبَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: **[حسن]** وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح:٤٢٥٧ من حديث شهر به وسنده حسن وأكثره في صحيح مسلم، ح:٢٥٧٧ من حديث أبي ذر رضي الله عنه.

Comments:

The *Ḥadīth* confirms that all that man gets — guidance, provision, wealth, and the capacity to abstain from sins and so on — it is through Allāh's help and support. It, therefore, behooves us all to ask everything of Allāh alone. Also, when a person, through some evil temptation or infirmity ingrained in human nature, commits a sin, it is Allāh alone that can forgive that sin.

2496. Ibn 'Umar said: "I heard the Prophet ﷺ narrating a *Ḥadīth*, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: 'There was a man called Al-Kifl among the children of Isrā'īl who did not restrain himself from sin. A woman came to him and he gave her sixty Dīnār so he could sleep with her. When he sat up from her,

٢٤٩٦ - حَدَّثَنَا عُبَيْدُ بْنُ أَسْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ [الرَّازِيِّ]، عَنْ سَعْدٍ مَوْلَى طَلْحَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُحَدِّثُ حَدِيثًا لَوْ لَمْ أَسْمَعْهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ وَلٰكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:

«كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبٍ عَمِلَهُ، فَأَتَتْهُ امْرَأَةٌ فَأَعْطَاهَا سِتِّينَ دِينَارًا عَلَى أَنْ يَطَأَهَا، فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ الرَّجُلِ مِنِ امْرَأَتِهِ أُرْعِدَتْ وَبَكَتْ فَقَالَ: مَا يُبْكِيكِ أَكْرَهْتُكِ؟ قَالَتْ: لَا، وَلَكِنَّهُ عَمَلٌ مَا عَمِلْتُهُ قَطُّ وَمَا حَمَلَنِي عَلَيْهِ إِلَّا الْحَاجَةُ، فَقَالَ: تَفْعَلِينَ أَنْتِ هٰذَا وَمَا فَعَلْتِهِ اذْهَبِي فَهِيَ لَكِ وقَالَ: لَا وَاللهِ لَا أَعْصِي اللهَ بَعْدَهَا أَبَدًا، فَمَاتَ مِنْ لَيْلَتِهِ فَأَصْبَحَ مَكْتُوبًا عَلَى بَابِهِ أَنَّ اللهَ قَدْ غَفَرَ لِلْكِفْلِ».

as a man sits up from a woman, she began to tremble and cry, so he said: "Why are you crying, did I do something to harm you?" She said: "No. But it is because of what I did, I only did so out of need." He said: "You did this without having done (it before), so leave me, and it (the money) is for you." And then he said: "By Allāh! I will never disobey Allāh after that." He died during the night and morning came with: "Indeed Allāh has forgiven Al-Kifl" written upon his door." ***(Ḍa'īf)***

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَاهُ شَيْبَانُ وغَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ [نَحْوَ هٰذَا] وَرَفَعُوهُ، وَرَوَاهُ بَعْضُهُمْ عَنِ الأَعْمَشِ ولَمْ يَرْفَعْهُ. وَرَوَى أَبُو بَكْرِ بْنُ عَيَّاشٍ هٰذَا الحَدِيثَ عَنِ الأَعْمَشِ فَأَخْطَأَ فِيهِ وقَالَ: عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، وهُوَ غَيْرُ مَحْفُوظٍ. وعَبْدُ اللهِ بْنُ عَبْدِ الله الرَّازِيُّ هُوَ كُوفِيٌّ وَكَانَتْ جَدَّتُهُ سُرِّيَّةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*. Shaibān and more than one other narrator reported it [similar to this] from Al-A'mash in *Marfū'* form. Some of them reported it in *Mawqūf* not *Marfū'* form, from Al-A'mash. Abū Bakr bin 'Ayyāsh reported this *Ḥadīth* from Al-A'mash and made a mistake in it. He said: "From 'Abdullāh bin 'Abdullāh, from Sa'eed bin Jubair from Ibn 'Umar" and it is not preserved. 'Abdullāh bin 'Abdullāh Ar-Rāzī is from Al-Kūfah, and his grandmother was a concubine of 'Alī bin Abī Ṭālib.

وقَدْ رَوَى عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الله الرَّازِيِّ عُبَيْدَةُ الضَّبِّيُّ وَالحَجَّاجُ بْنُ أَرْطَاةَ وَغَيْرُ وَاحِدٍ [مِنْ كِبَارِ أَهْلِ العِلْمِ].

'Ubaid Aḍ-Ḍabbī, Al-Ḥajjāj bin Arṭāh and more than one [among the major people of knowledge] reported from 'Abdullāh bin 'Abdullāh Ar-Rāzī.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢/ ٢٣ عن أسباط بن محمد به * الأعمش عنعن وباقي السند حسن، سعد حسن الحديث وجهله الحافظ في التقريب * حديث شيبان في المستدرك: ٤/ ٢٥٤، ٢٥٥ وصححه وافقه الذهبي.

Comments:

Man's prosperity or otherwise in the Hereafter is determined by the manner of his end. Kifl died doing a virtuous deed. Spurred by the words of a

remorsful woman, he turned to Allāh with sincere repentance before his death. Temptation for fornication is surely a most trying circumstance which no one could resist or repel without Allāh's special guidance and mercy.

Chapter 49. Regarding The Believer Recognizing The Gravity Of His Sins

(المعجم ٤٩) - [بَابٌ فِي اسْتِعْظَامِ الْمُؤْمِنِ ذُنُوبَهُ. . .] (التحفة ١١٤)

2497. Al-Ḥāri<u>th</u> bin Suwaid said: " 'Abdullāh [bin Mas'ūd] narrated two *Aḥādī<u>th</u>* to us, one of them from himself and the other from the Prophet ﷺ. 'Abdullāh said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it is about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" – motioning with his hand – "to get them to fly away." (*Ṣaḥīḥ*)

٢٤٩٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ [ابْنُ مَسْعُودٍ] بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ نَفْسِهِ وَالآخَرُ عَنِ النَّبِيِّ ﷺ قَالَ عَبْدُ اللهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هٰكَذَا فَطَارَ.

تخريج: متفق عليه، وأخرجه البخاري، الدعوات، باب التوبة، ح:٦٣٠٨ من حديث أبي معاوية الضرير ومسلم، ح:٢٧٤٤ من حديث الأعمش به.

2498. And the Messenger of Allāh ﷺ said: "Allāh is more pleased with the repentance of one of you than a man in a desolate, barren, destructive wasteland, who has his mount carrying his provisions, his food, and his drink and what he needs with him. Then it wanders away. So he goes to find it until he is on the brink of death. He says: 'I will return to the place where I lost it, to die.' So he returns to his place and his eyes become heavy (falling asleep). Then he awakens to find his mount at his head carrying his food, drink and what he needs." (*Ṣaḥīḥ*)

٢٤٩٨ - قَالَ رَسُولُ اللهِ ﷺ: «للهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِّيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَأَضَلَّهَا، فَخَرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ فَأَمُوتُ فِيهِ، فَرَجَعَ إِلَى مَكَانِهِ فَغَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالنُّعْمَانِ بْنِ بَشِيرٍ وَأَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations about this from Abū Hurairah, An-Nu'mān bin Bashīr, and Anas bin Mālik from the Prophet ﷺ.

تخريج: متفق عليه، انظر الحديث السابق * وفي الباب عن أبي هريرة [البخاري، ح:٧٤٠٥ ومسلم، ح:٢٦٧٥ بعد:٢٧٤٣] والنعمان بن بشير [مسلم، ح:٢٧٤٥] وأنس بن مالك [يأتي:٢٤٩٩ والبخاري، ح:٦٣٠٩ ومسلم، ح:٢٧٤٧].

Comments:

We learn from no.2497 (a saying of 'Abdullāh bin Mas'ūd) that the commission of a sin by a well-meaning believer is an extremely painful experience for him, and he feels as though he were at the base of a mountain ready to fall upon him any moment. A disbeliever or an arrogant person, on the other hand, does not care about any wrongdoing or act of sin committed by him. He only feels as if it were a fly that had dropped on his nose and he would drive it away by a movement of his hand.

2499. Anas narrated that the Prophet ﷺ said: "Every son of Ādam sins, and the best of the sinners are the repentant." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin Mas'adah from Qatādah.

٢٤٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ مَسْعَدَةَ عَنْ قَتَادَةَ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح:٤٢٥١ عن أحمد ابن منيع به وصححه الحاكم:٤/ ٢٤٤ فتعقبه الذهبي بقوله: "علي (بن مسعدة) لين" * قتادة عنعن.

Comments:

Wittingly or unwittingly, every man, however high or mighty he might be, is likely to commit a mistake or a sin. As for the common man, even deliberately, he commits misdeeds and sins. Allāh, in His unlimited munificence, however, gives each one of us the chance to repent and He accepts our repentance.

Chapter 50. The *Ḥadīth*: "Whoever Believes In Allāh Then Let Him Honor His Guest"

(المعجم ٥٠) - بَابُ [حَدِيث: مَنْ كَانَ يُؤْمِنُ بِاللهِ فَلْيُكْرِمْ ضَيْفَهُ. . .] (التحفة ١١٥)

2500. Abū Hurairah narrated that the Prophet ﷺ said: "Whoever believes in Allāh and the Last Day, then let him honor his guest. And whoever believes in Allāh and the Last Day, then let him say what is good or remain silent." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

There are narrations on this topic from 'Āishah, Anas, Abū Shuraiḥ Al-Ka'bī, and he is Al-'Adawī [Al-Khuzā'ī], and his name is Khuwailid bin 'Amr.

٢٥٠٠ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَن مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنَسٍ وَأَبِي شُرَيْحٍ الْكَعْبِيِّ وهُوَ الْعَدَوِيُّ [الْخُزَاعِيُّ] وَاسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه . . . إلخ، ح:٦١٣٨ من حديث معمر ومسلم، ح:٤٧ من حديث الزهري به * وفي الباب عن عائشة [أحمد:٦/٦٩] وأنس [إبراهيم بن إسحاق الحربي في إكرام الضيف، ح:٣٨، ٣٩] وأبي شريح العدوي [تقدم:١٩٦٧].

Comments:

Generosity towards the guests and giving honorable treatment to them, is a great human virtue and a part of the basic teachings of Islam.

Secondly, silence is a bulwark against many troubles and sinful acts. And avoiding sinful acts and idle talk is a sign of the purity of a person's faith.

2501. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "Whoever is silent, he is saved." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Gharīb*], we do not know of it except as a narration of Ibn Lahī'ah, [and Abū 'Abdur-Raḥmān Al-Ḥubulī (a narrator in the chain) is 'Abdullāh bin Yazīd].

٢٥٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو [الْمَعَافِرِيِّ]، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عبدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَمَتَ نَجَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [غَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ [وَأَبُو عَبْدِ الرَّحْمٰنِ الحُبُلِيِّ هُوَ عَبْدُ اللهِ بْنُ يَزِيدَ].

تخريج: [إسناده حسن] وأخرجه أحمد:٢/١٥٩ وابن المبارك في الزهد، ح:٣٨٥ من حديث ابن لهيعة به وصرح بالسماع عنده، وللحديث طرق.

Comments:

Maintaining silence and quietude, refraining from unnecessary talk, and engaging oneself in reflection and remembrance of Allāh, are sure means of deliverance from impeachment and blame, and they ensure man's protection from numerous trials of the world and tribulations of religious faith.

Chapter 51. The *Hadīth*: "If You Were To Mix It Into The Water Of The Sea..."

(المعجم ٥١) - بَابُ [حديث: لَوْ مُزِجَ بِهَا مَاءُ الْبَحْرِ...] (التحفة ١١٦)

2502. Abū Hudhaifah narrated – and he was one of the companions of 'Abdullāh bin Mas'ūd – from 'Āishah who said: "I told the Prophet ﷺ about a man, so he said: 'I do not like to talk about a man, even if I were to get this or that (for doing so).'" She said: "I said: 'O Messenger of Allāh! Ṣafiyyah is a woman who is'" and she used her hand as if to indicate that she is short – "So he said: 'You have said a statement which, if it were mixed in with the water of the sea, it would pollute it.'" (*Ṣaḥīḥ*)

٢٥٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُذَيْفَةَ - وكَانَ مِنْ أَصْحَابِ عَبْدِ اللهِ بْنِ مَسْعُودٍ - عَنْ عَائِشَةَ قَالَتْ: حَكَيْتُ لِلنَّبِيِّ ﷺ رَجُلًا فَقَالَ: «مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وأَنَّ لِي كَذَا وكَذَا». قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ صَفِيَّةَ امْرَأَةٌ وقَالَتْ بِيَدِهَا هٰكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ مَزَجْتِ بِكَلِمَةٍ لَوْ مُزِجَ بِهَا مَاءُ الْبَحْرِ لَمُزِجَ».

تخريج: **[إسناده صحيح]** وأخرجه أبو داود، الأدب، باب: في الغيبة، ح:٤٨٧٥ من حديث يحيى القطان به ❊ رواية يحيى القطان عن سفيان الثوري محمولة على السماع.

2503. 'Āishah narrated that the Messenger of Allāh ﷺ said: "I do not like to talk about anyone, even if I were to get this or that." (*Ṣaḥīḥ*)

This *Hadīth* is *Hasan Ṣaḥīḥ*. [Abū Hudhaifah is from Al-Kūfah, and he is one of the companions of Ibn Mas'ūd, it is said that his name is Salamah bin Ṣuhaibah].

٢٥٠٣ - حَدَّثَنَا هَنَّادٌ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «ما أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا وأَنَّ لِي كَذَا وَكَذَا»

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وأَبُو حُذَيْفَةَ هُوَ كُوفِيٌّ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ ويُقَالُ: اسْمُهُ سَلَمَةُ بْنُ صُهَيْبَةَ].

تخريج: [صحيح] انظر الحديث السابق.

Comments:

The *Hadīth* instructs us that it is an absolutely unseemly act to imitate or mimic a person's word or deed with the intention of discrediting him. It hurts the sentiments of the man and injures his heart.

Chapter 52.

(المعجم ٥٢) - **بَابٌ** (التحفة ١١٧)

2504. Abū Mūsā said: "The Messenger of Allāh ﷺ was asked: 'Which of the Muslims is the most virtuous?' He said: 'The one whom the Muslims are safe from his tongue and his hand."' (*Ṣaḥīḥ*)

This *Hadīth* is *Ṣaḥīḥ Gharīb* [from this route] as a narration of Abū Mūsā.

٢٥٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ ابْنُ عَبْدِ اللهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ، وَيَدِهِ».

هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ] مِنْ حَدِيثِ أَبِي مُوسَى.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان تفاضل الإسلام، وأي أموره أفضل، ح:٤٢ عن إبراهيم بن سعيد والبخاري، ح:١١ من حديث بريد به.

Comments:

The word *Muslim* is derived from *Silm*, meaning safety and protection. So, a *Muslim* from whose hands and tongue the believers are safe is a *Muslim* worth his name. Since the hands and tongue are the main agents of most of our deeds, they have been expressly mentioned in the *Hadīth.*

Chapter 53. Regarding The Threat For One Who Shames His Brother For A Sin

(المعجم ٥٣) - **[بَابٌ: فِي وَعِيدِ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ]** (التحفة ١١٨)

2505. Khālid bin Ma'dān narrated from Mu'ādh bin Jabal that the Messenger of Allāh ﷺ said: "Whoever shames his brother for a sin, he shall not die until he (himself) commits it." (One of the narrators) Ahmad said: They said: 'From a sin he has repented from." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Hadīth* is

٢٥٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ». قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ

Ḥasan Gharīb, but its chain is not connected. Khālid bin Ma'dān did not see Mu'ādh bin Jabal. It has been related from Khālid bin Ma'dān that he saw seventy of the Companions of the Prophet ﷺ. [Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khaṭṭāb. Khālid bin Ma'dān reported other *Aḥādīth* from more than one of the companions of Mu'ādh.

غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. وَخَالِدُ بْنُ مَعْدَانَ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ. وَرُوِيَ عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّهُ أَدْرَكَ سَبْعِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ [وَمَاتَ مُعَاذُ بْنُ جَبَلٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ، وَخَالِدُ بْنُ مَعْدَانَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ غَيْرَ حَدِيثٍ.

تخريج: **[إسناده ضعيف]** وأخرجه ابن عدي: ٦/ ٢١٨١ من حديث أحمد بن منيع به * محمد بن الحسن بن أبي يزيد ضعيف (تقريب) والخبر منقطع.

Comments:

To shame a person for the sin he has already repented from is in itself a shameful act and goes against the norms of decent behaviour

Chapter 54. "Do Not Rejoice Over The Mishap Of Your Brother..."

(المعجم ٥٤) - بَابٌ: [لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ...] (التحفة ١١٩)

2506. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: "Do not rejoice over the mishaps of your brother so that Allāh has mercy on him and subjects you to trials." (***Ḍa'īf***)

[He said:] This *Ḥadīth* is *Ḥasan Gharīb*. Makḥūl heard from Wāthilah bin Al-Asqa', Anas bin Mālik and Abī Hind Ad-Dārī. It is said that he did not hear from any of the Companions of the Prophet ﷺ except these three. Makḥūl was from Ash-Shām and his *Kunyah* is Abū 'Abdullāh. He was a slave who was freed. Makḥūl Al-Azadi was from Al-Baṣrah, he heard from 'Abdullāh bin 'Amr, and 'Ummārah bin Zādhān reported from him.

'Alī bin Ḥujr narrated to us (he said): "Ismā'īl bin 'Ayyāsh narrated

٢٥٠٦ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدِ بْنِ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ ح: وَحَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا أُمَيَّةُ بْنُ الْقَاسِمِ [الْحَذَّاءُ الْبَصْرِيُّ] قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللهُ وَيَبْتَلِيكَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَمَكْحُولٌ قَدْ سَمِعَ مِنْ وَاثِلَةَ بْنِ الْأَسْقَعِ وَأَنَسِ بْنِ مَالِكٍ وَأَبِي هِنْدٍ الدَّارِيِّ، وَيُقَالُ: إِنَّهُ لَمْ يَسْمَعْ مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا مِنْ هٰؤُلَاءِ الثَّلَاثَةِ. وَمَكْحُولٌ الشَّامِيُّ يُكْنَى أَبَا عَبْدِ اللهِ، وَكَانَ عَبْدًا فَأُعْتِقَ.

to us, from Tamīm bin 'Aṭiyyah who said: 'Most of what I heard Makḥūl being asked, he would say: "*Nadānam*."[1] (*Ḍa'īf*)

وَمَكْحُولٌ الأَزْدِيُّ بَصْرِيٌّ سَمِعَ مِنْ عَبْدِ اللهِ ابْنِ عَمْرٍو وَيَرْوِي عَنْهُ عُمَارَةُ بْنُ زَاذَانَ.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ تَمِيمِ بْنِ عَطِيَّةَ قَالَ: كَثِيرًا مَا كُنْتُ أَسْمَعُ مَكْحُولًا يُسْأَلُ فَيَقُولُ: نَدَانَمْ.

تخريج: [**إسناده ضعيف**] وأخرجه الخطيب في تاريخه: ٩/ ٩٥، ٩٦ من حديث عمر بن إسماعيل به * مكحول لم يصرح بالسماع في هذا الحديث وقوله: ندانم، سنده ضعيف، إسماعيل ابن عياش عنعن.

Comments:

To rejoice on the misery or misfortune of a brother-in-faith is against the principle of Islamic fellow-feeling and fraternity. It is rather inviting the same trouble for oneself.

Chapter 55. Regarding The Virtue Of Mixing With The People While Having Patience With Their Harms

(المعجم ٥٥) - بَابٌ: [فِي فَضْلِ الْمُخَالَطَةِ مَعَ الصَّبْرِ عَلَى أَذَى النَّاسِ] (التحفة ١٢٠)

2507. Yaḥya bin Wath-thāb narrated: "From a Shaikh among the Companions of the Prophet ﷺ, I think it is from the Prophet ﷺ, who said: 'Indeed when the Muslim mixes with the people and he is patient with their harm, he is better than the Muslim who does not mix with the people and is not patient with their harm.'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] Ibn Abī 'Adī said: "Shu'bah thought it was Ibn 'Umar."

٢٥٠٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ شَيْخٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا كَانَ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ».

[قَالَ أَبُو عِيسَى:] قَالَ ابْنُ أَبِي عَدِيٍّ: كَانَ شُعْبَةُ يَرَى أَنَّهُ ابْنُ عُمَرَ.

تخريج: [**صحيح**] وأخرجه أحمد: ٢/ ٤٣ من حديث شعبة، وابن ماجه، ح: ٤٠٣٢ من حديث الأعمش به.

Comments:

Mixing with the people, sharing their problems and being patient at some harm done by them is better than remaining aloof from them. It is because

[1] Which is Persian for "I do not know." See *Tuḥfat Al-Aḥwadhī*.

both of them — sharing the people's problems and remaining patient at the wrong done — merit good reward from Allāh.

Chapter 56. Regarding the Virtue Of Making Peace Between Each Other

(المعجم ٥٦) - [بَابٌ: فِي فَضْلِ صَلَاحِ ذَاتِ الْبَيْنِ. . .] (التحفة ١٢١)

2508. Abū Hurairah narrated that the Prophet ﷺ said: "Beware of evil with each other, for indeed it is the *Ḥāliqah*." (***Hasan***)

Abū 'Eīsā said: This *Hadīth* is *Ṣaḥīḥ Gharīb* from this route. [The meaning of his saying]: "*Sūw'a Dhāt Al-Bain* (evil with each other) is enmity and hatred, and his saying: "The *Ḥāliqah*" [it is said] that it severs the religion.

٢٥٠٨ - **حَدَّثَنَا** أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَغْدَادِيُّ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ - هُوَ مِنْ وَلَدِ الْمِسْوَرِ بْنِ مَخْرَمَةَ - عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الأَخْنَسِيِّ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَسُوءَ ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هٰذَا الْوَجْهِ. [ومَعْنَى قَوْلِهِ:] وَسُوءُ ذَاتِ الْبَيْنِ إِنَّمَا يَعْنِي بِهِ الْعَدَاوَةَ وَالْبَغْضَاءَ. وَقَوْلُهُ الْحَالِقَةُ [يَقُولُ]: أَنَّهَا تَحْلِقُ الدِّينَ.

تخريج: [إسناده حسن].

2509. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "Shall I not inform you of what is more virtuous than the rank of fasting, *Ṣalāt*, and charity?" They said: "But of course!" He said: "Making peace between each other. For indeed spoiling relations with each other is the *Ḥāliqah*." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Hadīth* is *Ṣaḥīḥ*. It has been related that the Prophet ﷺ said: "It is the *Ḥāliqah*, I do not speak of what cuts hair, but it severs the religion."

٢٥٠٩ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلَ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟» قَالُوا: بَلَى. قَالَ: «صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ».

[**قَالَ أَبُو عِيسَى:**] هٰذَا حَدِيثٌ صَحِيحٌ. ويُرْوَى عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هِيَ الْحَالِقَةُ لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ».

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في إصلاح ذات البين،

ح:٤٩١٩ من حديث أبي معاوية الضرير به وصححه ابن حبان، ح:١٩٨٢ وابن حجر، وللحديث شواهد ضعيفة * الأعمش عنعن، وانظر الحديث الآتي.

٢٥١٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ حَرْبِ بْنِ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ أَنَّ مَوْلَى الزُّبَيْرِ حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلٰكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنَبِّئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ قَدِ اخْتَلَفُوا فِي رِوَايَتِهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. فَرَوَى بَعْضُهُم عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ ابْنِ الوَلِيدِ، عَن مَولَى الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ: عَنِ الزُّبَيْرِ.

2510. Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the *Ḥāliqah*. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the *Salām* among each other." ***(Da'īf)***

Abū 'Eīsā said: They differed in their narration of this Ḥadīth from Yaḥya bin Abī Kathīr. Some of them reported it from Yaḥya bin Abī Kathīr, from Ya'īsh bin Al-Walīd, from the freed slave of Az-Zubair from the Prophet ﷺ without mentioning: "From Az-Zubair" in it.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٦٧/٢ عن ابن مهدي به * مولى الزبير: لم أجد من وثقه ولبعض الحديث شواهد وفي السند اختلاف آخر عند البزار.

Comments:

Strengthtening the relations and establishing love and amity among the believers are the basic requirement of *Imān,* and *Imān* (faith) is a prerequisite for admittance to Paradise.

(المعجم ٥٧) - بَابٌ: [فِي عِظَمِ الْوَعِيدِ عَلَى الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ] (التحفة ١٢٢)

Chapter 57. Regarding The Grave Threat Against Tyranny And Severing The Ties Of Kinship

٢٥١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ

2511. Abū Bakrah narrated that the Messenger of Allāh ﷺ said: "There is no sin more worthy of Allāh hastening the punishment

upon its practitioner in the world – along with what is in store for him in the Hereafter – than tyranny and severing the ties of kinship." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

رَسُولُ اللهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ».

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [**إسناده صحيح**] وأخرجه أبو داود، الأدب، باب: في النهي عن البغي، ح:٤٩٠٢ وابن ماجه، ح:٤٢١١ من حديث إسماعيل بن إبراهيم به وصححه ابن حبان، ح:٢٠٣٩، ٢٠٤٠ والحاكم:٢/٣٥٦، ٤/١٦٢، ١٦٣ ووافقه الذهبي.

Comments:

Baghy, translated as tyranny, also means disobedience or rebellion against the rulers. *Qat'at Ar-Rahm*, on the other hand, means severing the ties of kinship. These two crimes or sins, if committed by man, are so abhorrent to Allāh that, unless the man repents and renounces them, He would award the punishment for them in this world itself.

Chapter 58. "Look At Those Who Are Below You"

(المعجم ٥٨) - [بَابٌ: انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ] (التحفة ١٢٣)

2512. 'Amr bin Shu'aib narrated from his grandfather 'Abdullāh bin 'Amr, that the Messenger of Allāh ﷺ said: "There are two traits, whoever has them in him, Allāh writes him down as grateful and patient. And whoever does not have them, Allāh does not write him down as grateful, nor patient. Whoever looks to one above him for his religion, and follows him in it, and whoever looks to one who is below him in worldly matters, and praises Allāh for the blessings He has favored the one who is above him with, then Allāh writes him down as grateful and patient. And whoever looks to one who is below him for his religion, and looks to one who is above him for worldly

٢٥١٢ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ] عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَصْلَتَانِ مَنْ كَانَتَا فِيهِ كَتَبَهُ اللهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُونَا فِيهِ لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللهُ شَاكِرًا وَصَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسِفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبْهُ اللهُ شَاكِرًا وَلَا صَابِرًا».

matters, and greives over what missed him of it, Allāh does not write him down as grateful nor as patient."

حَدَّثَنَا مُوسَى بْنُ حِزَامٍ [الرَّجُلُ الصَّالِحُ]: حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(Another chain reaching to) 'Amr bin Shu'aib, from his father, from his grandfather from the Prophet ﷺ with similar narration. (*Da'īf*)

[قَالَ:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ ولَمْ يَذْكُرْ سُوَيْدُ [بْنُ نَصْرٍ] عَنْ أَبِيهِ فِي حَدِيثِهِ.

[He said:] This *Hadīth* is [*Hasan*] *Gharīb*. Suwaid [bin Naṣr] did not mention: "From his father" in his narration.

تخريج: **[إسناده ضعيف]** وأخرجه ابن السني، ح:٣٠٩ من حديث المثنى بن الصباح به وهو ضعيف اختلط بآخره وكان عابدًا (تقريب) وهو في الزهد لابن المبارك (زوائد نعيم المظلوم، ح:١٨٠).

Comments:

Gratitude and patience are virtues of the order that, whichever man they combine in, make him a perfect believer and his heart brimful of the wealth of faith. The recipe to cultivate these qualities in religious matters is that man tries to adapt himself to looking at those servants of Allāh who are above him in faith, piety and moral virtues and he makes a pledge to follow their example. In matters of the world, he must make a pledge that as a matter of principle, he will only look at those who are below him in wealth and prosperity, and commit himself to considering that whatever superiority in worldly comforts and prosperity he enjoys are but the gifts of Allāh, for which he has to be grateful to Him and praise Him.

٢٥١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللهِ عَلَيْكُمْ».

2513. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Look to one who is lower than you, and do not look to one who is above you. For indeed that is more worthy (so that you will) not belittle Allāh's favors upon you." (*Ṣaḥīḥ*)

هٰذَا حَدِيثٌ صَحِيحٌ.

This *Hadīth* is *Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٦٣ عن أبي كريب به.

Comments:

An inherent weakness in man is that, when he looks at someone superior to him in worldly status or wealth or physical features, he grieves that Allāh has

not made him such-and-such. In this way, he belittles what Allāh has given him. To such people the Messenger of Allāh ﷺ has given the prescription that they look at and ponder over the condition of those people who are inferior to them in that respect. By doing so, they will not devalue or belittle the favors given to them by Allāh.

Chapter 59. The *Ḥadīth* Of Ḥanẓalah

(المعجم ٥٩) - بَابُ [حَدِيث حَنْظَلَةَ...] (التحفة ١٢٤)

2514. Abū 'Uthmān narrated from Ḥanẓalah Al-Usaidī – and he was one of the scribes of the Messenger of Allāh ﷺ – that he passed by Abū Bakr while he was crying, so he (Abū Bakr) said to him: "What is wrong with you, O Ḥanẓalah?" He replied: "Ḥanẓalah has become a hypocrite O Abū Bakr! When we are with the Messenger of Allāh ﷺ we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much." He (Abū Bakr) said: "By Allāh! The same thing happens to me. Let us go to the Messenger of Allāh ﷺ." (Ḥanẓalah said): "So we went." When the Messenger of Allāh ﷺ saw him, he said: "What is wrong with you O Ḥanẓalah?" He said: "Ḥanẓalah has become a hypocrite O Messenger of Allāh! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much." He said: "So the Messenger of Allāh ﷺ said: 'If you were to abide in the state that you are in

٢٥١٤ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبَصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ [سَعِيدٍ] الْجُرَيْرِيِّ؛ ح [قَالَ]: وحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْبَزَّازُ: حَدَّثَنَا سَيَّارٌ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ وَالمَعْنَى وَاحِدٌ عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الأُسَيِّدِيِّ وَكَانَ مِنْ كُتَّابِ رَسُولِ اللهِ ﷺ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ: مَالَكَ يَا حَنْظَلَةُ؟ قَالَ: نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ! نَكُونُ عِنْدَ رَسُولِ اللهِ ﷺ، يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأْيُ عَيْنٍ، فَإِذَا رَجَعْنَا عَافَسْنَا الأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ: فَوَاللهِ! إِنَّا لَكَذَلِكَ انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ، فَانْطَلَقْنَا فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ قَالَ: «مَالَكَ يَا حَنْظَلَةُ؟» قَالَ: نَافَقَ حَنْظَلَةُ يَا رَسولَ اللهِ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأْيُ عَيْنٍ: فَإِذَا رَجَعْنَا عَافَسْنَا الأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا، قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحَتْكُمُ المَلَائِكَةُ فِي مَجَالِسِكُمْ وَعَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً».

when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Ḥanẓalah! There is a time for this and a time for that.'" (*Ṣaḥīḥ*)

Abū 'Eīsā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة، والمراقبة ... إلخ، ح: ٢٧٥٠ من حديث جعفر بن سليمان به.

Comments:

What keeps man on the path of righteousness and rectitude is his consciousness and concern for Hell, Paradise and the Hereafter. Once back home and busy with family and other affairs of the world, he loses that intensity and concern for the Hereafter. As for the Messenger of Allāh ﷺ, he had a firsthand look at both Hell and Paradise. He, therefore, described them with such surety and exactitude that the listener felt as though he were seeing them before his eyes.

2515. Anas narrated that the Prophet ﷺ said: "None of you believes until he loves for his brother what he loves for himself." (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٥١٥ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ] عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

[قَالَ:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، ح: ١٣ ومسلم، ح: ٤٥ من حديث شعبة به وهو في الزهد لابن المبارك، ح: ٦٧٧.

Comments:

Here the Messenger of Allāh ﷺ makes it clear that only that person will reach the zenith of faith who is so selfless and full of sentiments of well-wishing and sincerity for others that he feels for his brothers just as he would feel for himself. A person of this characteristic will choose the same good for them as for himself, and only do to them as he would have done.

2516. Ibn 'Abbās narrated: "I was behind the Prophet ﷺ one day when he said: 'O boy! I will teach you a statement: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask

٢٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ وَابْنُ لَهِيعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ؛ [ح] قَالَ: وحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ

Allāh, and when you seek aid, seek Allāh's aid. Know that if the entire creation were to gather together to do something to benefit you – you would never get any benefit except that Allāh had written for you. And if they were to gather to do something to harm you – you would never be harmed except that Allāh had written for you. The pens are lifted and the pages are dried.'" (*Ḥasan*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

الرَّحْمٰنِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ: حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ - الْمَعْنَى وَاحِدٌ - عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: «يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللهَ يَحْفَظْكَ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[إسناده حسن]** وأخرجه أحمد: ١/ ٢٩٣ من حديث ليث بن سعد به وأورده الضياء في المختارة: ١٠/ ٢٢ـ٢٦، ح: ١٢ وللحديث طرق كثيرة.

Comments:

The *Ḥadīth* confirms that Allāh protects a person from things unseemly and evil if he abides by the commandments of Allāh regarding the prohibited and the permitted, and enables him to do things desirable and good, and saves him from the trials of this world and of the Hereafter.

Chapter 60. The *Ḥadīth*: "Tie It And Rely (Upon Allāh)"

(المعجم ٦٠) - [بَابُ حَدِيثِ: اعْقِلْهَا وَتَوَكَّلْ ...] (التحفة ١٢٥)

2517. Anas bin Mālik narrated that a man said: "O Messenger of Allāh! Shall I tie it and rely (upon Allāh), or leave it loose and rely (upon Allāh)?" He said: "Tie it and rely (upon Allāh)." (*Ḥasan*)

'Amr bin 'Alī said: "Yahya said: 'To me, this *Ḥadīth* is *Munkar*.'"

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb* as a narration of Anas. It

٢٥١٧ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ أَبِي قُرَّةَ السَّدُوسِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَعْقِلُهَا وَأَتَوَكَّلُ أَوْ أُطْلِقُهَا وَأَتَوَكَّلُ؟ قَالَ: «اعْقِلْهَا وَتَوَكَّلْ».

قَالَ عَمْرُو بْنُ عَلِيٍّ: قَالَ يَحْيَى: وَهٰذَا

عِنْدِي حَدِيثٌ مُنْكَرٌ.

قَالَ أَبُو عِيسَى: وَهٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنَسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هٰذَا.

has been reported similarly from 'Amr bin Umayyah Aḍ-Ḍamrī, from the Prophet ﷺ.

تخريج: [حسن] وأخرجه أبو نعيم في الحلية:٨/ ٣٩٠ من حديث عمرو بن علي الفلاس به * المغيرة بن أبي قرة وثقه ابن حبان وهو مستور وللحديث شواهد عند ابن حبان، ح:٢٥٤٩ والحاكم:٣/ ٦٢٣ وغيرهما.

Comments:

Not only that the *Ḥadīth* states it but the practice of the Messenger of Allāh ﷺ also confirms that reliance on Allāh in fact means first collecting all the means possible for a thing, and then leaving the result to the Causer of all causes, i.e. Allāh. Reliance on Allāh does not mean giving up the means and just sitting and hoping for Allāh's munificence and help. Of course, the end result or success in one's efforts rests only in the Hands of Allāh.

٢٥١٨ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدِ ابْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا حَفِظْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ اطْمَأْنِينَةٌ وَإِنَّ الْكَذِبَ رِيبَةٌ» وَفِي الْحَدِيثِ قِصَّةٌ، [قَالَ:] وَأَبُو الْحَوْرَاءِ [السَّعْدِيُّ] اسْمُهُ رَبِيعَةُ بْنُ شَيْبَانَ [قَالَ: وَ]هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدٍ. [فَذَكَرَ] نَحْوَهُ.

2518. Al-Ḥasan bin 'Alī said: "I remember that the Messenger of Allāh ﷺ said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'" (*Ṣaḥīḥ*)

There is a story along with this *Ḥadīth*. [He said:] Abū Al-Ḥawrā' [As-Sa'dī's] (a narrator in the chain) name is Rabī'ah bin Shaibān.

[He said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) with similar.

تخريج: [إسناده صحيح] وأخرجه النسائي:٨/ ٣٢٧، ٣٢٨، ح:٥٧١٤ (الأشربة، باب الحث على ترك الشبهات) من حديث ابن إدريس به وصححه ابن خزيمة، ح:٢٣٤٨ وابن حبان، ح:٥١٢ والحاكم:٢/ ١٣ ووافقه الذهبي.

Comments:

Anything that creates a doubt in the mind also makes the heart feel uneasy. A

believer, therefore, should only do things that make his heart and soul feel tranquil.

2519. Muḥammad bin Al-Munkadir narrated from Jābir, that a man was mentioned in the presence of the Prophet ﷺ for his worship and his striving in it, and another man was mentioned for his cautious piety. So the Prophet ﷺ said: "Nothing is equal to cautious piety." (*Ḍa'īf*)

'Abdullāh bin Ja'far is one of the children of Al-Miswar bin Makhramah from Al-Madīnah, and he is trustworthy according to the people of *Ḥadīth*.

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Gharīb*, we do not know of it except through this route.

٢٥١٩ - **حَدَّثَنَا** زَيْدُ بْنُ أَخْزَمَ الطَّائِيُّ الْبَصْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ نُبَيْهٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: ذُكِرَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ بِعِبَادَةٍ وَاجْتِهَادٍ، وَذُكِرَ آخَرُ بِرِعَةٍ فَقَالَ النَّبِيُّ ﷺ: «لَا يُعْدَلُ بِالرِّعَةِ».

وعَبْدُ اللهِ بْنُ جَعْفَرٍ هُوَ مِنْ وَلَدِ المِسْوَرِ ابْنِ مَخْرَمَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هٰذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] * محمد بن عبدالرحمن بن نبيه لم يوثقه غير الترمذي فهو مجهول الحال.

Comments:

Wara' in Arabic means to be pious or refrain from doubtful matters. There is also a proverb that says: *Prevention is better than cure.*

2520. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Whoever eats the *Ṭayyib* and acts in accordance with the *Sunnah*, and the people are safe from his harm, he will enter Paradise."

So a man said: "O Messenger of Allāh! This is the case with many people today." So he said: "It shall be so in the generation after me." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route as a narration of Isrā'īl.

٢٥٢٠ - **حَدَّثَنَا** هَنَّادٌ وَأَبُو زُرْعَةَ وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ، عَنْ هِلَالِ بْنِ مِقْلَاصٍ الصَّيْرَفِيِّ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ طَيِّبًا وَعَمِلَ فِي سُنَّةٍ وَأَمِنَ النَّاسُ بَوَائِقَهُ دَخَلَ الْجَنَّةَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ. قَالَ: «فَسَيَكُونُ فِي قُرُونٍ بَعْدِي».

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ غَرِيبٌ لَا

'Abbās bin Muḥammad narrated to us (he said): "Yaḥya bin Abi Bukair narrated to us from Isrā'īl." [similarly with this chain. I asked Muḥammad bin Ismā'īl about this *Ḥadīth* but he did not know of it except as a narration of Isrā'īl, and he did not know the name of Abū Bishr] from Hilāl bin Miqlāṣ similar to the narration of Qabīṣah from Isrā'īl.

نَعْرِفُهُ إِلَّا مِنْ هٰذَا الوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ. حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ [بِهٰذَا الإِسْنَادِ نَحْوَهُ وسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هٰذَا الحَدِيثِ فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ ولَمْ يَعْرِفِ اسْمَ أَبِي بِشْرٍ] عَنْ هِلَالِ بْنِ مِقْلَاصٍ نَحْوَ حَدِيثِ قَبِيصَةَ عَنْ إِسْرَائِيلَ.

تخريج: [**إسناده حسن**] وأخرجه الحاكم: ٤/ ١٠٤ من حديث إسرائيل به وصححه ووافقه الذهبي وضعفه أحمد وأشار المنذري في ترغيبه بأنه حسن(١/ ٧٩، ٢/ ٥٤٦) * أبو بشر وثقه الحاكم والذهبي وجهله ابن حجر وغيره فحديثه لا ينزل عن درجة الحسن.

Comments:

Allāh blesses those provisions of life and items of food that are clean and *Ḥalāl* (permissible in the Islamic *Sharī'ah*) and are consumed in accordance with the *Sunnah* of the Prophet ﷺ. A man possessing these qualities, more than anyone else, would be expected to refrain from harming and harassing others and earn for himself the title for permanent residence in Paradise.

2521. Sahl bin Mu'ādh [bin Anas] Al-Juhnī narrated from his father that the Prophet ﷺ said: "Whoever gives for the sake of Allāh, withholds for the sake of Allāh, loves for the sake of Allāh, hates for the sake of Allāh, and marries for the sake of Allāh, he has indeed perfected his faith." ***(Ḥasan)***

[Abū 'Eīsā said:] This *Ḥadīth is Munkar.*

٢٥٢١ - حَدَّثَنَا عَبَّاسٌ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ [بْنِ أَنَسٍ] الْجُهَنِيِّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْطَى للهِ وَمَنَعَ للهِ وَأَحَبَّ للهِ وأَبْغَضَ للهِ وَأَنْكَحَ للهِ، فَقَدِ اسْتَكْمَلَ إِيمَانَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ مُنْكَرٌ.

تخريج: [**إسناده حسن**] وأخرجه أحمد: ٣/ ٤٤٠ عن عبد الله بن يزيد به وللحديث شواهد وصححه الحاكم على شرط الشيخين: ٢/ ١٦٤ ووافقه الذهبي.

Comments:

Whatever a person does — be it his dealings with others, giving a thing to others or withholding it from them, nurturing friendship or harbouring hatred towards others, or even tying the knot of his wedlock — if all this is not motivated by a selfish end or personal likes and dislikes, but done purely for the sake of Allāh, then it is a firm proof of the perfection of his faith.

2522. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them." (***Ṣaḥīḥ***)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٥٢٢ - **حَدَّثَنَا** العَبَّاسُ الدُّورِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: أَخْبَرَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَولُ زُمْرَةٍ تَدْخُلُ الجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيْلَةَ البَدْرِ وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يَبْدُو مُخُّ سَاقِهَا مِنْ وَرَائِهَا» قَالَ: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: **[صحيح]** وأخرجه أحمد:٣/١٦ من حديث عطية العوفي به وهو ضعيف وللحديث شواهد عند البخاري، ح:٣٢٤٥، ٣٢٤٦، ٣٣٢٧ ومسلم، ح:٢٨٣٤ والطبراني:١٠/١٩٨، ١٩٩ وغيرهم وانظر النهاية بتحقيقي، ح:١٤٣٧.

Comments:

The *Ḥadīth* is about the description of the women of Paradise and is included in the coming exclusive chapter on the bounties of Paradise. This one is unrelated to that. This *Hadīth* is, however, missing in *Tuḥfat Al-Aḥwadhī* and other compilations circulating in countries like Pakistan, as well as most other manuscripts.

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

36. Chapters On The Description Of Paradise From The Messenger Of Allāh ﷺ

(المعجم ٣٦) - أَبْوابُ صِفَةِ الْجَنَّةِ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٢)

Chapter 1. What Has Been Related About The Description Of The Trees Of Paradise

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ شَجَرِ الْجَنَّةِ (التحفة ١)

2523. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Verily, in Paradise there is a tree, a rider will travel in its shade for a hundred years." (***Ṣaḥīḥ***)

There are narrations on this topic from Anas and Abū Sa'eed.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

٢٥٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ».

وفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي سَعِيدٍ. [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب: إن في الجنة شجرة، يسير الراكب في ظلها مائة عام، لا يقطعها، ح:٢٨٢٦ عن قتيبة به ورواه البخاري، ح:٤٨٨١ من حديث أبي هريرة به * وفي الباب عن أنس [يأتي:٣٢٩٣] وأبي سعيد [يأتي:٢٥٢٤].

Comments:

The description of the bounties, comforts and luxuries of Paradise is meant to create in the minds of the listeners a fondness and urge to win them through practising right faith and righteous deeds.

2524. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "In Paradise there is a tree, a rider will travel in its shade for a hundred years without reaching an end." He said: "And that is the extended shade."[1]

٢٥٢٤ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «فِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا - قَالَ: - وَذٰلِكَ

[1] Referring to *Al-Wāqi'ah* 56:30.

الظِّلُّ المَمْدُودُ».

[قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ].

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of Abū Sa'eed.

تخريج: [**صحيح**] ورواه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٥٤، ومسلم، ح:٢٨٢٨ من حديث أبي سعيد الخدري به.

٢٥٢٥ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الفُرَاتِ القَزَّازُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ حَسَنٌ [مِنْ حَدِيثِ أَبِي سَعِيدٍ].

2525. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a tree in Paradise except that its trunk is of gold." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb Ḥasan* [as a narration of Abū Sa'eed].

تخريج: [**إسناده حسن**] وأخرجه أبو يعلى:١١/٥٧، ح:٦١٩٥ عن أبي سعيد الأشج به وصححه ابن حبان، ح:٢٦٢٤.

Chapter 2. What Has Been Related About The Description Of Paradise And Its Bounties

(المعجم ٢) - بَابُ مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَنَعِيمِهَا (التحفة ٢)

٢٥٢٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ زِيَادٍ الطَّائِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! مَالَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا، وَزَهِدْنَا [فِي الدُّنْيَا] وَكُنَّا مِنْ أَهْلِ الآخِرَةِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَأَنَسْنَا أَهَالِينَا وَشَمَمْنَا الأَوْلَادَ أَنْكَرْنَا أَنْفُسَنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذٰلِكَ لَزَارَتْكُمُ المَلَائِكَةُ فِي بُيُوتِكُمْ، وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللهُ بِخَلْقٍ جَدِيدٍ كَيْ يُذْنِبُوا فَيَغْفِرَ لَهُمْ». قَالَ: قُلْتُ: يَا

2526. Abū Hurairah narrated: "We said: 'O Messenger of Allāh! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves (i.e., we are changed persons)?' So the Messenger of Allāh ﷺ said: 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allāh would surely have brought a

new creation that they may sin, so that then He may forgive them.'" He said: "I said: 'O Messenger of Allāh! From what was the creation created?' He said: 'From water.' We said: 'Paradise, what is it constructed of?' He said, 'Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall feel joy and shall not suffer, and he shall live and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.' Then he said: 'Three persons, their supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted, says: I shall surely come to your aid, even if after a time.'" ***(Ḍa'īf)***

[Abū 'Eīsā said:] The chain for this *Ḥadīth* is not that strong, and in my view, it is not connected. This *Ḥadīth* has been related with another chain from Abū Hurairah.

رَسُولَ اللهِ! مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: «مِنَ الْمَاءِ». قُلْنَا: الْجَنَّةُ مَا بِنَاؤُهَا؟ قَالَ: «لَبِنَةٌ مِنْ فِضَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ، وَمِلَاطُهَا الْمِسْكُ الأَذْفَرُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ، وَيَخْلُدُ لَا يَمُوتُ وَلَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ». ثُمَّ قَالَ: «ثَلَاثٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ العَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ يَرفَعُهَا فَوْقَ الغَمَامِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: وَعِزَّتِي لأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ، وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ بِإِسْنَادٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [إسناده ضعيف] وسنده ضعيف وللحديث شواهد منها الحديث الآتي: ٣٥٩٨.

Comments:

The text contains three statements (*Aḥādīth*). Contents of *Ḥadīth* (1) have already been discussed under *Ḥadīth* (no. 2514). As for *Ḥadīth* (2), it makes out the point that to err is human. It does not mean that man should go on committing mistakes or sins. No; it is his duty to do his utmost to avoid mistakes and sins. However, if a mistake or sin does happen, he must seek forgiveness of Allāh. *Ḥadīth* (3) states that every living creature is created from water. *Ḥadīth* (4) answers questions about the composition and construction of Paradise and its soil and floor.

Chapter 3. What Has Been Related Concerning The Description Of The Chambers Of Paradise

(المعجم ٣) - بَابُ مَا جَاءَ فِي صِفَةِ غُرَفِ الْجَنَّةِ (التحفة ٣)

2527. 'Alī narrated that the Messenger of Allāh ﷺ said: "Indeed in Paradise there are chambers whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood and said: "Who are they for O Prophet of Allāh?" He said: "For those who speak well, feed others, fast regularly, and perform *Ṣalāt* for Allāh during the night while the people sleep."[1] (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*. Some of the people of *Ḥadīth* have criticized this 'Abdur-Raḥmān bin Isḥāq (a narrator in the chain) due to his memory, and he is from Al-Kūfah, and 'Abdur-Raḥmān bin Isḥāq Al-Qurashī is from Al-Madīnah, and he is more reliable than this one.

٢٥٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَغُرَفًا يُرَى ظُهُورُهَا مِنْ بُطُونِهَا وبُطُونُهَا مِنْ ظُهُورِهَا، فَقَامَ إِلَيْهِ أَعْرَابِيٌّ، فَقَالَ: لِمَنْ هِيَ يَا نَبِيَّ اللهِ؟ قَالَ: «هِيَ لِمَنْ أَطَابَ الكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ وَصَلَّى للهِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الحَدِيثِ فِي عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ هٰذَا مِنْ قِبَلِ حِفْظِهِ، وَهُوَ كُوفِيٌّ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ القُرَشِيُّ مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هٰذَا.

تخريج: [حسن] تقدم: ١٩٨٤.

Comments:

The *Ḥadīth* contains glad tidings of magnificent chambers in Paradise for those who (i) speak nicely and well, (ii) feed the needy, (iii) keep fasts abundantly, and perform optional nightly prayers.

2528. Abū Bakr bin 'Abdullāh bin Qais narrated from his father that the Prophet ﷺ said: "Indeed, in Paradise, there are two gardens, their vessels and all that are in them are of silver. And, there are two gardens, their vessels and all that are in them are of gold. There

٢٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ الصَّمَدِ [أَبُو عَبْدِ الصَّمَدِ] العَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرِ ابْنِ عَبْدِ اللهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الجَنَّةِ جَنَّتَيْنِ مِنْ فِضَّةٍ آنِيَتُهُمَا

[1] This preceded under no. 1984.

is nothing between the people and their seeing their Lord except the Cloak of Greatness upon his Face in the Garden of Eternity."

And from this chain it is reported from the Prophet ﷺ that he said: "Indeed in Paradise there is a great tent of hollowed pearl, its breadth is sixty miles, in every corner of it is a family, they do not see the others, and the believer goes around to them." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Abū 'Imrān Al-Jawnī's name is 'Abdul-Mālik bin Ḥabīb. And Abū Bakr is the son of Abū Mūsā. Aḥmad bin Ḥanbal said: "His name is not known." And Abū Mūsā Al-Ash'arī's name is 'Abdullāh bin Qais, and Abū Mālik Al-Ash'arī's name is Sa'd bin Ṭāriq bin Ashaim (they are all narrators in the chain).

وَمَا فِيهِمَا، وَجَنَّتَيْنِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ» وَبِهٰذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَخَيْمَةً مِنْ دُرَّةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ، وَأَبُو بَكْرِ بْنُ أَبِي مُوسَى. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا يُعْرَفُ اسْمُهُ، وَأَبُو مُوسَى الْأَشْعَرِيُّ اسْمُهُ عَبْدُ اللهِ بْنُ قَيْسٍ وَأَبُو مَالِكٍ الْأَشْعَرِي اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشْيَمَ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، سورة الرحمن، باب قوله: ﴿ومن دونهما جنتان﴾، ح:٤٨٧٨ ومسلم، ح:١٨٠ من حديث عبد العزيز به * وحديث: "إن في الجنة لخيمة ... إلخ متفق عليه، أخرجه البخاري، ح:٤٨٧٩ ومسلم، ح:٢٨٣٨/ ٢٤ من حديث عبد العزيز به.

Comments:

People will be given exclusive gardens in Paradise. Of these, two gardens and all things in them — lodges, furniture, trees and their branches — will be pure silver. Another two gardens along with all their accessories will be pure gold. To top all these bounties, lodgers in the Garden of Eternity shall have the privilege of seeing their Lord.

Chapter 4. What Has Been Related Concerning The Description Of The Levels Of Paradise

(المعجم ٤) - بَابُ مَا جَاءَ فِي صِفَةِ دَرَجَاتِ الْجَنَّةِ (التحفة ٤)

2529. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "In Paradise, there are a hundred

٢٥٢٩ - حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ

جُحَادَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةُ عَامٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

levels, between every two levels is (the distance of) a hundred years." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

تخريج: [صحيح] وأخرجه أحمد: ٢/٢٩٢ عن يزيد بن هارون به وللحديث شواهد عند البخاري، ح: ٢٧٩٠، ٧٤٢٣ وأحمد: ٥/٣١٦ وغيرهما وانظر، ح: ٢٥٣١ * عطاء هو ابن أبي رباح.

٢٥٣٠ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ قَالَا: حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَاةَ وَحَجَّ الْبَيْتَ، لَا أَدْرِي أَذَكَرَ الزَّكَاةَ أَمْ لَا، إِلَّا كَانَ حَقًّا عَلَى اللهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللهِ أَوْ مَكَثَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا». قَالَ مُعَاذٌ: أَلَا أُخْبِرُ بِهٰذَا النَّاسَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «ذَرِ النَّاسَ يَعْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذٰلِكَ عَرْشُ الرَّحْمٰنِ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

[قَالَ أَبُو عِيسَى:] هٰكَذَا رُوِيَ هٰذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ

2530. Mu'ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: "Whoever fasts Ramaḍān, performs the *Ṣalāt*, performs *Ḥajj* to the House" – I do not know whether he mentioned *Zakāt* or not[1] – "except[2] that it is binding on Allāh that He forgive him, whether he emigrated in the cause of Allāh, or remained in his land in which he was born." Mu'ādh said: "Should I not inform the people of this?" the Messenger of Allāh said, "Leave the people to do deeds, for verily in Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is the highest of Paradise and its most expansive, and above that is the Throne of *Ar-Raḥmān* (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*." (*Ṣaḥīḥ*)

[1] It seems this is the statement of the narrator, 'Aṭā' bin Yasār and that he is speaking about Mu'ādh bin Jabal. See *Tuḥfat Al-Aḥwadhī*.

[2] The word "except" seems to have been erroneously added here in the narration by one of the narrators. The correct narration of this *Ḥadīth* is without it as indicated by Al-Mubārakpūrī in *Tuḥfat Al-Aḥwadhī*.

[Abū 'Eīsā said:] This *Ḥadīth* has been reported in this manner from Hishām bin Sa'd, from Zaid bin Aslam, from 'Aṭā' bin Yasār from Mu'adh bin Jabal, and in my view, this is more correct than the narration of Hammām, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from 'Ubādah bin Aṣ-Ṣāmit. 'Aṭā' did not see Mu'adh bin Jabal since Mu'adh died before him; he died during the *Khilāfah* of 'Umar.

جَبَلٍ، وهٰذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ هَمَّامٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. وَعَطَاءٌ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ، وَمُعَاذٌ قَدِيمُ الْمَوْتِ، مَاتَ فِي خِلَافَةِ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ٢٤٠ من حديث عبد العزيز الدراوردي، وابن ماجه، ح: ٤٣٣١ من حديث زيد بن أسلم به وللحديث شواهد منها الحديث الآتي ورواه عطاء بن يسار عن أبي هريرة (البخاري، ح: ٧٤٢٣) وعبدالرحمن بن أبي عمرة عن أبي هريرة (أحمد: ٢/ ٣٣٥، ٣٣٩).

Comments:

As is natural, narrations concerning the distance between the two levels of Paradise vary because of the variation in the speed of the traveler. Even the speed that we call 'fast' could have various degrees. The same is the case with the 'slow' speed. There is, therefore, no contradiction between the narrations.

2531. 'Ubādah bin Aṣ-Ṣāmit narrated that the Messenger of Allāh ﷺ said: "In Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*." (***Ṣaḥīḥ***)

(Another chain) with similar narration.

٢٥٣١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي الجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَالفِرْدَوْسُ أَعْلَاهَا دَرَجَةً، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الأَرْبَعَةُ، وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الفِرْدَوْسَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ نَحْوَهُ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٥/ ٣١٦ عن يزيد بن هارون به وصححه الحاكم: ١/ ٨٠.

2532. Abū Sa'eed narrated that the Prophet ﷺ said: "Indeed there are a hundred levels in Paradise, if all of the creatures were to be gathered in one of them, it would have sufficed them." (***Ḍa'īf***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*.

٢٥٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٢٩ من حديث ابن لهيعة به وعنعن وانظر، ح: ٢٠٣٣ لعلته، والحديث مخرج في النهاية بتحقيقي، ح: ١٢٩٨.

Comments:

The *Ḥadīth* has also been reported by some other Companions. The reason why the Messenger of Allāh ﷺ prevented Mu'ādh ؓ from informing the people of the *Ḥadīth* was none else than letting the people exert more and more effort in doing righteous deeds and entitle themselves for higher and higher levels of Paradise.

Chapter 5. What Has Been Related About The Description Of The Wives Of The People Of Paradise

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ نِسَاءِ أَهْلِ الْجَنَّةِ (التحفة ٥)

2533. 'Abdullāh bin Mas'ūd narrated that the Prophet ﷺ said: "Indeed, a woman from the wives of the people of Paradise, the whiteness of her shin is visible through seventy garments until her marrow is seen, and that is because Allāh, the Exalted, says: As if they are corundum and *Marjān*.[1] So, as for the corundum, it is a stone that if you were to enter a wire through it, then you polished its cloudiness away, you would surely be able to see it through it." (***Ḍa'īf***)

(Another chain) from 'Abdullāh bin Mas'ūd from the Prophet ﷺ similar in meaning.

٢٥٣٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا فَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيُرَى بَيَاضُ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يُرَى مُخُّهَا وَذٰلِكَ بِأَنَّ اللهَ تَعَالَى يَقُولُ: ﴿كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ﴾[الرحمن: ٥٨] فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أَدْخَلْتَ فِيهِ سِلْكًا، ثُمَّ اسْتَصْفَيْتَهُ لَأُرِيتَهُ مِنْ وَرَائِهِ».

حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ

[1] *Ar-Raḥmān* 55:58, and see the *Tafsīr* of Ibn Kathīr.

عَبْدِ اللهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [**إسناده ضعيف**] وأخرجه هناد بن السري في الزهد، ح:١١ عن عبيدة بن حميد به وصححه ابن حبان، ح:٢٦٣٢ * عطاء بن السائب اختلط ورواه أبو إسحاق عن عمرو بن ميمون به موقوفًا (عبدالرزاق:١١/ ٤١٤، ح:٢٠٨٦٧ وابن المبارك في الزهد: زوائد نعيم، ح:٢٦٠) وسنده ضعيف، حديث هناد بن السري أخرجه أبو الشيخ في العظمة:٣/ ١٠٨٢، ح:٥٨٤ وأبو نعيم في صفة الجنة، ح:٣٧٩ وهو في الزهد له، ح:١١.

Comments:

The excellence of the beauty of the women of Paradise will be such that even the best clothes of Paradise shall not be able to screen it from view, although the view shall be restricted to their husbands alone.

2534. (Another chain:) From 'Abdullāh bin Mas'ūd, similar in meaning, and he did not report it in *Marfū'* form.

And this is more correct than the narration of 'Abīdah bin Ḥumaid (a narrator in no. 2533), and it has been reported like this by Jarīr and more than one from 'Aṭā' bin As-Sā'ib, and they did not mention it in *Marfū'* form.

[Qutaibah reported to us (he said): "Jarīr reported to us, from 'Aṭā' bin As-Sā'ib" and it is similar to the narration of Abū Al-Aḥwaṣ. The companions of 'Aṭā' did not narrate it in *Marfū'* form, and this is more correct.] ***(Da'īf)***

٢٥٣٤ - **حَدَّثَنَا** هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ، وَهٰذَا أَصَحُّ مِنْ حَدِيثِ عَبِيدَةَ بْنِ حُمَيْدٍ. وَهٰكَذَا رَوَى جَرِيرٌ وَغَيْرُ وَاحِدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، وَلَمْ يَرْفَعُوهُ.

[حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَلَمْ يَرْفَعْهُ أَصْحَابُ عَطَاءٍ وَهٰذَا أَصَحُّ].

تخريج: [**إسناده ضعيف**] وهو في الزهد لهناد، ح:١٠ وانظر الحديث السابق لعلته.

2535. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Indeed the first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife

٢٥٣٥ - **حَدَّثَنَا** سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ عَلَى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ

wearing seventy bracelets, with the marrow of their shins being visible from behind them."[1] (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

(Another chain) from Abū Sa'eed Al-Khudrī who narrated that the Prophet ﷺ said: "The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them."

This *Hadīth* is *Hasan Sahīh*.

مِنْهُمْ زَوْجَتَانِ عَلَى كلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يُرَى مُخُّ سَاقِهَا مِنْ وَرَائِهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا العَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ القَمَرِ لَيْلَةَ الْبَدْرِ، وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ، عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً يَبْدُو مُخُّ سَاقِهَا مِنْ وَرَائِهَا».

هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [**صحيح**] تقدم: ٢٥٢٢ وأخرجه أحمد: ٣/١٦، أطراف المسند: ٦/٢٩٣ من حديث فضيل بن مرزوق به.

Comments:

Wives of the people of Paradise will be extraordinarily beautiful and will be donning the finest garments conceivable. Other narrations on the subject have it that so dazzling will be their beauty that if one of them just takes a peep at the earth, the entire space between the heaven and the earth will be filled with radiation and fragrance.

Chapter 6. What Has Been Related About The Description Of Intercourse For The People Of Paradise

(المعجم ٦) - بَابُ مَا جَاءَ فِي صِفَةِ جِمَاعِ أَهْلِ الْجَنَّةِ (التحفة ٦)

2536. Anas narrated that the Prophet ﷺ said: "The believer shall be given in Paradise such and such strength in intercourse." It was said: "O Messenger of Allāh! And will he be able to do that?" He said: "He will be given the strength of a hundred." (*Hasan*)

There is a narration on this topic

٢٥٣٦ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَن عِمْرَانَ القَطَّانِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُعْطَى المُؤمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وكَذَا مِنَ الْجِمَاعِ» قِيلَ: يَا رَسُولَ اللهِ! أَوَ يُطِيقُ ذَلِكَ؟ قَالَ: «يُعْطَى قُوَّةَ مِائَةٍ».

[1] This preceded with a different chain of narration, see no. 2522.

from Zaid bin Al-Arqam.

وَفِي الْبَابِ عَنْ زَيْدِ بْنِ أَرْقَمَ.

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh Gharīb*, we do not know it as a narration of Qatādah from Anas except through the report of 'Imrān Al-Qattān.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

تخريج: [حسن] وأخرجه البيهقي في البعث والنشور، ص:٢٠٤، ح:٤٠٢ من حديث أبي داود الطيالسي به وهو في مسنده، ح:٢٠١٢ وصححه ابن حبان، ح:٢٦٣٥ * قتادة عنعن وللحديث شواهد كثيرة عند البيهقي في البعث والنشور والبزار (كشف الأستار):٤/١٩٨، ح:٣٥٢٦ وغيرهما * وفي الباب عن زيد بن أرقم [أحمد:٤/٣٦٧، ٣٧١].

Comments:

All the bounties bestowed upon the people in Paradise will be endless with no fear of their dwindling or diminishing. No weakness, therefore, shall occur for the male partners after having conjugal relations umpteen times with their consorts.

Chapter 7. What Has Been Related About The Description Of The People Of Paradise

(المعجم ٧) - بَابُ مَا جَاءَ فِي صِفَةِ أَهْلِ الْجَنَّةِ (التحفة ٧)

2537. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of *Aluwwah*, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allāh morning and evening." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Sahīh*.

And *Aluwwah*: It is *'Ūd*.

٢٥٣٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ وَلَا يَمْتَخِطُونَ، وَلَا يَتَغَوَّطُونَ، آنِيَتُهُمْ فِيهَا مِنَ الذَّهَبِ وَأَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الأُلُوَّةِ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبُ رَجُلٍ وَاحِدٍ يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

والأَلُوَّةُ: هُوَ العُودُ.

تخريج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها

مخلوقة، ح:٣٢٤٥ من حديث ابن المبارك ومسلم، ح:٢٨٣٤/١٧ من حديث معمر به.

Comments:

People lodged in Paradise will be the paragons of beauty, and each item of food or drink there will be so light, pure and free from adulteration that it will create no waste or refuse in the stomach.

2538. Dāwud bin 'Āmir bin Sa'd bin Abī Waqqāṣ narrated from his father, from his grandfather that the Prophet ﷺ said: "If as little as what can be placed on a fingernail of what is in Paradise were to become apparent, it would have beautified all the far corners of the heavens and the earth. And if a man among the people of Paradise were to appear and his bracelets were to become apparent, it would have blotted out the light of the sun, as the sun blots out the light of the stars." (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it with this chain except through the narration of Ibn Lahī'ah. Yaḥyā bin Ayyūb reported this *Ḥadīth* from Yazīd bin Abī Ḥabīb, he said: "From 'Umar bin Sa'd bin Abī Waqqāṣ from the Prophet ﷺ."

٢٥٣٨ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبي حَبِيبٍ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَ فَبَدَا أَسَاوِرُهُ لَطَمَسَ ضَوْءَ الشَّمْسِ كَمَا تَطْمَسُ الشَّمْسُ ضَوْءَ النُّجُومِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهٰذَا الْإِسْنَادِ إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ. وَقَدْ رَوَى يَحْيَى بْنُ أَيُّوبَ هٰذَا الْحَدِيثَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، وَقَالَ: عَنْ عُمَرَ بْنِ سَعْدِ بنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وأخرجه أحمد: ١/١٧١ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح:٤١٦ وابن لهيعة صرح بالسماع في رواية حسن بن موسى (أحمد: ١/١٦٩) وتابعه ليث بن سعد (العلل للدارقطني: ٤/ ٣٣٥، ٣٣٦، ح:٦٠٨) وللحديث شواهد ذكرتها في تخريج النهاية، ح:١٣٤٦.

Chapter 8. What Has Been Related About The Description Of The Garments Of The People Of Paradise

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ ثِيَابِ أَهْلِ الْجَنَّةِ (التحفة ٨)

2539. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: "The people of Paradise are

٢٥٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو هِشَامٍ الرِّفَاعِيُّ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ

without body hair, *Murd*,[1] with *Kuhl* (on their eyelids), their youth does not come to an end, and their clothes do not wear out." ***(Hasan)***
[Abū 'Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

عَنْ أَبِيهِ، عَنْ عَامِرٍ الأَحْوَلِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كَحْلَى لَا يَفْنَى شَبَابُهُمْ، وَلَا تَبْلَى ثِيَابُهُمْ».

[قَالَ أَبُو عِيسَى]: هٰذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الدارمي، ح:٢٨٢٩ عن محمد بن يزيد أبي هشام الرفاعي به وللحديث شواهد عند البخاري ومسلم، ح:٢٨٣٦ وغيرهما.

Comments:

Each object in Paradise will be ageless, and nothing will admit change. The people there will not age. Neither shall their youth diminish, nor shall their garments wear out from use.

2540. Abū Sa'eed narrated about His (Allāh's) statement: And couches, elevated...,[2] that the Prophet ﷺ said: "Their elevation is indeed like what is between the heavens and the earth, a distance of five-hundred years." ***(Da'īf)***
[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa'd. Some of the people of knowledge have said that the interpretation of this *Hadīth* is that the couches are on levels, and between each level is like what is between the heaven and the earth.

٢٥٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾ [الواقعة:٣٤] قَالَ: «ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هٰذَا الْحَدِيثِ: [إِنَّ] مَعْنَاهُ أَنَّ الْفُرُشَ فِي الدَّرَجَاتِ وَبَيْنَ الدَّرَجَاتِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٣/ ٧٥ من طريق آخر عن عمرو بن الحارث به * دراج تقدم حاله:٢٠٣٣ عن أبي الهيثم.

[1] It means a youth without hair on his chin, it can also mean beautiful. See *Tuhfat Al-Ahwadhī*.

[2] *Al-Wāqi'ah* 56:34.

Chapter 9. What Has Been Related About The Description Of The Fruits Of (The People Of) Paradise

(المعجم ٩) - بَابُ مَا جَاءَ فِي صِفَةِ ثِمَارِ [أَهْلِ] الْجَنَّةِ (التحفة ٩)

2541. 'Āishah narrated from Asmā' bint Abī Bakr that she said: "I heard the Messenger of Allāh ﷺ while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade' – (one of the narrators) Yahyā was in doubt – 'in it are butterflies of gold, it is as if its fruits are *Qilāl*.'"[1] (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh Gharīb*.

٢٥٤١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَذَكَرَ سِدْرَةَ الْمُنْتَهَى قَالَ: «يَسِيرُ الرَّاكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ، أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ - شَكَّ يَحْيَى - فِيهَا فَرَاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ».

[قَالَ أَبُو عِيسَى:]: هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه الطبراني: ٢٤/ ٨٧، ٨٨، ح: ٢٣٤ من حديث يونس بن بكير به وصححه الحاكم على شرط الشيخين: ٢/ ٤٦٩ ووافقه الذهبي محمد بن إسحاق صرح بالسماع عند هناد بن السري في الزهد(١/ ٩٨ ح١١٥).

Chapter 10. What Has Been Related About The Description Of The Birds Of Paradise

(المعجم ١٠) - بَابُ مَا جَاءَ فِي صِفَةِ طَيْرِ الْجَنَّةِ (التحفة ١٠)

2542. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "What is *Al-Kawthar*?" He said: "That is a river that Allāh has given me" – that is, in Paradise – "whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump

٢٥٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ مَا الْكَوْثَرُ؟ قَالَ: «ذَاكَ نَهْرٌ أَعْطَانِيهِ اللهُ يَعْنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهِ طَيْرٌ أَعْنَاقُهَا

[1] See no. 67. *Qilāl* is plural of *Qullah* which is a large measure. Here, it means that its fruits are like *Qilāl* in size.

and luxurious then." So the Messenger of Allāh ﷺ said, "Those who consume it are more plump than it." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan* [*Gharīb*]. Muhammad bin 'Abdullāh bin Muslim (a narrator in the chain) is the son of Ibn Shihāb Az-Zuhrī's brother. [And 'Abdullāh bin Muslim reported from Ibn 'Umar and Anas bin Mālik.]

كَأَعْنَاقِ الْجُزُرِ». قَالَ عُمَرُ: إِنَّ هَذِهِ لَنَاعِمَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكَلَتُهَا أَنْعَمُ مِنْهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أَخِي ابْنِ شِهَابٍ الزُّهْرِيِّ. [وَعَبْدُ اللهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ].

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣/٢٣٦ من حديث محمد بن عبدالله، ابن أخي الزهري والنسائي في الكبرى، ح: ١١٧٠٣ من حديث عبدالله بن مسلم بن شهاب به ورواه الزهري (الحاكم: ٢/٥٣٧) وعبدالوهاب بن أبي بكر (أحمد: ٣/ ٢٣٦، ٢٣٧) عن عبدالله بن مسلم به.

Comments:

If the necks of the birds of Paradise would be like the necks of the camels, the size and bulk of the birds can very well be imagined.

Chapter 11. What Has Been Related About The Description Of The Horses Of Paradise

(المعجم ١١) - بَابُ مَا جَاءَ فِي صِفَةِ خَيْلِ الْجَنَّةِ (التحفة ١١)

2543. Sulaimān bin Buraidah narrated from his father that a man asked the Prophet ﷺ: "O Messenger of Allāh, are there horses in Paradise?" He said, "If Allāh admits you into Paradise, you will not wish to be carried, on a horse of rubies that will fly with you wherever you want in Paradise except that you will do so." He said: "And a man asked him: 'O Messenger of Allāh, are there camels in Paradise?'" He said: "So he ﷺ did not say what he said to his companion, rather, he said: 'If Allāh admits you into Paradise, you will have in it whatever is desired

٢٥٤٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ [قَالَ]: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ؟ قَالَ: «إِنِ اللهُ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ تَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ إِلَّا فَعَلْتَ». قَالَ: وَسَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ؟ قَالَ: فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ فَقَالَ: «إِنْ يُدْخِلْكَ اللهُ الْجَنَّةَ، يَكُنْ لَكَ فِيهَا مَا

by your soul and pleasing to your eye.'" (*Da'īf*)

اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ».

(Another chain) from 'Abdur-Rahmān bin Sābit from the Prophet ﷺ and it is similar in meaning. This is more correct than the narration of Al-Mas'ūdī (a narrator in no. 2543).

حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. وَهٰذَا أَصَحُّ مِنْ حَدِيثِ الْمَسْعُودِيِّ.

تخريج: **[إسناده ضعيف]** وأخرجه البيهقي في البعث والنشور، ح:٤٣٦ من حديث عاصم ابن علي به وتابعه يزيد بن هارون (أحمد:٥/ ٣٥٢) وأبو داود الطيالسي، ح:٨٠٦ والمسعودي اختلط وللحديث شواهد ضعيفة * حديث ابن المبارك في الزهد (زوائد نعيم، ح:٢٧١).

Comments:

Horses of Paradise will be of rubies and will fly to wherever they are taken. In Paradise, each man will get what he desires. When questioned about the camel, the Messenger of Allāh ﷺ gave a comprehensive reply that takes care of all questions pertaining to the animals.

2544. Abū Ayyūb narrated that a Bedouin came to the Prophet ﷺ and said: "O Messenger of Allāh, indeed, I love horses. Are there horses in Paradise?" The Messenger of Allāh ﷺ said: "If you are admitted into Paradise, you shall be brought a horse of rubies with two wings, then you shall be carried on it, then it will fly with you wherever you want." (*Hasan*)

٢٥٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الأَحْمَسِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: أَتَى النَّبِيَّ ﷺ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أُحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنْ أُدْخِلْتَ الْجَنَّةَ أُتِيتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحُمِلْتَ عَلَيْهِ، ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ».

[Abū 'Eīsā said:] The chain of this *Hadīth* is not strong, and we do not know it as a narration of Abū Ayyūb except through this route. Abū Sawrah (a narrator in the chain) is the son of the brother of Abū Ayyūb. He was graded weak in *Hadīth*. Yahyā bin Ma'īn regarded him to be 'extremely weak.'

[He said:] I heard Muhammad bin Ismā'īl saying: "This Abū Sawrah is *Munkar* (rejected) in *Hadīth*, he

[**قَالَ أَبُو عِيسَى**:] هٰذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي أَيُّوبَ إِلَّا مِنْ هٰذَا الْوَجْهِ. وَأَبُو سَوْرَةَ هُوَ ابْنُ أَخِي أَبِي أَيُّوبَ يُضَعَّفُ فِي الْحَدِيثِ ضَعَّفَهُ يَحْيَى بْنُ مَعِينٍ جِدًّا [قَالَ:] وَسَمِعْتُ مُحَمَّدَ ابْنَ إِسْمَاعِيلَ يَقُولُ: أَبُو سَوْرَةَ هٰذَا مُنْكَرُ الْحَدِيثِ يَرْوِي مَنَاكِيرَ عَنْ أَبِي أَيُّوبَ، لَا يُتَابَعُ عَلَيْهَا.

reports *Munkar* narrations from Abū Ayyūb that are not followed up."

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٤/ ١٨٠، ح: ٤٠٧٥ من حديث أبي معاوية الضرير به * واصل بن السائب ضعيف (تقريب) وكذا شيخه وله شاهد حسن عند البيهقي في البعث والنشور، ح: ٤٣٩ وقال الهيثمي: ١٠/ ٤١٣ والمنذري: ٤/ ٥٤٤ "رواه الطبراني ورجاله ثقات".

Chapter 12. What Has Been Related About The Age Of The People Of Paradise

(المعجم ١٢) - بَابُ مَا جَاءَ فِي سِنِّ أَهْلِ الْجَنَّةِ (التحفة ١٢)

2545. Mu'ādh bin Jabal narrated that the Prophet ﷺ said: "The people of Paradise shall enter Paradise without having body hair, *Murd*,[1] with *Kuḥl* on their eyes, thirty years of age or thirty-three years." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*. Some of the companions of Qatādah reported this from Qatādah in *Mursal* form without (the remainder of) its chain.

٢٥٤٥ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسٍ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكَحَّلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هٰذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوه.

تخريج: [صحيح] وأخرجه أحمد: ٥/ ٢٤٣ عن أبي داود الطيالسي به، قتادة عنعن، وللحديث شواهد عند أحمد: ٢/ ٢٩٥، ٣٤٣، ٤١٥ وغيره، راجع النهاية بتحقيقي، ح: ١٠١٩.

Comments:

People admitted to Paradise will enjoy full-blooded youth and strong and healthy body parts.

Chapter 13. What Has Been Related About The Number Of Rows Of The People Of Paradise

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَمْ صَفُّ أَهْلِ الْجَنَّةِ (التحفة ١٣)

2546. Ibn Buraidah narrated from his father that the Messenger of

٢٥٤٦ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الطَّحَّانُ

[1] See no. 2539.

الكُوفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ ضِرَارِ ابْنِ مُرَّةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةُ صَفٍّ: ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الأُمَمِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَمِنْهُمْ مَنْ قَالَ سُلَيْمَانُ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ. وَحَدِيثُ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ حَسَنٌ. وَأَبُو سِنَانٍ اسْمُهُ ضِرَارُ بْنُ مُرَّةَ. وَأَبُو سِنَانٍ الشَّيْبَانِيُّ اسْمُهُ سَعِيدُ بْنُ سِنَانٍ وَهُوَ بَصْرِيٌّ. وَأَبُو سِنَانٍ الشَّامِيُّ اسْمُهُ عِيسَى بْنُ سِنَانٍ هُوَ الْقَسْمَلِيُّ.

Allāh ﷺ said: "The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations."[1] (***Hasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan*.

This *Ḥadīth* has been related from 'Alqamah bin Marthad, from Sulaimān bin Buraidah from the Prophet ﷺ in *Mursal* form. There are some who say: "Sulaimān bin Buraidah, from his father." And the narration of Abū Sinān from Muḥārib bin Dithār is *Ḥasan*. And Abū Sinān's name is Ḍirār bin Murrah. Abū Sinān Ash-Shaibānī's name is Sa'eed bin Sinān, and he is from Al-Baṣrah. And Abū Sinān Ash-Shāmī's name is 'Eīsā bin Sinān, and he Al-Qasmalī.

تخريج: [حسن] وأخرجه أحمد: ٥/ ٣٤٧ من حديث ضرار بن مرة، وابن ماجه، ح: ٤٢٨٩ من حديث ابن بريدة به وصححه ابن حبان، ح: ٢٦٣٩ والحاكم: ١/ ٨١، ٨٢ على شرط مسلم ووافقه الذهبي.

٢٥٤٧ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ

2547. 'Abdullāh bin Mas'ūd narrated: "We were in a tent with the Prophet ﷺ, about forty of us when the Messenger of Allāh ﷺ said to us: 'Would you be pleased to be a quarter of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be a third of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be one half of the people of Paradise? Verily,

[1] That is, the nations that preceded it.

none shall enter Paradise except a Muslim soul. And you are not with relation to *Shirk*[1] except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull." (*Sahīh*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

There are narrations on this topic from 'Imrān bin Husain and Abū Sa'eed Al-Khudrī.

أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟ إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الأَحْمَرِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٨ ومسلم، ح:٢٢١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح:٣٢٤ * وفي الباب عن عمران بن حصين [يأتي:٣١٦٨، ٣١٦٩] وأبي سعيد الخدري [البخاري، ح:٦٥٣٠ ومسلم، ح:٢٢٢].

Comments:

Muhammad's ﷺ Prophethood and ministry is for all nations and all times to come. His greatest miracle i.e., the Qur'ān is also there to stay until the end of the world. Hence it is that his followers will be twice the number of all nations, which means that the rest of the people will be one-third while his people will be two-thirds of the entire people, i.e., more than even he ﷺ, expected them to be. He had only hoped them to be half of the number of all people.

In no. 2547 the Messenger of Allāh ﷺ means to say that, as compared to the non-believers, the number of Muslims in the world will be extremely low. The people of Hellfire shall, therefore, be much more in number.

Chapter 14. What Has Been Related About The Description Of The Gates Of Paradise

(المعجم ١٤) - بَابُ مَا جَاءَ فِي صِفَةِ أَبْوَابِ الْجَنَّةِ (التحفة ١٤)

2548. Sālim bin 'Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: "The breadth of the gate through which my *Ummah* shall enter Paradise is the distance that a good rider covers in three.[2] Despite that,

٢٥٤٨ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَزَّازُ عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَابُ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةُ

[1] That is, with relation to the people of *Shirk* as mentioned in the narration of *Al-Bukhārī*.

[2] "Meaning three nights or three years, and that (the latter) is more obvious...." *Tuhfat Al-Ahwadhī*.

they shall be constrained by it until their shoulders are almost crushed completely."[1] (*Da'īf*)

الرَّاكِبِ الْمُجَوِّدِ ثَلَاثًا، ثُمَّ إِنَّهُمْ لَيُضْغَطُونَ عَلَيْهِ حَتَّى تَكَادَ مَنَاكِبُهُمْ تَزُولُ».

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ.

[He said:] I asked Muhammad about this *Hadīth*, but he did not know it. He said: "Khālid bin Abī Bakr reported *Munkar* narrations from Sālim bin 'Abdullāh."

[قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ هٰذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ، وَقَالَ: لِخَالِدِ بْنِ أَبِي بَكْرٍ مَنَاكِيرُ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ.

تخريج: [إسناده ضعيف] وأخرجه يعقوب بن سفيان الفارسي عن الفضل بن الصباح به (النهاية في الفتن: ٢/ ٢٦٥، ح: ١٢٨٢) ورواه أبو يعلى، ح: ٥٥٥٤ عن الفضل بن الصباح به * خالد بن أبي بكر فيه لين وعدّ الذهبي هذا الحديث من مناكيره.

Comments:

Crowding of the people in a mood of celebration and joy shall not give them the feeling of distress and pain. This is about the narrowest of the gates. Some other gates will be much wider. Some other narrations speak of the distance that would be covered in forty days. (*Tuhfat Al-Ahwadhī*, v.3, p.33).

Chapter 15. What Has Been Related About The Market Of Paradise

(المعجم ١٥) - بَابُ مَا جَاءَ فِي سُوقِ الْجَنَّةِ (التحفة ١٥)

2549. Hassān bin 'Atiyyah narrated from Sa'eed bin Al-Musayyab, that he met Abū Hurairah, and Abū Hurairah said: "I supplicate Allāh to bring you and I together in the market of Paradise." So Sa'eed said: "Is there a market in it?" He said: "Yes, the Messenger of Allāh ﷺ informed me that: 'When the people of Paradise enter it, they shall take their places according to the virtue of their deeds. Then permission shall be granted to them to visit their Lord, for the length of a

٢٥٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعِشْرِينَ: حَدَّثَنَا الأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ، فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ، فَقَالَ سَعِيدٌ: أَفِيهَا سُوقٌ؟ قَالَ: نَعَمْ، أَخْبَرَنِي رَسُولُ اللهِ ﷺ: «أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ، ثُمَّ يُؤْذَنُ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا

[1] That appears to be due to their large numbers, meaning although the gate is so wide, their amassing to go through it will constrict them. And Allāh knows best.

Friday from the days of the world. He shall present for them His Throne, and He shall manifest Himself to them in a garden from the gardens of Paradise. Then lofty seats of light shall be erected for them, and lofty seats of pearl, and lofty seats of corundum, and lofty seats of peridots, and lofty seats of gold, and lofty seats of silver. And the lowest of them – and there is none of them that is low – shall sit upon a dune of musk and camphor, and they shall not regard those upon the chairs as having a better sitting place than them.' Abū Hurairah said: "I said: 'O Messenger of Allāh, and will we see our Lord?' He (ﷺ) said: 'Yes. [He said:] Do you doubt [concerning] seeing the sun, or the moon on a night when it is full?' We said: 'No.' He said: 'Likewise, you will not doubt concerning seeing your Lord. And there shall not remain in that meeting any man except Allāh shall give him a lecture until he says to a man from among them: "O so-and-so son of so-and-so, do you remember the day when you said such-and-such." And He will remind him of some of his betrayals in the world, so he will say: "O my Lord, did you not forgive me?" So He will say: "Indeed! It is by the vastness of My Forgiveness that you reached this station of yours." So while they are engaged in this they shall be covered by a cloud that shall rain upon them a perfume, the like of whose smell they have not smelled,

فَيَزُورُونَ رَبَّهُمْ وَيَبْرُزُ لَهُمْ عَرْشُهُ وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ، فَتُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ، وَمَنَابِرُ مِنْ لُؤْلُؤٍ، وَمَنَابِرُ مِنْ يَاقُوتٍ، وَمَنَابِرُ مِنْ زَبَرْجَدٍ، وَمَنَابِرُ مِنْ ذَهَبٍ، وَمَنَابِرُ مِنْ فِضَّةٍ وَيَجْلِسُ أَدْنَاهُمْ وَمَا فِيهِمْ مِنْ دَنِيٍّ عَلَى كُثْبَانِ المِسْكِ وَالكَافُورِ وَمَا يُرَوْنَ أَنَّ أَصْحَابَ الكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِسًا».

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللهِ! وَهَلْ نَرَى رَبَّنَا؟ قَالَ: «نَعَمْ» [قَالَ:] «هَلْ تَتَمَارَوْنَ [فِي] رُؤْيَةِ الشَّمْسِ وَالقَمَرِ لَيْلَةَ البَدْرِ؟» قُلْنَا: لَا، قَالَ: «كَذَلِكَ لَا تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ، وَلَا يَبْقَى فِي ذَلِكَ المَجْلِسِ رَجُلٌ إِلَّا حَاضَرَهُ اللهُ مُحَاضَرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ: يَا فُلَانُ بْنُ فُلَانٍ! أَتَذْكُرُ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيُذَكِّرُهُ بِبَعْضِ غَدَرَاتِهِ فِي الدُّنْيَا، فَيَقُولُ: يَا رَبِّ! أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَى فَبِسَعَةِ مَغْفِرَتِي بَلَغْتَ مَنْزِلَتَكَ هَذِهِ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طِيبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ، وَيَقُولُ رَبُّنَا [تَبَارَكَ وَتَعَالَى]: قُومُوا إِلَى مَا أَعْدَدْتُ لَكُمْ مِنَ الكَرَامَةِ فَخُذُوا مَا اشْتَهَيْتُمْ فَنَأْتِي سُوقًا قَدْ حَفَّتْ بِهِ المَلَائِكَةُ [فِيهِ] مَا لَمْ تَنْظُرِ العُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعِ الآذَانُ، وَلَمْ يَخْطُرْ عَلَى القُلُوبِ، فَيُحْمَلُ إِلَيْنَا مَا اشْتَهَيْنَا لَيْسَ يُبَاعُ فِيهَا وَلَا يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلُ

ever. And our Lord [Blessed and Exalted is He] shall say: "Arise to what I have prepared for you of generosity, and take whatever you desire." Then, we will come to a market which the angels will have already surrounded. [In it] shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall not be anything sold or bought in this market, and, in that market, the people of Paradise shall meet one another.' He said: 'So the person of high rank shall come and meet the one below him in rank – and there is none among them that is low – so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it is not fitting for anyone to feel regret therein. Then we will return to our places and our wives shall meet us saying: "Welcome and greetings, you have come, and you have beauty greater than what you parted us with." So we will say: "Indeed we sat today with our Lord, the Powerful, and it is fitting that we should return with what we have returned with."' **(*Ḍa'īf*)**

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route. [And Suwaid bin 'Amr has reported part of this *Ḥadīth* from Al-Awzā'ī.]

الْجَنَّةِ بَعْضُهُمْ بَعْضًا. قَالَ: فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَنِيٌّ فَيَرُوعُهُ مَا يَرَى عَلَيْهِ مِنَ اللِّبَاسِ فَمَا يَنْقَضِي آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا، ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا فَتَتَلَقَّانَا أَزْوَاجُنَا فَيَقُلْنَ: مَرْحَبًا وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ لَكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ، فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ، وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُه إِلَّا مِنْ هٰذَا الوَجْهِ. [وَقَدْ رَوَى سُوَيْدُ ابْنُ عَمْرٍو عَنِ الأَوْزَاعِيِّ شَيْئًا مِنْ هٰذَا الحَدِيثِ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٦ عن هشام ابن عمار به واختلط فالسند معلل، ومع ذلك صححه ابن حبان (الإحسان): ٧٣٩٥.

Comments:

The Hadīth tells us that each person in Paradise shall be given status and rank in accordance with the level of his belief and the virtue of his deeds. The more superior the level of his belief and deeds, the higher his status and rank in Paradise. They will also have the joy of meeting their Lord once every week, on Friday. They shall converse with their Lord, sitting on seats elevated according to their ranks. They shall in the meanwhile be covered by a cloud that shall rain the finest kind of perfume over them. They shall also go to visit a market place where they shall find things the like of which, not to speak of seeing or hearing, they will not have even dreamt in their wildest dreams.

2550. 'Alī narrated that the Messenger of Allāh ﷺ said: "Indeed in Paradise there is a market in which there is no buying nor selling – except for images of men and women. So whenever a man desires an image, he enters it." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٥٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَنَّادٌ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شِرًى وَلَا بَيْعٌ إِلَّا الصُّوَرَ مِنَ الرِّجَالِ وَالنِّسَاءِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١/١٥٦ عن أبي معاوية الضرير به وأورده ابن الجوزي في الموضوعات: ٣/٢٥٧ وقال: "هذا حديث لا يصح" وهذا في الزهد لهناد، ح: ٩" * عبدالرحمن بن إسحاق الواسطي: ضعيف مشهور.

Comments:

The Hadīth tells us that Paradise will have a 'market' of a different type, where nothing shall be bought or sold. It will rather have countless images of handsome men and pretty women on display. Whatever forms or images men will choose for themselves and their wives they will be transformed into the likes of those images.

Chapter 16. What Has Been Related About Seeing The Lord, Blessed And Exalted

(المعجم ١٦) - بَابُ مَا جَاءَ فِي رُؤْيَةِ الرَّبِّ تَبَارَكَ وَتَعَالَى (التحفة ١٦)

2551. Jarīr bin 'Abdullāh Al-Bajalī narrated: "We were seated with the

٢٥٥١ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

Prophet ﷺ when he looked towards the moon on the night of a full moon and said, 'Indeed you shall be placed before your Lord and you shall see Him as you see this moon. You will see Him without trouble. So if you are able to keep from becoming overwhelmed from prayer before the rising of the sun and before its setting, then do so.' Then he recited: And glorify the praises of your Lord before the rising of the sun and before the setting."[1] (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ البَجَلِيِّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى القَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ: «إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هٰذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا - ثُمَّ قَرَأَ -: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ﴾» [ق: ٣٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح:٦٣٣ من حديث وكيع والبخاري، ح:٧٤٣٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A common spectacle about the moon is that, when it rises on the horizon, all men from east to west can see it unhindered at one and the same time. Through this parable of the moon the Prophet ﷺ has in fact brought home to the people the idea that all the inhabitants of Paradise will be able to see the Countenance of their Lord at the same time without any let or hindrance.

2552. Suhaib narrated concerning His (Allāh's) statement: For those who do good is the best (reward) and even more.[2] – the Prophet ﷺ said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise from Allāh.' They will say: 'Did He not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He

٢٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا، قَالُوا أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّنَا مِنَ النَّارِ

[1] *Qāf* 50:39.
[2] *Yūnus* 10:26.

said: "So, by Allāh, He did not grant them anything more beloved to them than looking at Him." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* was only narrated with a chain in *Marfū'* form by Ḥammād bin Salamah. Sulaimān bin Al-Mughīrah [and Ḥammād bin Zaid] reported this *Ḥadīth* from Thābit Al-Bunānī from 'Abdur-Raḥmān bin Abī Lailā as his statement.

وَيُدْخِلْنَا الْجَنَّةَ؟ قَالُوا: بَلَى، فَيُكْشَفُ الْحِجَابُ، قَالَ: فَوَاللهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا أَسْنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ [وحَمَّادُ بْنُ زَيْدٍ] هٰذَا الْحَدِيثَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَوْلَهُ.

تخريج: وأخرجه مسلم، الإيمان، باب إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى، ح: ١٨١ من حديث عبدالرحمن بن مهدي به وانظر، ح: ٣١٠٥.

Comments:

Greater than all the bounties of Paradise will be the supreme bliss of seeing the Countenance of Allāh. The simple reason being that all other bounties are things created while the Countenance shall be Allāh's who is the Creator. And obviously the creation can stand no comparison to the Creator.

Chapter 17. The Explanation Of His ﷻ Statement, "Some Faces That Day Shall Be Radiant..."

(المعجم ١٧) - [بَابٌ مِنْهُ: تَفْسِيرُ قَوْلِهِ: ﴿وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ...﴾] (التحفة ١٧)

2553. Thuwair narrated from Ibn 'Umar, saying: 'The Messenger of Allāh ﷺ said: "Indeed the least of the people of Paradise in rank is the one who shall look at his gardens, his wives, his bounties, his servants and his beds for the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night." Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.[1] (*Ḍa'īf*)

٢٥٥٣ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي شَبَابَةُ بْنُ سَوَّارٍ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جِنَانِهِ وَزَوْجَاتِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ، وَأَكْرَمُهُمْ عَلَى اللهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً، ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾» [القيامة: ٢٢، ٢٣].

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ

[1] *Al-Qiyāmah* 75:22-23.

مِنْ غَيْرِ وَجْهٍ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ مَرْفُوعًا. وَرَوَاهُ عَبْدُ المَلِكِ بْنُ أَبْجَرَ عَنْ ثُوَيْرٍ، عَنِ ابْنِ عُمَرَ مَوْقُوفًا. وَرَوَاهُ عُبَيْدُ اللهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ.

حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عُبَيْدُ اللهِ الأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ ثُوَيْرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

[Abū 'Eīsā said:] This *Ḥadīth* has been reported through more than one route from Isrā'īl, from Thuwair from Ibn 'Umar in *Marfū'* form. 'Abdul-Mālik bin Abjar reported it from Thuwair, from Ibn 'Umar in *Mawqūf* form. 'Ubaidullāh Al-Ashja'ī reported it from Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar as his statement without it being *Marfū'*.

This was narrated to us by Abū Kuraib Muḥammad bin Al-'Alā' (he said): " 'Ubaidullāh Al-Ashja'ī reported to us: 'From Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar'" similarly, and he did not narrate it in *Marfū'* form.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٢/ ٦٤ من حديث إسرائيل به وقال الذهبي في تلخيص المستدرك:٢/ ٥٠٩ في ثوير بن أبي فاختة: واهي الحديث وقال الهيثمي: مجمع على ضعفه (مجمع الزوائد:١٠/ ٤٠١) ❊ حديث ابن أبجر رواه اللالكائي موقوفًا وأحمد:٢/ ١٣ وغيره مرفوعًا ❊ حديث عبيدالله الأشجعي يأتي بعده وانظر، ح: ٣٣٣٠.

٢٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الكُوفِيُّ: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ الحِمَّانِيُّ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تُضَامُّونَ فِي رُؤْيَةِ القَمَرِ لَيْلَةَ الْبَدْرِ؟ وتُضَامُّونَ فِي رُؤْيَةِ الشَّمْسِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ القَمَرَ لَيْلَةَ البَدْرِ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَهٰكَذَا رَوَى يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، وَغَيْرُ وَاحِدٍ عَنِ الأَعْمَشِ،

2554. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you crowd one another in order to see the moon on the night of a full moon? Do you crowd one another in order to see the sun?" They said: "No." He said: "So verily, you shall see your Lord as you see the moon on the night of a full moon, you shall not crowd one another to see Him." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*] *Gharīb*. It was reported in this manner by Yaḥyā bin 'Eīsā Ar-Ramlī, and more than one, from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah from the

Prophet ﷺ. And 'Abdullāh bin Idrīs reported it from Al-A'mash, from Abū Ṣāliḥ, from Abū Sa'eed from the Prophet ﷺ. [And the narration of Ibn Idrīs from Al-A'mash is not preserved; the *Ḥadīth* of Abū Ṣāliḥ, from Abū Hurairah from the Prophet ﷺ is more correct. It was reported in this manner by Suhail bin Abī Ṣāliḥ from his father, from Abū Hurairah from the Prophet ﷺ, and it has also been reported from Abū Sa'eed from the Prophet ﷺ] similar to this *Ḥadīth* from more than one route and it is a *Ṣaḥīḥ Ḥadīth* as well.

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. [وَحَدِيثُ ابْنِ إِدْرِيسَ عَنِ الأَعْمَشِ غَيْرُ مَحْفُوظٍ. وَحَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَصَحُّ. وَهٰكَذَا رَوَاهُ سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَقَدْ رُوِيَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ] مِنْ غَيْرِ وَجْهٍ مِثْلُ هٰذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ أَيْضًا.

تخريج: [**صحيح**] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح:١٧٨ من حديث الأعمش ومسلم، ح:٢٩٦٨ من حديث أبي صالح به.

Chapter 18. The Dialogue Of The Lord With The People Of Paradise

(المعجم ١٨) - بَابُ [مُحَاوَرَةِ الرَّبِّ أَهْلَ الْجَنَّةِ...] (التحفة ١٨)

2555. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "Indeed, Allāh will say to the people of Paradise: 'O people of Paradise!' They will say: 'We respond to You, O our Lord, and we are at Your service.' Then He will say: 'Are you pleased?' They will say: 'Why should we not be pleased when You have given us what you have not given anyone from Your creation.' So He will say: 'I shall give you what is greater than that.' They will say: 'And what is greater than that?' He will say: 'I shall cover you in My Pleasure and I shall not become angry with you ever.'" (*Ṣaḥīḥ*)

٢٥٥٥ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: مَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ قَالَ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ

عَلَيْكُمْ أَبَدًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٤٩ ومسلم، ح:٢٨٢٩ من حديث ابن المبارك به وهو في الزهد له (رواية نعيم بن حماد وهو حسن الحديث)، ح:٤٣٠.

Comments:

Allāh Himself says: The greatest bliss is the good pleasure of Allāh (Qur'ān, 9:72). It is because all happiness, success or prosperity depends on Allāh's good pleasure and hence the greatest bliss for the people of Paradise will be the good pleasure of Allāh.

Chapter 19. What Has Been Related About How The People Of Paradise In The Upper-Chambers Shall Seem To Others

(المعجم ١٩) - بَابُ مَا جَاءَ فِي تَرَائِي أَهْلِ الْجَنَّةِ فِي الْغُرَفِ (التحفة ١٩)

2556. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, the people of Paradise shall see the upper chamber like they see the eastern star, or the western star, disappearing in the far edge of the sky, or ascending due to the differences in levels." They said: "Are those the Prophets?" He said: "Yes. By the One in Whose Hand is my soul, and groups who had faith in Allāh and His Messenger, and believed in the Messengers." (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

٢٥٥٦ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْغُرْفَةِ كَمَا يَتَرَاءَوْنَ الْكَوْكَبَ الشَّرْقِيَّ أَوِ الْكَوْكَبَ الْغَرْبِيَّ الْغَارِبَ فِي الأُفُقِ أَوِ الطَّالِعَ فِي تَفَاضُلِ الدَّرَجَاتِ فَقَالُوا: يَا رَسُولَ اللهِ! أُولَئِكَ النَّبِيُّونَ؟ قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! وَأَقْوَامٌ آمَنُوا بِاللهِ وَرَسُولِهِ وَصَدَّقُوا الْمُرْسَلِينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [**إسناده حسن**] وأخرجه أحمد:٢/٣٣٥ من حديث فليح به وهو في الزهد لابن المبارك (رواية نعيم)، ح:٤١٨ وأخرجه البخاري، ح:٣٢٥٦ ومسلم، ح:٢٨٣١ من حديث أبي سعيد الخدري به.

Comments:

In order to drive home the idea of differences in the ranks of the people of Paradise, the Prophet ﷺ told them that some of the believers will be given mansions at such great heights that they would appear like stars to those living in lower chambers.

Chapter 20. What Has Been Related About The Everlasting Life Of The People Of Paradise And The People Of The Fire

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي خُلُودِ أَهلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ٢٠)

2557. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Allāh will gather mankind on the Day of Resurrection on a single plain, then the Lord of the Worlds will come to them and say: 'Let every person follow what they used to worship.' So to the worshipper of the cross, his cross shall be symbolised to him, and to the worshipper of images his images, and to the worshipper of fire his fire. They will follow what they used to worship, and the Muslims will remain. Then the Lord of the Worlds will come to them and say: 'Do you not follow the people?' So they will say: 'We seek refuge in Allāh from you, we seek refuge in Allāh from you, Allāh is our Lord, and we shall remain here until we see our Lord.' And He orders them and makes them firm.'"

They said: "And will we see Him, O Messenger of Allāh?" He said: "Are you harmed in seeing the moon on the night of a full moon?" They said: "No, O Messenger of Allāh." He said: "So you will not be harmed in seeing Him at that hour. Then He will conceal Himself, then He will

٢٥٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيه، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَجْمَعُ اللهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، ثُمَّ يَطْلُعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ: أَلَا يَتْبَعُ كُلُّ إِنْسَانٍ مَا كَانُوا يَعْبُدُونَ فَيُمَثَّلُ لِصَاحِبِ الصَّلِيبِ صَلِيبُهُ، وَلِصَاحِبِ التَّصَاوِيرِ تَصَاوِيرُهُ، وَلِصَاحِبِ النَّارِ نَارُهُ، فَيَتْبَعُونَ مَا كَانُوا يَعْبُدُونَ، وَيَبْقَى الْمُسْلِمُونَ فَيَطْلُعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ: أَلَا تَتْبَعُونَ النَّاسَ؟ فَيَقُولُونَ: نَعُوذُ بِاللهِ مِنْكَ، نَعُوذُ بِاللهِ مِنْكَ، اللهُ رَبُّنَا، وَهٰذَا مَكَانُنَا حَتَّى نَرَى رَبَّنَا، وَهُوَ يَأْمُرُهُمْ وَيُثَبِّتُهُمْ»، قَالُوا: وَهَلْ نَرَاهُ يَا رَسُولَ اللهِ؟ قَالَ: «وَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا: لَا، يَا رَسُولَ اللهِ، قَالَ: «فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَتِهِ تِلْكَ السَّاعَةِ، ثُمَّ يَتَوَارَى ثُمَّ يَطْلُعُ فَيُعَرِّفُهُمْ نَفْسَهُ ثُمَّ يَقُولُ: أَنَا رَبُّكُمْ فَاتَّبِعُونِي، فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَيَمُرُّ عَلَيْهِ مِثْلُ جِيَادِ الْخَيْلِ وَالرِّكَابِ وَقَوْلُهُمْ عَلَيْهِ: سَلِّمْ سَلِّمْ، وَيَبْقَى أَهْلُ النَّارِ فَيُطْرَحُ مِنْهُمْ

come, and He will make them recognize Him, then He will say: "I am your Lord, so follow Me." So the Muslims will arise and the *Ṣirāṭ* shall be placed, and they shall pass by it the like of excellent horses and camels and their statement[1] upon it shall be, "Grant them safety, grant them safety." And the people of the Fire shall remain, then a party of them shall be cast down into it, and it shall be said (to the Fire): 'Have you become full?' So it shall say: Is there more?[2] Then a party shall be cast down into it, and it shall be said: 'Have you become full?' So it shall say: Is there more?[3] Until when they are all included in it, *Ar-Raḥmān* (the Most-Merciful) shall place His Foot in it and its sides shall be all brought together, then He will say: 'Enough.' It will say, 'Enough, enough.' So when Allāh, the Exalted, has admitted the people of Paradise into Paradise and the people of the Fire into the Fire" - [He said:] – "Death shall be brought in by the collar and stood on the wall that is between the people of Paradise and the people of the Fire, then it will be said: 'O people of Paradise!' They will come near, afraid. Then it will be said: 'O people of the Fire!' They will come rejoicing, hoping for intercession. Then it will be said to the people of Paradise and the

فِيهَا فَوْجٌ، فَيُقَالُ: هَلِ امْتَلأْتِ، فَتَقُولُ: ﴿هَلْ مِن مَّزِيدٍ﴾ [ق: ٣٠] ثُمَّ يُطْرَحُ فِيهَا فَوْجٌ فَيُقَالُ: هَلِ امْتَلأْتِ، فَتَقُولُ: ﴿هَلْ مِن مَّزِيدٍ﴾ حَتَّى إِذَا أُوعِبُوا فِيهَا وَضَعَ الرَّحْمٰنُ قَدَمَهُ فِيهَا، وَأُزْوِيَ بَعْضُهَا إِلَى بَعْضٍ، ثُمَّ قَالَ: قَطْ، قَالَتْ: قَطْ قَطْ، فَإِذَا أَدْخَلَ اللهُ تَعَالَى أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ [قَالَ]: أُتِيَ بِالْمَوْتِ مُلَبَّبًا فَيُوقَفُ عَلَى السُّورِ الَّذِي بَيْنَ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَطَّلِعُونَ خَائِفِينَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! فَيَطَّلِعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ، فَيُقَالُ لأَهْلِ الْجَنَّةِ وَلأَهْلِ النَّارِ: هَلْ تَعْرِفُونَ هٰذَا؟ فَيَقُولُونَ هٰؤُلَاءِ وَهٰؤُلَاءِ: قَدْ عَرَفْنَاهُ هُوَ الْمَوْتُ الَّذِي وُكِّلَ بِنَا، فَيُضْجَعُ فَيُذْبَحُ ذَبْحًا عَلَى السُّورِ [الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ]، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ لَا مَوْتَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

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[1] That is, the statement of the Prophets and Messengers. See *Tuḥfat Al-Aḥwadhī*.
[2] *Qāf* 50:30.
[3] *Qāf* 50:30.

people of the Fire: 'Do you recognize this?' So they will – both of them – say: 'We recognize it. It is Death which was given charge of us,' so it will be laid down and slaughtered upon the wall [the one that is between Paradise and the Fire], then it will be said: 'O people of Paradise! Everlasting life without death!' And 'O people of the Fire! Everlasting life without death!'" (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢/٣٦٨ والنسائي في الكبرى، ح: ١١٥٦٩ عن قتيبة به.

Comments:

Death, couched in the form of a ram shall be made to stand on the wall dividing the people of Paradise and the people of the Fire, and both groups shall be asked whether they recognize it. The people of Paradise shall come forward fearing lest they should fall into the jaws of Death and thus lose their blessed living in Paradise. The people of Fire, on the other hand, will come forward rejoicing in the hope of finding some chance of intercession. Both the groups shall recognize it to be Death. It shall then be slaughtered in full view of both in order that the people of Paradise have added joy and the people of Fire added grief.

2558. 'Aṭiyyah narrated from Abū Sa'eed in *Marfū'* form: "When it is the Day of Resurrection, Death shall be brought as a mixed black-white ram. It shall be stood between Paradise and the Fire, and then slaughtered while they watch. If anyone were to die of joy, then surely the people of Paradise would die, and if anyone were to die of grief, then surely the people of the Fire would die." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*].

There are many narrations such as

٢٥٥٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ يَرْفَعُهُ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُتِيَ بِالْمَوْتِ كَالْكَبْشِ الأَملَحِ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُذْبَحُ وَهُمْ يَنْظُرُونَ، فَلَوْ أَنَّ أَحَدًا مَاتَ فَرَحًا لَمَاتَ أَهْلُ الْجَنَّةِ، وَلَوْ أَنَّ أَحَدًا مَاتَ حُزْنًا لَمَاتَ أَهْلُ النَّارِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

وقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ رِوَايَاتٌ كَثِيرَةٌ

this reported from the Prophet ﷺ mentioning *Ar-Ru'yah* (seeing Allāh) and that the people will see their Lord, and mentioning the Foot and similar to these things. And the chosen approach concerning this with the people of knowledge from the *A'immah* such as Sufyān Ath-Thawrī, Mālik bin Anas, Sufyān bin 'Uyainah, Ibn Al-Mubārak, Wakī' and other than them, is that they report these narrations then say: "We report these *Aḥādīth* as they are, and we believe in them, and it is not to be said, 'how?'"

This is the path and approach which the people of *Ḥadīth* have chosen – that they report these narrations as they have come, they are believed in, they are not explained,[1] doubts are not to be cast upon them, and it is not to be said "how?" – This is the order of the people of knowledge which they chose and took as their approach.

The meaning of his statement in the *Ḥadīth*: "And He will make them recognize Him" is "He manifests Himself to them in His Glory."

مِثْلُ هٰذَا مَا يُذْكَرُ فِيهِ أَمْرُ الرُّؤْيَةِ: أَنَّ النَّاسَ يَرَوْنَ رَبَّهُمْ، وَذِكْرُ الْقَدَمِ وَمَا أَشْبَهَ هَذِهِ الأَشْيَاء. وَالمَذْهَبُ فِي هٰذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الأَئِمَّةِ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَابْنِ المُبَارَكِ وَوَكِيعٍ وَغَيْرِهِمْ أَنَّهُمْ رَوَوْا هَذِهِ الأَشْيَاءَ ثُمَّ قَالُوا: تُرْوَى هَذِهِ الأَحَادِيثُ وَنُؤْمِنُ بِهَا وَلَا يُقَالُ: كَيْفَ؟، وَهٰذَا الَّذِي اخْتَارَهُ أَهْلُ الحَدِيثِ أَنْ يَرْوُوا هذِه الأَشْيَاءَ كَمَا جاءَتْ وَيُؤمَنُ بِهَا وَلَا تُفَسَّرُ وَلَا يَتَوَهَّمُ وَلَا يُقَالُ: كَيْفَ، وَهٰذَا أَمْرُ أَهْلِ العِلْمِ الَّذِي اخْتَارُوهُ وَذَهَبُوا إِلَيْهِ. وَمَعْنَى قَوْلِهِ فِي الحَدِيثِ: فَيُعَرِّفُهُمْ نَفْسَهُ يَعْنِي يَتَجَلَّى لَهُمْ.

تخريج: [إسناده ضعيف] * عطية العوفي وسفيان بن وكيع ضعيفان.

Comments:

Death, in relation to us mortals on earth, is a contingent or dependent entity that can only manifest itself through some living organism. In relation to Almighty Allāh or in the Hereafter, where the essence and reality of everything shall be laid bare, it would be transformed into a substantive being, and for Allāh ﷻ it is no problem changing a contingent into a substantive entity. He is All-Powerful and, therefore, Death's conversion in the Hereafter into a ram would be no allegorical or symbolic phenomenon but a real and physical transformation.

[1] That is, their "how" is not to be brought in question.

Chapter 21. What Has Been Related That "Paradise Is Surrounded With Hardships And The Fire Is Surrounded By Desires"

(المعجم ٢١) - بَابُ مَا جَاءَ حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ (التحفة ٢١)

2559. Anas narrated that the Messenger of Allāh ﷺ said: "Paradise is surrounded by hardships, and the Fire is surrounded by desires." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* from this route.

٢٥٥٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ وَثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هٰذَا الْوَجْهِ.

تخريج: وأخرجه مسلم، الجنة وصفة نعيمها وأهلها، باب صفة الجنة، ح: ٢٨٢٢ من حديث حماد بن سلمة به.

Comments:

Only those who can follow the commands of the *Sharī'ah* and bear the difficulties and hardships in its way would be admitted to Paradise. As for Hell, one just has to follow his whims and desires. Admission to Paradise demands compliance with a strict code of conduct and behavior while simply following the desires of one's heart is enough for entry into the Hellfire.

2560. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "When Allāh created Paradise and the Fire, He sent Jibrīl to Paradise, saying: 'Look at it and at what I have prepared in it for its inhabitants.'" He (ﷺ) said: "So he came to it and looked at it, and at what Allāh had prepared in it. He (Jibrīl) said: 'Indeed, by Your Might, none shall hear of it except that he shall enter it.' Then He gave the order for it to be surrounded with hardships. He said: 'Return to it and look at it, and at what I have prepared in it for its inhabitants.'" He ﷺ said: "So he returned to it and found it

٢٥٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الجَنَّةِ، فَقَالَ: انْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَجَاءَهَا فَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللهُ لِأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهِ، قَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالمَكَارِهِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهَا فَإِذَا

surrounded with hardships. He returned to Him and said: 'Indeed, by Your Might, I fear that none shall enter it.' He ﷻ said: 'Go to the Fire and look at it and at what I have prepared in it for its inhabitants.' So he found it, one part of it riding the other. So he returned to Him and said: 'Indeed, by Your Might, none shall hear of it and then enter it.' So He gave the order for it to be surrounded with desires, then He said: 'Return to it,' so he (Jibrīl) returned to it, then he said: 'Indeed, by Your Might, I fear that none shall be saved from it except that he shall enter it.''' (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ، فَرَجَعَ إِلَيْهِ. فَقَالَ: فَوَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: اذْهَبْ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا، فَرَجَعَ إِلَيْهِ، فَقَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَرَجَعَ إِلَيْهَا، فَقَالَ: فَوَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُوَ مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في خلق الجنة والنار، ح:٤٧٤٤ والنسائي:٧/٣، ح:٣٧٩٤ من حديث محمد بن عمرو الليثي به وصححه ابن حبان (الإحسان):٧٣٥١ والحاكم على شرط مسلم:١/٢٦، ٢٧ ووافقه الذهبي.

Comments:

The *Ḥadīth* gives us an idea of the fact that the kind of moral courage, self-control and willingness to conduct oneself under the divinely ordained limitations so very essential for admission to Paradise requires undergoing difficulties. On the other hand, a lifestyle of merry-making after the desires of one's own heart, where a person feels free to do whatever he likes but which ultimately leads to Hellfire, is a path that all men, except the rarest few, would willingly wish to adopt.

Chapter 22. What Has Been Related About The Debate Between Paradise And The Fire

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي احْتِجَاجِ الْجَنَّةِ وَالنَّارِ (التحفة ٢٢)

2561. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Paradise and the Fire debated. Paradise said: 'The weak and the poor shall enter me,' and the Fire said: 'The tyrants and the proud shall enter me.' So He said to the

٢٥٦١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «احْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، وَقَالَتِ النَّارُ:

Fire: 'You are My Punishment, I take vengeance through you from whom I will,' and He said to Paradise: 'You are My Mercy I show mercy through you to whom I will.'" (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Sahīh*.

يَدْخُلُنِي الجَبَّارُونَ وَالمُتَكَبِّرُونَ، فَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكِ مِمَّنْ شِئْتُ، وَقَالَ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ شِئْتُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٤٥٠ من حديث محمد بن عمرو به.

Comments:

Paradise is the symbol of Allāh's Beauty and Mercy, which is its distinctive feature. Hell's distinctive feature, on the other hand, is that it is the symbol of Allāh's Majesty and Wrath. Thus, both can claim their distinctiveness and superiority in their respective areas.

Chapter 23. What Has Been Related About What Bounties There Are For The Lowest Inhabitants Of Paradise

(المعجم ٢٣) - بَابُ مَا جَاءَ مَا لِأَدْنَى أَهْلِ الْجَنَّةِ مِنَ الكَرَامَةِ (التحفة ٢٣)

2562. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him, (the size of which is) like that which is between Al-Jābiyyah[1] and Ṣan'ā'."

And with this chain, it is narrated from the Prophet ﷺ that he said: "Whoever of the people of (destined to enter) Paradise dies, young or old, they shall be brought back in Paradise thirty years old, they will not increase in that ever, and likewise the people of the Fire."

And with this chain, it is narrated

٢٥٦٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللهِ] بْنُ المُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَدْنَى أَهْلِ الجَنَّةِ مَنْزِلَةً الَّذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُونَ زَوْجَةً وتُنْصَبُ لَهُ قُبَّةٌ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ وَيَاقُوتٍ كَمَا بَيْنَ الجَابِيَةِ إِلَى صَنْعَاءَ». وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ مِنْ أَهْلِ الجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ بني ثَلَاثِينَ فِي الجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا، وَكَذَلِكَ أَهْلُ النَّارِ» وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عَلَيْهِمُ التِّيجَانَ إِنَّ أَدْنَى

[1] A city in Ash-Shām.

لُؤْلُؤَةٍ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ.

from the Prophet ﷺ that he said: "There are upon them crowns, the least of its pearls would illuminate what is between the East and the West." (*Ḍa'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, we do not know it except from the narration of Rishdīn bin Sa'd.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٧٥ من حديث دراج به وانظر، ح: ٢٠٣٣ لعلته.

Comments:

Everything in Paradise would be matchless and everlasting and nothing of the world could compete with it. And every resident of Paradise would enjoy esteem and honor that would be beyond human imagination.

٢٥٦٣ - حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ حَمْلُهُ وَوَضْعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدِ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هٰذَا، فَقَالَ بَعْضُهُمْ: فِي الْجَنَّةِ جِمَاعٌ وَلَا يَكُونُ وَلَدٌ، هٰكَذَا يُرْوَى عَنْ طَاوُسٍ وَمُجَاهِدٍ وَإِبْرَاهِيمَ النَّخَعِيِّ. وَقَالَ مُحَمَّدٌ: قَالَ إِسْحَاقُ ابْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ ﷺ: إِذَا اشْتَهَى الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ كَمَا يَشْتَهِي وَلَكِنْ لَا يَشْتَهِي. قَالَ مُحَمَّدٌ: وَقَدْ رُوِيَ عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُ لَهُمْ فِيهَا وَلَدٌ». وَأَبُو صِدِّيقٍ النَّاجِيُّ اسْمُهُ بَكْرُ بْنُ

2563. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The believer, when he desires a child in Paradise, he shall be carried (in pregnancy), born, and complete his aging in an hour as he desires." (***Ḥasan***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb*.

The people of knowledge disagreed concerning this, so some of them said that in Paradise there is intercourse but no births. It has been reported like this from Ṭawūs, Mujāhid and Ibrāhīm An-Nakha'ī. Muḥammad said: "Concerning the *Ḥadīth* of the Prophet ﷺ: 'When the believer desires a child in Paradise, it shall be in an hour as he desires' Isḥāq bin Ibrāhīm said: 'But he will not desire.'"

Muḥammad said: "And it has been reported from Abū Razīn Al-'Uqailī from the Prophet ﷺ that he said: 'Indeed the people of

Paradise shall not have children therein.'" And Abū Ṣiddīq An-Nājī's name is Bakr bin 'Amr, and it is [also] said that he is Bakr bin Qais.

عَمْرٍو وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ [أَيْضًا].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح:٤٣٣٨ عن محمد ابن بشار به وصححه ابن حبان (الإحسان): ٧٣٦١.

Chapter 24. What Has Been Related About The Speech Of *Al-Ḥūr Al-'Eīn*

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَلَامِ الْحُورِ الْعِينِ (التحفة ٢٤)

2564. 'Alī narrated that the Messenger of Allāh ﷺ said: "Indeed in Paradise there is a gathering for *Al-Ḥūr Al-'Eīn* wherein they raise their voices. The creatures have not heard the likes of them." [He said:] "They say: 'We are the eternal ones, we shall not die. We are the ones who live in joy and comfort, we have no needs. We are the pleased ones, we do not get angry. *Ṭūba* (good news) to the one who belongs to us and we to him.'" ***(Ḍa'īf)***

There are narrations on this topic from Abū Hurairah, Abū Sa'eed and Anas.

[Abū 'Eīsā said:] The *Ḥadīth* of 'Alī is a *Gharīb Ḥadīth*.

٢٥٦٤ - حَدَّثَنَا هَنَّادٌ وَ أَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنِ النُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فِي الجَنَّةِ لَمُجْتَمَعًا لِلحُورِ العِينِ يَرْفَعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعِ الْخَلَائِقُ مِثْلَهَا [قَالَ:] يَقُلْنَ: نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبْأَسُ، وَنَحْنُ الرَّاضِيَاتُ فَلَا نَسْخَطُ، طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ». وفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنَسٍ.

[قَالَ أَبُو عِيسَى:] حَدِيثُ عَلِيٍّ حَدِيثٌ غَرِيبٌ.

تخريج: [ضعيف] تقدم: ٢٥٥٠ * وفي الباب عن أبي هريرة [جعفر الفريابي/ النهاية في الفتن والملاحم: ٢/ ٣٠١، ح: ١٦٢٥] وأبي سعيد [لم أجده] وأنس [البخاري في التاريخ الكبير: ٧/ ١٦].

Comments:

Everything about Paradise is superlative in texture and beauty. These things will neither be withdrawn from the occupants nor will they stale nor decay. Even the voices of the women of Paradise will be matchless in their sweetness and melody.

2565. [From Yahya bin Abī Kathīr, concerning His (Allāh's), the Mighty and Glorious, statement: "Then they shall be in gardens living luxuriously" He said: "Listening."

And the meaning of listening is similar to what has been mentioned in the *Hadīth* that *Al-Hūr Al-'Eīn* raise their voices]. ***(Sahīh)***

٢٥٦٥ - [حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ الأَوْزَاعِيِّ، عَنْ يحْيَى بْنِ أَبِي كَثِيرٍ فِي قَوْلِهِ عَزَّ وجَلَّ: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم: ١٥] قَالَ: السَّمَاعُ ومَعْنَى السَّمَاعِ مِثْلَ مَا وَرَدَ فِي الحَدِيثِ أَنَّ الحُورَ العِينَ يَرْفَعْنَ بِأَصْوَاتِهِنَّ].

تخريج: [إسناده صحيح].

Chapter 25. What Has Been Related About The Description Of The Three Whom Allāh Loves

(المعجم ٢٥) - [بَابُ أَحَادِيثَ فِي صِفَةِ الثَّلَاثَةِ الَّذِينَ يُحِبُّهُمُ اللهُ] (التحفة ٢٥)

2566. ['Abdullāh] Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Three shall be on dunes of musk" – it seems to me that he said: – "on the Day of Resurrection. The first and the last of peoples shall envy them: A man who calls to the five [prayers] every day and night; a man who leads a group of people and they are pleased with him, and a slave who fulfills the right of Allāh and the right of his masters." ***(Da'īf)***

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know it except through the narration of Sufyān Ath-Thawrī. And Abū Al-Yaqzān's (a narrator in the chain) name is 'Uthmān bin 'Umair, and it is said that he is Ibn Qais.

٢٥٦٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي اليَقْظَانِ، عَنْ زَاذَانَ، عَنْ [عَبْدِ اللهِ] بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ عَلَى كُثْبَانِ المِسْكِ - أُرَاهُ قَالَ: - يَوْمَ الْقِيَامَةِ يَغْبِطُهُمُ الأَوَّلُونَ وَالآخِرُونَ: رَجُلٌ يُنَادِي [بِالصَّلَوَاتِ] الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَرَجُلٌ يَؤُمُّ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ أَدَّى حَقَّ اللهِ وَحَقَّ مَوَالِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا عَنْ سُفْيَانَ الثَّوْرِيِّ. وَأَبُو اليَقْظَانِ اسْمُهُ عُثْمَانُ بْنُ عُمَيْرٍ، وَيُقَالُ: ابْنُ قَيْسٍ.

تخريج: [ضعيف] تقدم: ١٩٨٦.

Comments:

All the three functions mentioned in the *Hadīth* are extremely nerve-racking and difficult. Their status, therefore, will also be enviable.

2567. Abdullāh bin Mas'ūd narrated a *Marfū'* narration: "There are three whom Allāh, the Mighty and Glorious, loves: A man who stood at night reciting the Book of Allāh; a man who spent in charity with his right hand, concealing it" – it seems to me he said "from his left hand" – "and a man who was in a small expedition while his companions were decimated, yet he faced the enemy." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* [from this route and it is] not preserved. What is correct is what Shu'bah and others reported from Manṣūr, from Rib'ī bin Hirāsh, from Zaid bin Ẓibyān, from Abū Dharr from the Prophet ﷺ. Abū Bakr bin 'Ayyāsh (a narrator in the chain) makes many mistakes.

٢٥٦٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ خِرَاشٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ يَرْفَعُهُ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمُ اللهُ عَزَّ وَجَلَّ: رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُو كِتَابَ اللهِ، وَرَجُلٌ تَصَدَّقَ صَدَقَةً بِيَمِينِهِ يُخْفِيهَا، قَالَ: أُرَاهُ مِنْ شِمَالِهِ، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَانْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [مِنْ هٰذَا الْوَجْهِ وهُوَ] غَيْرُ مَحْفُوظٍ. والصَّحِيحُ مَا رَوَى شُعْبَةُ وَغَيْرُهُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ خِرَاشٍ، عَنْ زَيْدِ بْنِ ظَبْيَانَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ. وَأَبُو بَكْرِ بْنُ عَيَّاشٍ كَثِيرُ الغَلَطِ.

تخريج: [حسن] وأخرجه الشجري في الأمالي: ١/٢١٦ والطبراني في الكبير: ١٠/٢٥٦، ح: ١٠٤٨٦ من حديث أبي كريب به وسنده ضعيف والحديث الآتي شاهد له.

Comments:

All the three types of people mentioned in the *Hadīth* are much loved by Allāh. He will therefore, love anyone who performs these deeds.

2568. Abū Dharr narrated that the Prophet ﷺ said: "There are three whom Allāh loves and three whom Allāh hates. As for those whom Allāh loves: Then a man who came to a people and asked them by Allāh, and he did not ask them due to any relation between him and them, but they did not give him. So a man stayed behind them and gave him secretly, none knew about what he gave except Allāh and the one he gave. And, a group of people who traveled the night until

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَالَ: سَمِعْتُ رِبْعِيَّ بْنَ خِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمُ اللهُ وثَلَاثَةٌ يُبْغِضُهُمُ اللهُ، فَأَمَّا الَّذِينَ يُحِبُّهُمُ اللهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللهِ، وَلَمْ يَسْأَلْهُمْ لِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ

when sleep became more beloved to them than all the things that equal it and they lay their heads down, but a man stoop up humbling himself to Me and reciting My *Āyāt*. And a man who was in a small expedition and met the enemy and they were vanquished, yet he faced them until he was killed or victory was granted to him. And the three whom Allāh hates are, the old man who commits adultery, the arrogant poor man, and the oppressive rich man." (***Hasan***)

(Another chain) with similar narration.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*.

Similar was reported by Shaibān like this from Manṣūr. And this is more authentic than the narration of Abū Bakr bin 'Ayyāsh.

بِعَطِيَّتِهِ إِلَّا اللهُ وَالَّذِي أَعْطَاهُ. وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ فَوَضَعُوا رُؤُوسَهُمْ قَامَ رَجُلٌ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوا، فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ، وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللهُ: الشَّيْخُ الزَّانِي، وَالْفَقِيرُ الْمُخْتَالُ، وَالْغَنِيُّ الظَّلُومُ».

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ ابْنُ شُمَيْلٍ عَنْ شُعْبَةَ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ صَحِيحٌ.

وَهٰكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هٰذَا.

وَهٰذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرِ بْنِ عَيَّاشٍ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٣/ ٢٠٧، ٢٠٨، ح: ١٦١٦، ٢٥٧١ عن محمد بن المثنى به وصححه ابن خزيمة، ح: ٢٤٥٦، ٢٥٦٤ وابن حبان، ح: ٨١٣، ١٦٠٢، ١٦٠٣ والحاكم: ٢/ ١١٣ ووافقه الذهبي وله شاهد عند ابن أبي شيبة: ٥/ ٣٠٢، ٣٠٣.

Comments:

The three persons Allāh loves are those who parted company with their own people and performed deeds pleasing to Allāh. Allāh also loves them because they chose not to support their people but rather win His pleasure through their praiseworthy acts.

Chapter 26. Regarding The *Hadīth*: "The Euphrates Shall Soon Uncover A Treasure Of Gold"

(المعجم ٢٦) - [بَابُ حَدِيثِ: يُوشِكُ الْفُرَاتُ يَحْسِرُ، عَنْ كَنْزٍ مِنْ ذَهَبٍ] (التحفة ٢٦)

2569. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The Euphrates shall soon uncover a treasure of gold, so whoever witnesses it, let him not take

٢٥٦٩ - حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ حَفْصِ بْنِ

anything from it." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ الْفُرَاتُ يَحْسِرُ عَنْ كَنْزٍ مِنَ الذَّهَبِ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب خروج النار، ح:٧١١٩ عن أبي سعيد الأشج ومسلم، ح:٢٨٩٤/ ٣٠ من حديث عقبة بن خالد به.

Comments:

During that time, conflicts and wars of such intensity shall break out in order to grab the treasure that ninety-nine out of each hundred persons shall lose their lives in them. That is why the Prophet ﷺ has advised the people not to take anything from that treasure.

2570. Abū Hurairah narrated that the Prophet ﷺ said similar to it, except that he said, "uncover a mountain of gold." (*Ṣaḥīḥ*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٥٧٠ - **حَدَّثَنَا** أَبُو سَعِيدٍ الأَشَجُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
تخريج: متفق عليه، انظر الحديث السابق.

Chapter 27. What Has Been Related About The Description Of The Rivers Of Paradise

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي صِفَةِ أَنْهَارِ الْجَنَّةِ (التحفة ٢٧)

2571. Ḥakīm bin Mu'āwiyah narrated from his father, that the Prophet ﷺ said: "Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards." (*Ḥasan*)
[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Ḥakīm bin Mu'āwiyah is the father of Bahz

٢٥٧١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ حَكِيمِ ابْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ، وَبَحْرَ الْعَسَلِ، وَبَحْرَ اللَّبَنِ، وَبَحْرَ الْخَمْرِ، ثُمَّ تُشَقَّقُ الأَنْهَارُ بَعْدُ».
[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَكِيمُ بْنُ مُعَاوِيَةَ هُوَ وَالِدُ بَهْزِ [بْنِ

[bin Ḥakīm, and Al-Jurairī's (a narrator in the chain) *Kunyah* is Abū Mas'ūd, and his name is Sa'eed bin Iyās.]

حَكِيمٍ، والْجُرَيْرِيُّ يُكنَى أَبَا مَسْعُودٍ واسْمُهُ سَعِيدُ بْنُ إِيَاسٍ].

تخريج: [حسن] وأخرجه أحمد: ٥/٥ عن يزيد بن هارون به وصححه ابن حبان، ح: ٢٦٢٣ ورواه خالد بن عبدالله عن الجريري به وحديثه عنه قبل اختلاطه انظر لدليله: الكواكب النيرات، ص: ٣٦.

Comments:

A description of these rivers may be seen in Chapter 47:15 of the Noble Qur'ān.

2572. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever asks Allāh for Paradise three times, Paradise says: 'O Allāh, admit him into Paradise,' and whoever seeks refuge from the Fire three times, the Fire says: 'O Allāh, save him from the Fire.'" (*Ṣaḥīḥ*)

[He said:] Yūnus bin Abū Isḥāq reported similar to this *Ḥadīth* from Abū Isḥāq, from Buraid bin Abū Mariam, from Anas bin Mālik from the Prophet ﷺ. And it has been related from Abū Isḥāq, from Buraid bin Abū Mariam, from Anas bin Mālik, as his statement [in *Mawqūf* form as well].

٢٥٧٢ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ اللهَ الجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الجَنَّةَ، وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ» [قَالَ:] هٰكَذَا رَوَى يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ هٰذَا الحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وقَدْ رُوِيَ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مالِكٍ قَوْلُهُ [مَوْقُوفًا أَيْضًا].

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٤٠ عن هناد به وصححه ابن حبان، ح: ٢٤٣ والحاكم: ١/ ٥٣٥ والذهبي وله شواهد * قول أنس: رواه ابن حبان (الإحسان): ٢/ ١٧٨، ح: ١٠١٠ من حديث أبي إسحاق عن بريد عنه.

In the Name of Allāh, the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

37. Chapters On The Description Of Hell From The Messenger Of Allāh ﷺ

(المعجم ٣٧) - أَبْوَابُ صِفَةِ جَهَنَّمَ عَنْ رَسُولِ اللهِ ﷺ (التحفة ٣٣)

Chapter 1. What Has Been Related About The Description Of The Fire

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ النَّارِ (التحفة ١)

2573. 'Abdullāh bin Mas'ūd narrated that the Messenger of Allāh ﷺ said: "Hell will be brought forth on that Day (of Resurrection) having seventy thousand bridles, and with every handle will be seventy thousand angels dragging it." (*Ṣaḥīḥ*)

'Abdullāh bin 'Abdur-Raḥmān said: "Ath-Thawrī did not narrate it in *Marfū'* form."

'Abd bin Ḥumaid narrated to us (he said): " 'Abdul-Malik bin 'Umar and Abū 'Āmir Al-'Aqadī narrated to us, from Sufyān, from Al-'Alā' bin Khālid" similarly with this chain, and he did not narrate it in *Marfū'* form.

٢٥٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ العَلَاءِ بْنِ خَالِدٍ الكَاهِلِيِّ، عَنْ شَقِيقٍ [بْنِ سَلَمَةَ]، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا».

قَالَ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: وَالثَّوْرِيُّ لَا يَرْفَعُهُ.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ المَلِكِ بْنُ عُمَرَ وَأَبُو عَامِرٍ العَقَدِيُّ عَنْ سُفْيَانَ، عَنِ العَلَاءِ ابْنِ خَالِدٍ بِهٰذَا الْإِسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعاذنا الله منها، ح:٢٨٤٢ عن عمر بن حفص به.

Comments:

Hell shall be brought forth from its resting place to the Plains of Resurrection before the people. The Qur'ān says: And Hell will be brought near that Day (89:23). The *Ḥadīth* informs us that hundreds of thousands of angels shall be commissioned to drag Hell and bring it face to face with the people so that (i) those granted deliverance from it shall know from the jaws of what scary and fearful thing they have escaped, and (ii) exceeding awe and fear shall take grip over the people of the Fire from that very moment.

2574. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of Judgement. It will have two eyes which can see, two ears which can hear, and a tongue which can speak. It will say: 'I have been left in charge of three: Every obstinate oppressor, everyone who called upon a deity besides Allāh, and the image makers." (*Hasan*)

[There is a narration on this topic from Abū Sa'eed].

Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh Gharīb*. [And some of them have narrated similar to this from Al-A'mash, from 'Atiyyah, from Abū Sa'eed from the Prophet ﷺ.

Al-Asha'th bin Sawwār narrated similarly from 'Atiyyah, from Abū Sa'eed Al-Khudrī from the Prophet ﷺ.

٢٥٧٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الجُمَحِيُّ: أَخْبَرَنَا عَبْدُ العَزِيزِ بْنُ مُسْلِمٍ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَخْرُجُ عُنُقٌ مِنَ النَّارِ يَوْمَ القِيَامَةِ لَهُ عَيْنَانِ تُبْصِرَانِ وَأُذُنَانِ تَسْمَعَانِ وَلِسَانٌ يَنْطِقُ يَقُولُ: إِنِّي وُكِّلْتُ بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَبِكُلِّ مَنْ دَعَا مَعَ اللهِ إِلٰهًا آخَرَ، وَبِالمُصَوِّرِينَ».

[وفِي الْبَابِ عَنْ أَبِي سَعِيدٍ].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. [وقَدْ رَوَاهُ بَعْضُهُمْ عَنِ الأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ نَحْوَ هٰذَا. ورَوَى أَشْعَثُ بْنُ سَوَّارٍ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ].

تخريج: [حسن] وأخرجه أحمد: ٢/ ٣٣٦ من حديث عبدالعزيز به وسنده ضعيف وللحديث شواهد عند أحمد: ٦/ ١١٠ وغيره وانظر النهاية، ح: ٧٧٧ * وفي الباب عن أبي سعيد [أحمد: ٣/ ٤٠].

Comments:

The *Hadīth* is explicit on the point that just as oppression, obstinacy, stubborn opposition to truth and sticking to disbelief are reprehensive acts of sin, image making is also a serious crime against Allāh. The perpetrators of these crimes shall, therefore, be made to suffer humiliation before everybody and then consigned to the flames of Fire.

Chapter 2. What Has Been Related About The Description Of The Depth Of Hell

(المعجم ٢) - بَابُ مَا جَاءَ فِي صِفَةِ قَعْرِ جَهَنَّمَ (التحفة ٢)

2575. Al-Hasan said: "While he was on this pulpit – the pulpit of Al-Basrah – 'Utbah bin Ghazwān narrated that the Prophet ﷺ said: "Indeed a giant rock can be thrown

٢٥٧٥ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الجُعْفِيُّ عَنْ فُضَيْلِ بْنِ عِيَاضٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: قَالَ

from the brink of Hell and it will continue to fall into it for seventy years without reaching the bottom of it." He said: " 'Umar used to say: 'Increase in your remembrance of the Fire, for its heat is extreme, its bottom is distant, and its whips are of iron.'" (**Ṣaḥīḥ**)

Abū 'Eīsā said: We do not know of Al-Ḥasan hearing from 'Utbah bin Ghazwān. 'Utbah bin Ghazwān only went to Al-Baṣrah during the time of 'Umar, and Al-Ḥasan was born during the last two years of 'Umar's *Khilāfah*.

عُتْبَةُ بْنُ غَزْوَانَ عَلَى مِنْبَرِنَا هٰذَا، مِنْبَرِ الْبَصْرَةِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّخْرَةَ الْعَظِيمَةَ لَتُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَتَهْوِي فِيهَا سَبْعِينَ عَامًا مَا تُفْضِي إِلَى قَرَارِهَا». قَالَ: وَكَانَ عُمَرُ يَقُولُ: أَكْثِرُوا ذِكْرَ النَّارِ، فَإِنَّ حَرَّهَا شَدِيدٌ، وَإِنَّ قَعْرَهَا بَعِيدٌ، وَإِنَّ مَقَامِعَهَا حَدِيدٌ.

[قَالَ أَبُو عِيسَى:] لَا نَعْرِفُ لِلْحَسَنِ سَمَاعًا عَنْ عُتْبَةَ بْنِ غَزْوَانَ، وَإِنَّمَا قَدِمَ عُتْبَةُ بْنُ غَزْوَانَ الْبَصْرَةَ فِي زَمَنِ عُمَرَ، وَوُلِدَ الْحَسَنُ لِسَنَتَيْنِ بَقِيَتَا مِنْ خِلَافَةِ عُمَرَ.

تخريج: [صحيح] وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح:٢٩٦٧ من طريق آخر عن عتبة به مطولاً.

Comments:

It is a sound *Hadīth*, also reported in *Ṣaḥīḥ Muslim* through another chain. If something weighty is dropped down it travels fast downwards. The depth of Hell, however, is so great that even a heavy rock will travel for seventy years and will not reach the bottom of the pit.

2576. Abū Sa'eed narrated that the Prophet ﷺ said: "*Aṣ-Ṣa'ūd* is a mountain in the Fire, a disbeliever will be raised upon it for seventy autumns and then similarly he will fall down it, forever." (**Ḍa'īf**)

Abū 'Eīsā said: This *Ḥadīth* is *Gharīb*, we do not know it to be *Marfū'* except through the narration of Ibn Lahī 'ah.

٢٥٧٦ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى عَنِ ابْنِ لَهِيعَةَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّعُودُ جَبَلٌ مِن نَارٍ يُتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا وَيَهْوِي فِيهِ كَذٰلِكَ أَبَدًا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ ابْنِ لَهِيعَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد:٣/ ٧٥ عن الحسن بن موسى به وسيأتي:٣١٦٤، ٣٣٢٦ * انظر، ح:٢٠٣٣ لحال دراج، ورواه عمرو بن الحارث عن دراج به ابن حبان (الإحسان):٧٤٢٤، والحاكم:٢/ ٥٠٧، ٥٣٤، ٤/ ٥٩٦ وصححه ووافقه الذهبي(!).

Comments:

Allāh says in the Qur'ān: I shall constrain him to endure a painful uphill climb (74:17). The *Ḥadīth* informs us that the 'uphill climb' in fact refers to climbing a 'mountain of fire' in Hell.

Chapter 3. What Has Been Related About The Size Of The Inhabitants Of The Fire

(المعجم ٣) - بَابُ مَا جَاءَ فِي عِظَمِ أَهْلِ النَّارِ (التحفة ٣)

2577. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed a disbliever's skin will be forty-two forearm lengths thick, his molar teeth will be like Uḥud (mountain), and his sitting place in Hell will be like what is between Makkah and Al-Madīnah." (*Ḍa'īf*)

This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ* as a narration of Al-A'mash.

٢٥٧٧ - حَدَّثَنَا العَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ غِلَظَ جِلْدِ الكَافِرِ اثْنَتَانِ وَأَرْبَعُونَ ذِرَاعًا، وَإِنَّ ضِرْسَهُ مِثْلُ أُحُدٍ، وَإِنَّ مَجْلِسَهُ مِنْ جَهَنَّمَ كَمَا بَيْنَ مَكَّةَ وَالمَدِينَةِ».

هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ الأَعْمَشِ.

تخريج: [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة، ح:٦١٠ من حديث عبيدالله بن موسى به وصححه ابن حبان، ح:٢٦١٦ والحاكم على شرط الشيخين:٤/ ٥٩٥ ووافقه الذهبي الأعمش مدلس وعنعن وانظر، ح:٢٥٧٩ وللحديث شواهد عند أحمد:٢/ ٣٢٨، ٣٣٤ وغيره دون قوله: "مكة والمدينة" وهذه اللفظة منكرة والحديث الآتي يغني عنه.

Comments:

The case of all the disbelievers shall not be at par with one another as to the degree of their disbelief and evil deeds. Accordingly, the bulk and size of their body parts shall also be of different proportions. Apparent disparity in the description of these parts reflects the difference in the kind and degree of evil.

2578. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The molar teeth of the disbeliever on the Day of Judgement will be like Uḥud (mountain), his thigh will be like Al-Baiḍā', and his seat in the Fire will be like the distance of three the likes of Ar-Rabadhah." (***Ḥasan***)

His (ﷺ) statement: "The likes of Ar-Rabadhah means: like what is between Al-Madīnah and Ar-Rabadhah. And Al-Baiḍā' is a mountain like Uḥud. [Abū 'Eīsā

٢٥٧٨ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمَّارٍ: حَدَّثَنِي جَدِّي مُحَمَّدُ بْنُ عَمَّارٍ وَصَالِحٌ مَوْلَى التَّوْأَمَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ضِرْسُ الكَافِرِ يَوْمَ القِيَامَةِ مِثْلُ أُحُدٍ وَفَخِذُهُ مِثْلُ البَيْضَاءِ وَمَقْعَدُهُ مِنَ النَّارِ مَسِيرَةَ ثَلَاثٍ مِثْلُ الرَّبَذَةِ».

قَوْلُهُ مِثْلُ الرَّبَذَةِ يَعْنِي بِهِ كَمَا بَيْنَ المَدِينَةِ وَالرَّبَذَةِ. وَالبَيْضَاءُ: جَبَلٌ مِثْلُ أُحُدٍ [قَالَ أَبُو

said:] This *Hadīth* is *Hasan Gharīb*.

عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وانظر الحديث السابق * محمد بن عمار هو ابن حفص بن عمر بن سعد القرظ: "حسن الحديث".

2579. Abū Hurairah narrated a *Marfū'* narration: "The molar teeth of the disbeliever will be like Uhud (mountain)." (***Sahīh***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan*. This Abū Hāzim (a narrator in the chain) is Al-Ashja'ī, and his name is Salmān, the freed slave of 'Azzah Al-Ashja'iyyah.

٢٥٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُصْعَبُ بْنُ المِقْدَامِ عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: «ضِرْسُ الكَافِرِ مِثْلُ أُحُدٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ، وَأَبُو حَازِمٍ هُوَ الأَشْجَعِيُّ واسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الأَشْجَعِيَّةِ.

تخريج: [صحيح] وأخرجه مسلم، الجنة ونعيمها، باب النار يدخلها الجبارون، والجنة يدخلها الضعفاء، ح:٢٨٥١ من طريق آخر عن أبي حازم به.

Comments:

Hereafter is a world altogether different from this world. It has its own laws, rules and parameters that cannot be gauged on the pattern of this world. We should not, therefore, feel surprised at the description of the size and bulk of the bodies of the disbelievers and their parts as contained in the Prophetic traditions. Nor should we doubt or deny those descriptions.

2580. Ibn 'Umar narrated that the Messenger of Allāh ﷺ said: "Indeed the disbeliever's tongue will be stretched a *Farsakh* or two *Farsakh*, such that the people will walk upon it." (***Hasan***)

Abū 'Eīsā said: This *Hadīth* is *Gharīb*, we only know it through this route. Al-Fadl bin Yazīd is from Al-Kūfah, and more than one of the *A'immah* have reported from him. Abū Al-Mukhāriq is not known (narrator in the chain).

٢٥٨٠ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الفَضْلِ بْنِ يَزِيدَ، عَنْ أَبِي المُخَارِقِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الكَافِرَ لَيُسْحَبُ لِسَانَهُ الفَرْسَخَ وَالفَرْسَخَيْنِ يَتَوَطَّأُهُ النَّاسُ».

قَالَ أَبُو عِيسَى: هٰذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هٰذَا الوَجْهِ. وَالفَضْلُ بْنُ يَزِيدَ كُوفِيٌّ قَدْ رَوَى عَنْهُ غَيْرُ وَاحِدٍ مِنَ الأَئِمَّةِ. وَأَبُو المُخَارِقِ لَيْسَ بِمَعْرُوفٍ.

تخريج: [حسن] * أبو المخارق مجهول (تقريب) وأخرج أحمد:٩٢/٢ وعبد بن حميد بإسناد حسن عن أبي العجلان المحاربي عن ابن عمر به وهو الصواب كما في تهذيب الكمال وغيره، وأبو العجلان وثقه العجلي المعتدل، فالحديث حسن.

Chapter 4. What Has Been Related About The Description Of The Drink Of The Inhabitants Of The Fire

(المعجم ٤) - بَابُ مَا جَاءَ فِي صِفَةِ شَرَابِ أَهْلِ النَّارِ (التحفة ٤)

2581. Abū Sa'eed narrated regarding His (Allāh's) statement: *Kal Muhl*,[1] the Prophet ﷺ said: "Like boiling oil, such that when it is brought close to his face, the skin of his face will fall off into it." ***(Ḍa'īf)***

[Abū 'Eīsā said:] We do not know this *Ḥadīth* except through the narration of Rishdīn bin Sa'd and he has been criticized due to his memory.

٢٥٨١ - **حَدَّثَنَا** أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿كَالْمُهْلِ﴾ [الكهف: ٢٩] قَالَ: «كَعَكَرِ الزَّيْتِ، فَإِذَا قَرَّبَهُ إِلَى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ ورِشْدِينُ قَدْ تُكُلِّمَ فِيهِ مِنْ قِبَلِ حِفْظِهِ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٧٠ من حديث دراج به وانظر، ح: ٢٠٣٣.

2582. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed *Ḥamīm* will be poured over their heads. The *Ḥamīm* will penetrate until it finds its way to his insides. Then whatever is inside him will fall out until it pours over his feet while it melts away. Then he will be returned to how he was." ***(Ḥasan)***

[Sa'eed bin Yazīd's *Kunyah* is Abū Shujā', he is from Al-Miṣr, and Al-Laith bin Sa'd reported from him]. Ibn Ḥujairah is 'Abdur-Raḥmān bin Ḥujairah Al-Miṣrī.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

٢٥٨٢ - **حَدَّثَنَا** سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْحَمِيمَ لَيُصَبُّ عَلَى رُؤُوسِهِمْ فَيَنْفُذُ الْحَمِيمُ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ فَيَسْلِتَ مَا فِي جَوْفِهِ حَتَّى يَمْرُقَ مِنْ قَدَمَيْهِ وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ كَمَا كَانَ»

[وسَعِيدُ بْنُ يَزِيدَ يُكْنَى أَبَا شُجَاعٍ وهُوَ مِصْرِيٌّ وقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ]. وَابْنُ حُجَيْرَةَ هُوَ عَبْدُ الرَّحْمٰنِ بْنُ حُجَيْرَةَ المِصْرِيُّ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ٣٧٤ من حديث ابن المبارك به وهو في الزهد له

[1] *Al-Kahf* 18:29.

(زوائد نعيم)، ح: ٣١٣ وصححه الحاكم: ٢/ ٣٨٧ ووافقه الذهبي * أبو السمح دراج ضعيف عن أبي الهيثم وحسن الحديث عن غيره.

2583. Abū Umāmah narrated regarding His (Allāh's) statement: "He will be given water of *Ṣadīd* to drink, he will swallow it..."[1] that the Prophet ﷺ said: "It will be brought toward his mouth and he will dislike it, so whenever it is brought closer to him it will melt his face and the skin of his head will fall into it. Then whenever he drinks from it his bowels will be severed until it comes out from his anus. Allāh, the Blessed and Exalted says: "And they will be given water of *Ḥamīm* to drink such that it cuts up their bowels..."[2] and He says: "And if they call for drink they will be given water of *Muhl* which melts the faces, the worst of drinks and the worst of abodes."[3] (*Ḥasan*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Gharīb*, this is how Muḥammad bin Ismā'īl said it: "From 'Ubaidullāh bin Busr. 'Ubaidullāh bin Busr is not known except in this *Ḥadīth*."

Ṣafwān bin 'Amr narrated a different *Ḥadīth* from 'Abdullāh bin Busr, the Companion of the Prophet ﷺ. 'Abdullāh bin Busr has a brother who heard from the Prophet ﷺ and his sister (also) heard from the Prophet ﷺ. Perhaps this 'Ubaidullāh bin Busr – the one from whom Ṣafwān bin

٢٥٨٣ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عُبَيْدِ اللهِ بْنِ بُسْرٍ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ ﴿وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ۝ يَتَجَرَّعُهُۥ﴾ [إبراهيم: ١٦، ١٧] قَالَ: «يُقَرَّبُ إِلَى فِيهِ فَيَكْرَهُهُ، فَإِذَا أُدْنِيَ مِنْهُ شَوَى وَجْهَهُ وَوَقَعَتْ فَرْوَةُ رَأْسِهِ، فَإِذَا شَرِبَهُ قَطَّعَ أَمْعَاءَهُ حَتَّى يَخْرُجَ مِنْ دُبُرِهِ. يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ﴾ [محمد: ١٥]، وَيَقُولُ: ﴿وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا﴾» [الكهف: ٢٩].

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ غَرِيبٌ [وَ]هٰكَذَا قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عُبَيْدِ اللهِ بْنِ بُسْرٍ، وَلَا يُعْرَفُ عُبَيْدُ اللهِ بْنُ بُسْرٍ إِلَّا فِي هٰذَا الحَدِيثِ. وَقَدْ رَوَى صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ صَاحِبِ النَّبِيِّ ﷺ غَيْرَ هٰذَا الْحَدِيثِ. وَعَبْدُ اللهِ بْنُ بُسْرٍ لَهُ أَخٌ قَدْ سَمِعَ مِنَ النَّبِيِّ ﷺ وَأُخْتُهُ قَدْ سَمِعَتْ مِنَ النَّبِيِّ ﷺ، وَعُبَيْدُ اللهِ بْنُ بُسْرٍ الَّذِي رَوَى عَنْهُ صَفْوَانُ بْنُ عَمْرٍو حَدِيثَ أَبِي أُمَامَةَ لَعَلَّهُ أَنْ يَكُونَ أَخَا عَبْدِ اللهِ بْنِ بُسْرٍ.

[1] *Ibrāhīm* 14:16,17.
[2] *Muḥammad* 47:15.
[3] *Al-Kahf* 18:29.

'Amr narrated the *Ḥadīth* of Abū Umāmah – is the brother of 'Abdullāh bin Busr.

تخريج: [إسناده حسن] وأخرجه النسائي في الكبرى، ح:١١٢٦٣ عن سويد بن نصر، وأحمد:٥/ ٢٨٥ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم، ح:٣١٤) وصححه الحاكم على شرط مسلم:٢/ ٣٥١ ووافقه الذهبي * عبيدالله بن بسر جهله الحافظ ابن حجر وغيره ووثقه ابن حبان والحاكم واختلفوا في صحابيته فحديثه حسن.

2584. Abū Sa'eed Al-Khudrī narrated that about: *Kal Muhl*,[1] the Prophet ﷺ said: "Like boiling oil, such that whenever it is brought near him the skin of his face falls into it." ***(Ḍa'īf)***

And with this chain, from the Prophet ﷺ, that he said: "The enclosure of the Fire is made up of four walls, the *Kithaf* of every wall is like the distance traveled in forty years."

And also with this chain, from the Prophet ﷺ, that he said: "If a bucket of *Ghassāq* were poured out in the world, the people of the world would rot." ***(Ḍa'īf)***

[Abū 'Eīsā said:] We only know this *Ḥadīth* through the narration of Rishdīn bin Sa'd. There is some disparagement regarding Rishdīn bin Sa'd. [He has been criticized due to his memory. And the meaning of his statement: "The *Kithaf* of each wall" is its thickness].

٢٥٨٤ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الحَارِثِ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿كَالْمُهْلِ﴾ قَالَ: «كَعَكَرِ الزَّيْتِ فَإِذَا قُرِّبَ إِلَيْهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ».

وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَسُرَادِقُ النَّارِ أَرْبَعَةُ جُدُرٍ، كِثَفُ كُلِّ جِدَارٍ [مِثْلُ] مَسِيرَةِ أَرْبَعِينَ سَنَةً».

وَبِهٰذَا الإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ دَلْوًا مِنْ غَسَّاقٍ يُهَرَاقُ فِي الدُّنْيَا لأَنْتَنَ أَهْلُ الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ. وَفِي رِشْدِينَ بْنِ سَعْدٍ مَقَالٌ [وَقَدْ تُكُلِّمَ فِيهِ مِنْ قِبَلِ حِفْظِهِ ومَعْنَى قَوْلِهِ: «كِثَفُ كُلِّ جِدَارٍ»: يَعْنِي غِلَظَهُ].

تخريج: [ضعيف] تقدم: ٢٥٨١.

Comments:

So foul and strong will be the smell of *Ghassāq* (wound discharges or pus) that even if a bucketful of it were thrown into the world, the entire earth would be filled with its stench. Thus, the plight of those that will be made to drink it can very well be imagined.

[1] *Al-Kahf* 18:29.

2585. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ recited this *Āyah*: Have the Taqwā of Allāh as is His due, and do not die except as Muslims.[1] And the Messenger of Allāh ﷺ said: "If only a drop of *Az-Zaqqūm* were to drip into the abode of the world, it would spoil the peoples' livelihood, so how about the person for whom it is his food?" (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٥٨٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ هَذِهِ الآيَةَ: ﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران:١٠٢] قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ بِمَنْ يَكُونُ طَعَامَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح:٤٣٢٥ من حديث شعبة به وصححه ابن حبان (الإحسان):٧٤٢٧ والحاكم:٢/ ٢٩٤، ٤٥١ على شرط الشيخين ووافقه الذهبي وهو في مسند أبي داود الطيالسي (٢٦٤٣).

Comments:

'Have *Taqwā* of Allāh as is His due' means: Keep in mind the Greatness of Allāh and His Exaltedness as well as being the Creator and Lord of the universe. Obey His Exaltedness commands and be watchful of the bounds (prohibitions) set by Him. And since nobody knows the time and manner of his death, let everyone spend each moment of his life in obedience of Allāh so that he but dies in a state of Islam.

Chapter 5. What Has Been Related About The Descriptions Of The Food Of The People Of The Fire

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ طَعَامِ أَهْلِ النَّارِ (التحفة ٥)

2586. Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: "The inhabitants of the Fire will suffer from a hunger equal to the punishment they experience, so they will seek relief, and be given to eat of *Ḍarī'*; which will neither nourish nor avail against hunger.[2]

٢٥٨٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ: حَدَّثَنَا قُطْبَةُ بْنُ عَبْدِ العَزِيزِ عَنِ الأَعْمَشِ، عَنْ شِمْرِ ابْنِ عَطِيَّةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ

[1] *Āl 'Imrān* 3:102.

[2] *Al-Ghāshiah* 88:7.

So they will (again) seek food to relieve (their hunger), and they will be given to eat of a food that causes one to choke. Then they will remember that they used remedy for choking in the world by drinking something. So they will seek relief from drink. Then they will be given *Ḥamīm* with meat hooks, so when it comes toward their faces it melts their faces, and when it enters their insides it cuts up what is inside of them. So (some of them) say: 'Call the keepers of Hell' so they say: Did there not come to you your Messengers with clear signs? They say: 'Yes!' They say: 'Then call as you like.' And the invocation of the disbelievers is nothing but in vain."[1] He said: "They will say: 'Call Mālik.' So they say: O Mālik! Let your Lord make an end of us!'" He said: "So he answers them: Verily you shall abide forever.[2] Al-A'mash said: "I was informed that there is a thousand years between their calling him, and Mālik's answering them." He said: "They say: 'Call your Lord, for there is none better than your Lord.' So they will say: Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If we ever return (to evil), then indeed we shall be wrongdoers." He said: "So the reply to them is: You remain in it in ignominy! And

اللهِ ﷺ: «يُلْقَى عَلَى أَهْلِ النَّارِ الْجُوعُ فَيَعْدِلُ مَا هُمْ فِيهِ مِنَ العَذَابِ فَيَسْتَغِيثُونَ فَيُغَاثُونَ بِطَعَامٍ مِنْ ضَرِيعٍ، لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ، فَيَسْتَغِيثُونَ بِالطَّعَامِ فَيُغَاثُونَ بِطَعَامٍ ذِي غُصَّةٍ، فَيَذْكُرُونَ أَنَّهُمْ كَانُوا يُجِيزُونَ الغُصَصَ فِي الدُّنْيَا بِالشَّرَابِ فَيَسْتَغِيثُونَ بِالشَّرَابِ فَيُدْفَعُ إِلَيْهِمُ الْحَمِيمُ بِكَلَالِيبِ الْحَدِيدِ فَإِذَا دَنَتْ مِنْ وُجُوهِهِمْ شَوَتْ وُجُوهَهُمْ، فَإِذَا دَخَلَتْ بُطُونَهُمْ قَطَّعَتْ مَا فِي بُطُونِهِمْ، فَيَقُولُونَ: ادْعُوا خَزَنَةَ جَهَنَّمَ، فَيَقُولُونَ: ﴿أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ قَالُوا۟ بَلَىٰ قَالُوا۟ فَٱدْعُوا۟ وَمَا دُعَٰٓؤُا۟ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ﴾ [غافر: ٥٠] قَالَ: فَيَقُولُونَ: ادْعُوا مَالِكًا، فَيَقُولُونَ ﴿يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ﴾ قَالَ: فَيُجِيبُهُمْ ﴿إِنَّكُم مَّٰكِثُونَ﴾ [الزخرف: ٧٧] قَالَ الأَعْمَشُ: نُبِّئْتُ أَنَّ بَيْنَ دُعَائِهِمْ، وَبَيْنَ إِجَابَةِ مَالِكٍ إِيَّاهُمْ أَلْفَ عَامٍ، قَالَ: فَيَقُولُونَ: ادْعُوا رَبَّكُمْ فَلَا أَحَدَ خَيْرٌ مِنْ رَبِّكُمْ، فَيَقُولُونَ: ﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ○ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ﴾ قَالَ: فَيُجِيبُهُمْ ﴿ٱخْسَـُٔوا۟ فِيهَا وَلَا تُكَلِّمُونِ﴾ [المؤمنون: ١٠٦-١٠٨] قَالَ: فَعِنْدَ ذَلِكَ يَئِسُوا مِنْ كُلِّ خَيْرٍ وَعِنْدَ ذَلِكَ يَأْخُذُونَ فِي الزَّفِيرِ وَالْحَسْرَةِ وَالوَيْلِ» قَالَ عَبْدُ اللهِ بْنُ عَبْدِ

[1] *Ghāfir* 40:50.

[2] *Az-Zukhruf* 43:77.

الرَّحْمٰنِ: والنَّاسُ لَا يَرْفَعُونَ هٰذَا الْحَدِيثَ.

[قَالَ أَبُو عِيسَى:] إِنَّمَا رُوِيَ هٰذَا الْحَدِيثُ عَنِ الأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ ابْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَوْلُهُ وَلَيْسَ بِمَرْفُوعٍ وَقُطْبَةُ بْنُ عَبْدِ الْعَزِيزِ هُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

do not speak to Me."[1] He said: "So with that, they lose hope of any good, and with that they are taken to moaning, despair and severe ruin." (*Da'īf*)

'Abdullāh bin 'Abdur-Raḥmān said: "The people do not narrate this *Ḥadīth* in *Marfū'* form."

[Abū 'Eīsā said:] This *Ḥadīth* has only been reported from Al-A'mash, from Shimr bin 'Aṭiyyah, from Shahr bin Ḥawshab, from Umm Ad-Dardā', from Abū Ad-Dardā' as his statement, not in *Marfū'* form. And Quṭbah bin 'Abdul-'Azīz (a narrator in the chain) is trustworthy according to the people of *Ḥadīth*.

تخريج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح:٦٠٠ من حديث عاصم ابن يوسف به * الأعمش عنعن وقال أحمد: الأعمش لم يسمع من شمر بن عطية (المراسيل لابن أبي حاتم، ص٨٢) وله شاهد ضعيف عند ابن جرير الطبري في تفسيره (النهاية، ح:١١٠٥).

٢٥٨٧ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي شُجَاعٍ، عَنْ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: ﴿وَهُمْ فِيهَا كَٰلِحُونَ﴾ [المؤمنون:١٠٤] قَالَ: تَشْوِيهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ الْعُلْيَا حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ وَتَسْتَرْخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

2587. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "And therein they will grimace with displaced lips.[2] – He will be grilled by the fire until his upper lip is folded up, reaching the middle of his head, and his bottom lip hangs down, until it hits his navel." (*Da'īf*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*.

Abū Al-Haitham's (a narrator in the chain) name is Sulaimān bin 'Amr bin 'Abd Al-'Utwārī, and he was an orphan under the care of Abū Sa'eed.

[1] *Al-Mu'minūn* 23:106-108.

[2] *Al-Mu'minūn* 23:104.

وَأَبُو الهَيْثَمِ اسْمُهُ سُلَيْمَانُ بْنُ عَمْرِو بْنِ عَبْدٍ العُتْوَارِيُّ، وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي سَعِيدٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣/ ٨٨ من حديث ابن المبارك به وهو في الزهد له (زوائد نعيم)، ح: ٢٩٢ وصححه الحاكم: ٢/ ٣٩٥ وحسنه البغوي في شرح السنة: ١٥/ ٢٥٢ * دراج أبو السمح تقدم: ٢٥٨٢ وغيره.

Comments:

Burning fire shall distort the figure of the inmates of Hell so that they will look absolutely scary and ugly.

Chapter 6. The Distance To The Bottom Of Hell

(المعجم ٦) - **بَابٌ: فِي بُعْدِ قَعْرِ جَهَنَّمَ]** (التحفة ٦)

2588. 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ said: "If a pellet like this one, and he pointed to one like *Al-Jumjumah*[1] were to be dropped from the heavens to the earth – and it is the distance of traveling five hundred years – it would reach the earth before night-fall. But if it were dropped from the top of the chain[2] it would travel for forty years, day and night, before it would reach its foundation or bottom." (***Hasan***)

[Abū 'Eīsā said:] The chain for this *Ḥadīth'* is *Ḥasan Ṣaḥīḥ*. Sa'eed bin Yazīd is from Al-Miṣr; Al-Laith bin Sa'd and more than one of the *A'immah* reported from him.

٢٥٨٨ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي السَّمْحِ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ العَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ، وَأَشَارَ إِلَى مِثْلِ الْجُمْجُمَةِ، أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الأَرْضِ وهِيَ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ لَبَلَغَتِ الأَرْضَ قَبْلَ اللَّيْلِ، وَلَوْ أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السِّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ خَرِيفًا اللَّيْلَ والنَّهَارَ قَبْلَ أَنْ تَبْلُغَ أَصْلَهَا أَوْ قَعْرَهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِسْنَادُهُ حَسَنٌ صَحِيحٌ [وسَعِيدُ بْنُ يَزِيدَ هُوَ مِصْرِيٌّ وَقَدْ رَوَى عَنْهُ اللَّيْثُ بْنُ سَعْدٍ وغَيْرُ واحِدٍ مِنَ الأَئِمَّةِ].

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/ ١٩٧ من حديث عبدالله بن المبارك به وهو في الزهد (له زوائد نعيم)، ح: ٢٩٠ وصححه الحاكم: ٣/ ٤٣٨، ٤٣٩ ووافقه الذهبي.

[1] It is a small yellow seed, and the name comes from the word for the cranial cavity. Some interpreted it to refer to that. See *Tuḥfat Al-Aḥwadhī*.

[2] See *Al-Ḥāqqah* 69:32.

Comments:

It means that so colossal is the depth of Hell that if a ball or pellet capable of covering the distance of five hundred years in a day is hurled into it, it will not reach its bottom even in forty years.

Chapter 7. What Has Been Related About: "This Fire Of Yours Is One Part Of The Seventy Parts Of The Fire Of Hell

(المعجم ٧) - بَابُ مَا جَاءَ أَنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ (التحفة ٧)

2589. Abū Hurairah narrated that the Prophet ﷺ said: "This Fire of yours, which the sons of Ādam kindle, is one part from seventy parts of the heat of Hell." They said: "By Allāh! Would it not have been enough O Messenger of Allāh?!" He said: "It is sixty-nine parts more – all of them similar in heat." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Hammām bin Munabbih (a narrator in the chain) is the brother of Wahb bin Munabbih, and Wahb reported from him.

٢٥٨٩ - حَدَّثَنَا سُوَيْد بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ الَّتِي يُوقِدُ بَنُو آدَمَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ حَرِّ جَهَنَّمَ» قَالُوا: وَاللهِ! إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللهِ!، قَالَ: «فَإِنَّهَا فُضِّلَتْ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَمَّامُ بْنُ مُنَبِّهٍ هُوَ أَخُو وَهْبِ بْنِ مُنَبِّهٍ وَقَدْ رَوَى عَنْهُ وَهْبٌ.

تخريج: وأخرجه مسلم، الجنة ونعيمها، باب جهنم أعاذنا الله منها، ح:٢٨٤٣ من حديث معمر به وهو في صحيفة همام بن منبه، ح:١٢.

Comments:

We know different kinds of fire in the world where the degree of heat varies one from other. For instance, grass on fire emits less heat than burning wood. Burning coal, on the other hand, is much hotter than burning wood. Similar is the case of the heat generated by welding and electricity. Far more intense than all these, is the heat generated by the killer bombs. Hellfire, however, generates more heat i.e., sixty-nine times more than the normal fire. The main purpose behind the description of the Hellfire is to kindle in the hearts of the audience the urge to take measures of righteous deeds to avoid that fire.

Chapter 8. Something Else (Regarding the Description of The Fire, That It Is Dark Black)

(المعجم ٨) - بَابٌ مِنْهُ: [فِي صِفَةِ النَّارِ أَنَّهَا سَوْدَاءُ مُظْلِمَةٌ] (التحفة ٨)

2590. Abū Sa'eed narrated that the Prophet ﷺ said: "This fire of yours is one part from seventy parts of the fire of Hell, each part of it is like the heat of this one." (***Hasan***)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Sa'eed.

٢٥٩٠ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «نَارُكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ لِكُلِّ جُزْءٍ مِنْهَا حَرُّهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي سَعِيدٍ.

تخريج: [حسن] وأخرجه البزار (النهاية في الفتن والملاحم: ٢/ ١٥٢، ح: ١٠٣٦) وأبو يعلى، ح: ١٣٣٤ من حديث عبيدالله بن موسى به وله شواهد كثيرة منها الحديث السابق.

2591. Abū Hurairah narrated that the Prophet ﷺ said: "The Fire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black." (***Da'īf***)

(Another chain) similarly from Abū Hurairah, but he did not narrate it in *Marfū'* form.

[Abū 'Eīsā said:] The *Hadīth* of Abū Hurairah about this is more authentic as *Mawqūf*, and I do not know anyone who narrated it in *Marfū'* form other than Yahya bin Abī Bukair from Sharīk (narrators in the chain).

٢٥٩١ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ [هُوَ ابْنُ بَهْدَلَةَ]، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أُوقِدَ عَلَى النَّارِ أَلْفَ سَنَةٍ حَتَّى احْمَرَّتْ ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى ابْيَضَّتْ، ثُمَّ أُوقِدَ عَلَيْهَا أَلْفَ سَنَةٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءُ مُظْلِمَةٌ».

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ [ابْنُ الْمُبَارَكِ] عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ أَوْ رَجُلٍ آخَرَ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

[قَالَ أَبُو عِيسَى:] وَحَدِيثُ أَبِي هُرَيْرَةَ فِي هٰذَا مَوْقُوفٌ أَصَحُّ وَلَا أَعْلَمُ أَحَدًا رَفَعَهُ غَيْرَ

يَحْيَى بْنِ أَبِي بُكَيْرٍ عَنْ شَرِيكٍ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح:٤٣٢٠ عن عباس ابن محمد الدوري به شريك مدلس وعنعن وقال أبو هريرة رضي الله عنه: "أترونها حمراء كناركم هذه؟ لهي أسود بن القار والقار الزفت" أخرجه مالك: ٢/ ٩٩٤ بإسناد صحيح عنه وحكمه الرفع كما قال الباجي، وللحديث شواهد.

Comments:

It goes without saying that the more firewood we put in a blazing oven the more intense becomes its heat. Hellfire was also kept ablaze for long, long periods until it reached the peak of its blackness and heat. This shall naturally increase the pain and agony of those hurled into it.

Chapter 9. What Has Been Related About 'The Fire Has Two Breaths,' And What Has Been Mentioned About Those Who Will Exit The Fire From The People Of *Tawḥīd*

(المعجم ٩) - بَابُ مَا جَاءَ أَنَّ لِلنَّارِ نَفَسَيْنِ وَمَا ذُكِرَ مَنْ يَخْرُجُ مِنَ النَّارِ مِنْ أَهْلِ التَّوْحِيدِ (التحفة ٩)

2592. Abū Hurairah narrated that said the Messenger of Allāh ﷺ said: "The Fire complained to its Lord. It said: 'Some parts of me consume other parts.' So He allowed it to take two breaths: one during the winter, and one during the summer. As for the breath in the winter then it is *Zamharīr*, and as for the breath in the summer then it is *Samūm*." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported from Abū Hurairah [from the Prophet ﷺ] through other routes. Al-Mufaḍḍal bin Ṣāliḥ (a narrator) is not of a very sound memory according to the people of *Ḥadīth*.

٢٥٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ صَالِحٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْتَكَتِ النَّارُ إِلَى رَبِّهَا وَقَالَتْ: أَكَلَ بَعْضِي بَعْضًا فَجَعَلَ لَهَا نَفَسَيْنِ: نَفَسًا فِي الشِّتَاءِ، وَنَفَسًا فِي الصَّيْفِ. فَأَمَّا نَفَسُهَا فِي الشِّتَاءِ فَزَمْهَرِيرٌ، وَأَمَّا نَفَسُهَا فِي الصَّيْفِ فَسَمُومٌ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ [عَنِ النَّبِيِّ ﷺ] مِنْ غَيْرِ وَجْهٍ. وَالْمُفَضَّلُ بْنُ صَالِحٍ لَيْسَ عِنْدَ أَهْلِ الْحَدِيثِ بِذَاكَ الْحَافِظِ.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة النار، ح:٤٣١٩ من حديث الأعمش به وتابعه عاصم بن بهدلة عند الدارمي: ٢/ ٣٤٠، ح:٢٨٤٩ وغيره وروى البخاري، ح:٥٣٧ ومسلم، ح:٦١٧ من حديث أبي هريرة به.

Comments:

Allāh ﷻ can grant power of speech to whomever He wills from His creatures. Accordingly, on the Day of Resurrection not only the different parts of the human body, but also the Earth, shall be allowed to describe what man has been doing all along the period of his life. There is, therefore, nothing surprising if the Fire is given the faculty of speech on that day.

2593. From Anas, that the Messenger of Allāh ﷺ said – Hishām (one of the narrators) narrated it: "Some will exit the Fire," Shu'bah (another narrator) narrated it: "Remove from the Fire – anyone who said *Lā Ilaha Ill-Allāh* and who had good in his heart equal to the weight of a grain of barely. Remove from the Fire whoever said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a grain of wheat. Remove from the Fire anyone who said *Lā Ilāha illallāh* and had good in his heart equal to the weight of a speck." And Shu'bah said: "What is equal to the weight of a light piece of corn." (*Ṣaḥīḥ*)

There are narrations on this topic from Jābir, [Abū Sa'eed,] and 'Imrān bin Ḥuṣain.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan* [*Ṣaḥīḥ*.]

٢٥٩٣ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ وَهِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ - قَالَ هِشَامٌ: «يَخْرُجُ مِنَ النَّارِ» وَقَالَ شُعْبَةُ: «أَخْرِجُوا مِنَ النَّارِ - مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، أَخْرِجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ [مِنَ الْخَيْرِ] مَا يَزِنُ بُرَّةً، أَخْرِجُوا مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً». وَقَالَ شُعْبَةُ: مَا يَزِنُ ذُرَةً مُخَفَّفَةً.

وَفِي الْبَابِ عَنْ جَابِرٍ [وأَبِي سَعِيدٍ] وَعِمْرَانَ بْنِ حُصَيْنٍ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخريج: متفق عليه، وأخرجه البخاري، الإيمان، باب زيادة الإيمان ونقصانه، ح:٤٤ ومسلم، ح:١٩٣/٣٢٥ من حديث هشام به وهو في مسند أبي داود الطيالسي، ح:١٩٦٦ * وفي الباب عن جابر [البخاري، ح:٦٥٥٨ ومسلم، ح:١٩١ وأحمد:٣/٣٢٥] وأبي سعيد [يأتي:٢٥٩٨] وعمران بن حصين [يأتي:٢٦٠٠].

Comments:

Saying *Lā Ilāha illallāh* means embracing the religion of Islam and believing in it from the core of one's heart. The glad tiding contained in the *Ḥadīth* in fact applies to those who (i) articulate the Islamic formula of monotheism viz. *Lā Ilāha illallāh,* and abide by their commitment to the religion of Islam.

2594. Anas narrated that the Prophet ﷺ said: "Allāh will say: 'Remove from the Fire whoever remembered Me one day, or feared Me while in a state of sinning." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Gharīb Sahīh*.

٢٥٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ مُبَارَكِ بْنِ فَضَالَةَ، عَنْ عُبَيْدِ اللهِ ابْنِ أَبِي بَكْرِ بْنِ أَنَسٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللهُ: أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه عبدالله بن أحمد في زوائد الزهد، ص:٣٦٩، ح:٢١٦٢ من حديث مبارك بن فضالة به وصرح بالسماع في رواية مؤمل بن إسماعيل وصححه الحاكم:١/ ٧٠ ووافقه الذهبي وسنده حسن، ومبارك بن فضاله بريء من تدليس السوية والحمد لله.

Comments:

Remembering Allāh and fearing Him is the sign of one's faith. The *Hadīth* confirms that even those persons who have no good in their Register of Deeds except the weakest form of Faith (*Imān*) will ultimately get deliverance from Fire through Allāh's benevolence and mercy.

Chapter 10. Something Else Regarding The Story Of The Last Of The People Of The Fire To Leave It

(المعجم ١٠) - بَابٌ مِنْهُ: قِصَّةُ آخِرِ أَهْلِ النَّارِ خُرُوجًا . . .] (التحفة ١٠)

2595. Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "I know the last of the people of the Fire to depart from it. A man will exit it crawling, and he will say: 'O Lord! The people have taken all the places.'" He said: "So it will be said to him: 'Go to Paradise to enter Paradise.' So he will go to enter, but he will see that the people have taken all the places. He will return and say: 'O Lord! The people have taken all of the places.' So it will be said to him: 'Do you remember the times you used to live in?' And he will say: 'Yes.' So it will be said to him:

٢٥٩٥ - حَدَّثَنَا هَنَّادٌ: حدثنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ». قَالَ: «فَيُقَالُ لَهُ: انْطَلِقْ إِلَى الْجَنَّةِ فَادْخُلِ الْجَنَّةَ»، قَالَ: «فَيَذْهَبُ لِيَدْخُلَ فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ! قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ» قَالَ: «فَيُقَالُ لَهُ أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ:

'Wish, He will wish for something, and it will be said to him: 'For you is whatever you wished for, and ten times the world.' He will say: 'Do you mock me while you are the King?'" He (Ibn Mas'ūd) said: "I saw the Messenger of Allāh ﷺ laugh until his molars were visible." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تَمَنَّ» قَالَ: «فَيَتَمَنَّى، فَيُقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَّيْتَ وَعَشْرَةَ أَضْعَافِ الدُّنْيَا» قَالَ: «فَيَقُولُ: أَتَسْخَرُ بِي وَأَنْتَ المَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب آخر أهل النار خروجًا، ح:١٨٦ من حديث أبي معاوية والبخاري، ح:٦٥٧١ من حديث إبراهيم النخعي به.

Comments:

The *Ḥadīth* is a part of a longer *Ḥadīth* that narrates the story of the said person's repeated breach of promises he makes to Allāh. Anyhow, the *Ḥadīth* says that when he goes to visit Paradise and reports back to Allāh that it is fully occupied, Allāh will offer to give him ten times of what he had in the world. Bewildered at this he will say: "Where can I find ten times of the world in this fully occupied Paradise?" Then, in a style he was wont to in the world he will say: "Are you mocking me, O my Lord?".

Now, on learning that the last of the people to be admitted to Paradise are given ten times what he had in the world, consider how much more the first person admitted to Paradise will receive from his Lord.

2596. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "I know the last of the people of the Fire to depart from the Fire and the last of the people of Paradise to enter Paradise. A man will be brought forth and He ﷻ will say: 'Ask about his small sins and hide his large sins.' So it will be said to him: 'Did you do this and that on such and such a day, did you do this and that on such-and-such a day?'" He said: "Then it will be said to him: 'For each of your sins you shall have a reward.'" He (ﷺ) said: "So he will say: 'O Lord! I have done things that I do not see

٢٥٩٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنِ المَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةَ، يُؤْتَى بِرَجُلٍ، فَيَقُولُ: سَلُوا عَنْ صِغَارِ ذُنُوبِهِ وَأَخْبِؤُوا كِبَارَهَا، فَيُقَالُ لَهُ: عَمِلْتَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، عَمِلْتَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا، قَالَ: فَيُقَالُ لَهُ: فَإِنَّ لَكَ مَكَانَ كُلِّ سَيِّئَةٍ حَسَنَةً، قَالَ: فَيَقُولُ: يَا رَبِّ! لَقَدْ عَمِلْتُ أَشْيَاءَ مَا أَرَاهَا هَاهُنَا»، قَالَ: فَلَقَدْ

here.'" He (Abū Dharr) said: "I saw the Messenger of Allāh ﷺ laugh until his molars were visible. (*Sahīh*)

Abū 'Eīsā said: This *Hadīth* is *Hasan Sahīh*.

رَأَيْتُ رَسُولَ اللهِ ﷺ يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ.

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الإيمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٩٠ من حديث أبي معاوية الضرير به.

Comments:

Allāh's benevolence and mercy are boundless. No rules or laws can bind Him, since He is for Whom it is said in the Qur'ān: He cannot be questioned as to what He does. (21:23) He will, therefore, change the sins into virtuous deeds for whomever He wills.

2597. Jābir narrated that the Messenger of Allāh ﷺ said: "Some of the people of *Tawhīd* will be punished in the Fire until they are coals. Then the Mercy (of Allāh) will reach them, they will be taken out and tossed at the doors of Paradise." He said: "The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise." (*Sahīh*)

He said: This *Hadīth* is *Hasan Sahīh*, and it has been reported through other routes from Jābir.

٢٥٩٧ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُعَذَّبُ نَاسٌ مِنْ أَهْلِ التَّوْحِيدِ فِي النَّارِ حَتَّى يَكُونُوا فِيهَا حُمَمًا، ثُمَّ تُدْرِكُهُمُ الرَّحْمَةُ فَيُخْرَجُونَ وَيُطْرَحُونَ عَلَى أَبْوَابِ الْجَنَّةِ. قَالَ: فَيَرُشُّ عَلَيْهِمْ أَهْلُ الجَنَّةِ الْمَاءَ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الغُثَاءُ فِي حُمَالَةِ السَّيْلِ، ثُمَّ يَدْخُلُونَ الْجَنَّةَ».

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ جَابِرٍ.

تخريج: [صحيح] وأخرجه أحمد: ٣/ ٣٩١ عن أبي معاوية الضرير به وللحديث شواهد كثيرة عند البخاري ومسلم وأحمد: ٣/ ٣٢٥، ٣٣٠، ٣٧٩ وغيرهم.

Comments:

Those from among the believers in Islamic Monotheism that will be thrown into Hell shall be punished in the Fire until they turn into coals. Eventually, through Allāh's mercy, they shall be tossed on to the doors of Paradise so that the people of Paradise sprinkle water over them and they sprout speedily and enter their coveted place, Paradise.

2598. Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "Whoever had the weight of a speck of faith in his heart will depart from the Fire." Abū Sa'eed

٢٥٩٨ - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ:

said: "Whoever has doubt then let him recite: Indeed Allāh does not deal unjustly with even the weight of a speck."[1] (*Sahīh*)

He said: This *Hadīth* is *Hasan Sahīh.*

أَنَّ النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الإِيمَانِ» قَالَ أَبُو سَعِيدٍ: فَمَنْ شَكَّ فَلْيَقْرَأْ ﴿إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ [النساء: ٤٠].

[قَالَ:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿وجوه يومئذ ناضرة ○ إلى ربها ناظرة﴾، ح: ٧٤٣٩ من حديث زيد بن أسلم به مطولاً وهو في مصنف عبدالرزاق: ٢٠٨٥٧.

Comments:

Since Allāh does not deal unjustly with anyone, with even the weight of a speck, then sooner or later a person's Faith (*Imān*) is bound to be of benefit to him. Such a person will thus certainly come out of the Hellfire and enter Paradise one day. It is because just as unbelief's, final destiny is Hell; *Imān*'s ultimate abode is Paradise.

2599. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed two men among those who entered the Fire will be screaming violently. So the Lord, Blessed and Exalted, will say: 'Take them out.' Then when they are taken out He will say: 'What caused you to scream so violently?' They will say: 'We did that so You would have mercy on us.' He will say: 'My mercy for you is that you both go and throw yourselves where you were in the Fire.' So they will go. One of them will throw himself in, and He will make it cool and peaceful for him. And the other will stand there and not throw himself in, so the Lord, Mighty and Majestic, will say to him: 'What prevented you from throwing yourself in as your companion did?' He will say: 'O Lord! I hope that

٢٥٩٩ - **حَدَّثَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي ابْنُ أَنْعُمٍ عَنْ أَبِي عُثْمَانَ أَنَّهُ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ رَجُلَيْنِ مِمَّنْ دَخَلَا النَّارَ اشْتَدَّ صِيَاحُهُمَا فَقَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى: أَخْرِجُوهُمَا، فَلَمَّا أُخْرِجَا، قَالَ لَهُمَا: لِأَيِّ شَيْءٍ اشْتَدَّ صِيَاحُكُمَا؟ قَالَا: فَعَلْنَا ذٰلِكَ لِتَرْحَمَنَا، قَالَ: رَحْمَتِي لَكُمَا أَنْ تَنْطَلِقَا فَتُلْقِيَا أَنْفُسَكُمَا حَيْثُ كُنْتُمَا مِنَ النَّارِ، فَيَنْطَلِقَانِ، فَيُلْقِي أَحَدُهُمَا نَفْسَهُ فَيَجْعَلُهَا عَلَيْهِ بَرْدًا وَسَلَامًا، وَيَقُومُ الْآخَرُ فَلَا يُلْقِي نَفْسَهُ، فَيَقُولُ لَهُ الرَّبُّ عَزَّ وَجَلَّ: مَا مَنَعَكَ أَنْ تُلْقِيَ نَفْسَكَ كَمَا أَلْقَى صَاحِبُكَ؟ فَيَقُولُ: يَا رَبِّ! إِنِّي لَأَرْجُو أَنْ لَا تُعِيدَنِي فِيهَا بَعْدَ مَا

[1] *An-Nisā'* 4:40.

you will not return me to it after You have taken me out.' So the Lord, Blessed and Exalted, will say to him: 'For you is what you hoped for,' and so they will both enter Paradise together by the mercy of Allāh." (*Ḍa'īf*)

[Abū 'Eīsā said:] The chain of this *Ḥadīth* is weak because it is from Rishdīn bin Sa'd. Rishdīn bin Sa'd is weak according to the people of *Ḥadīth*, (and) from An'um, who is Al-Ifrīqī. And Ibn Al-Ifrīqī is weak according to the people of *Ḥadīth*.

أَخْرَجْتَنِي، فَيَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى: لَكَ رَجَاؤُكَ فَيَدْخُلَانِ الْجَنَّةَ جَمِيعًا بِرَحْمَةِ اللهِ».

[قَالَ أَبُو عِيسَى:] إِسْنَادُ هٰذَا الْحَدِيثِ ضَعِيفٌ لِأَنَّهُ عَنْ رِشْدِينَ بْنِ سَعْدٍ، وَرِشْدِينُ ابْنُ سَعْدٍ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ عَنِ ابْنِ أَنْعُمٍ وَهُوَ الإِفْرِيقِيُّ، وَالإِفْرِيقِيُّ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ.

تخريج: [**إسناده ضعيف**] وأخرجه البغوي في شرح السنة، ح:٤٣٦٣ من حديث ابن المبارك به * رشدين وابن أنعم: ضعيفان.

Comments:

Although, as to the chain of narration, the *Ḥadīth* is rated as 'Weak', considering the vastness of Allāh's mercy, the report should not be considered without basis.

2600. 'Imrān bin Ḥuṣain narrated that the Prophet ﷺ said: "A group from my *Ummah* will depart from the Fire through my intercession, and they will be called the *Jahannamiyyin*." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Rajā' Al-'Uṭāridī's name is 'Imrān bin Taim, and he is also called Ibn Milḥān.

٢٦٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَخْرُجَنَّ قَوْمٌ مِنْ أُمَّتِي مِنَ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو رَجَاءٍ الْعُطَارِدِيُّ اسْمُهُ عِمْرَانُ ابْنُ تَيمٍ، وَيُقَالُ: ابْنُ مِلْحَانَ.

تخريج: وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٦٦ من حديث يحيى القطان به.

Comments:

The nickname given to those delivered from Hellfire will not be construed as having insulting overtones but just a reminder of the benevolence and mercy shown to them by Allāh. He will, therefore, give them the name *'Utaqā'u-Allāh* (Manumitted Bondmen Of Allāh).

2601. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps." (*Ḍa'īf*)

[Abū 'Eīsā said:] We only know this *Hadīth* from the narration of Yaḥyā bin 'Ubaidullāh. Yaḥyā bin 'Ubaidullāh is weak according to [most of] the people of *Hadīth*. Shu'bah criticized him. [And Yaḥyā bin 'Ubaidullāh is Ibn Mawhab, and he is from Al-Madīnah.

٢٦٠١ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا [عَبْدُ اللهِ] بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ عُبَيْدِ اللهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِبُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ عُبَيْدِ اللهِ، وَيَحْيَى بْنُ عُبَيْدِ اللهِ ضَعِيفٌ عِنْدَ [أَكْثَرِ] أَهْلِ الْحَدِيثِ، تَكَلَّمَ فِيهِ شُعْبَةُ [وَيَحْيَى بْنُ عُبَيْدِ اللهِ هُوَ ابْنُ مَوْهَبٍ وهُوَ مَدَنِيٌّ].

تخريج: [**إسناده ضعيف**] وأخرجه أبو نعيم في حلية الأولياء:٨/١٧٨ من حديث ابن المبارك به وهو في الزهد له، ح:٢٧ وسنده ضعيف وللحديث شواهد ضعيفة عند الطبراني في الأوسط:٢/٣٧٨، ح:١٦٥٩ وغيره.

Comments:

It is a part of human nature that when a person flees from something scary or calamitous he runs on and on without rest or sleep until he feels secure from it. Similarly, when someone strives to get a thing he loves and prizes above everything, he neither rests nor sleeps until he attains it. In the same way, we must do our best to ward off Hellfire and win our place in Paradise.

Chapter 11. What Has Been Related About Most Of The Inhabitants Of The Fire Are Women

(المعجم ١١) - بَابُ مَا جَاءَ أَنَّ أَكْثَرَ أَهْلِ النَّارِ النِّسَاءُ (التحفة ١١)

2602. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "I looked into Paradise and I saw that most of its people were the poor; and I looked into the Fire and I saw that most of its people were women." (*Ṣaḥīḥ*)

٢٦٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ».

تخريج: وأخرجه مسلم، الذكر والدعاء، باب أكثر أهل الجنة الفقراء، ح:٢٧٣٧ من حديث إسماعيل ابن علية به.

Comments:

Ibn Ḥajar ﷺ says that the *Ḥadīth* is either a part of the Prophet's ﷺ observations during his Ascension to the Heavens or a vision seen in a dream. And since the poor have historically been more numerous that the rich, and are also more religious-minded and upright, they will be the first to be lodged in Paradise.

2603. 'Imrān bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: "I looked into the Fire and I saw that most of its people are women, and I looked into Paradise and I saw that most of its people were the poor." (***Ṣaḥīḥ***)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This is what 'Awf said: "From Abū Rajā', from 'Imrān bin Ḥuṣain." But Ayyūb said: "From Abū Rajā' from Ibn 'Abbās." There is not criticism of either of those two chains. It is possible that Abū Rajā' heard from both of them. Others besides 'Awf have also reported this *Ḥadīth* from Abū Rajā' from 'Imrān bin Ḥuṣain.

٢٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَ عَبْدُ الوَهَّابِ [الثَّقَفِيُّ]، قَالُوا: حَدَّثَنَا عَوْفٌ [هُوَ ابْنُ أَبِي جَمِيلَةَ] عَنْ أَبِي رَجَاءٍ العُطَارِدِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ، وَاطَّلَعْتُ فِي الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الفُقَرَاءَ».

[قَالَ أَبُو عِيسَى:] هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [و]هٰكَذَا يَقُولُ عَوْفٌ عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، وَيَقُولُ أَيُّوبُ عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ: وَكِلَا الإِسْنَادَيْنِ لَيْسَ فِيهِمَا مَقَالٌ، وَيَحْتَمِلُ أَنْ يَكُونَ أَبُو رَجَاءٍ سَمِعَ مِنْهُمَا جَمِيعًا. وَقَدْ رَوَى غَيْرُ عَوْفٍ أَيْضًا هٰذَا الْحَدِيثَ عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخريج: وأخرجه البخاري، النكاح، باب كفران العشير، وهو الزوج، هو الخليط من المعاشرة، ح:٥١٩٨ من حديث عوف به.

Chapter 12. The Description Of The Least Punished For The People Of The Fire On The Day Of Judgement

(المعجم ١٢) - بَابُ [صِفَةِ أَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ] (التحفة ١٢)

2604. An-Nu'mān bin Bashīr narrated that the Messenger of Allāh ﷺ said: "Indeed the person among the inhabitants of the Fire

٢٦٠٤ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللهِ ﷺ

punished least [on the Day of Judgement] is a man who has two coals beneath his feet, which cause his brain to boil."(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations on this topic from Abū Hurairah, 'Abbās bin 'Abdul-Muṭṭalib and Abū Sa'eed [Al-Khudrī].

قَالَ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا [يَوْمَ الْقِيَامَةِ] رَجُلٌ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ».

[قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبَّاسِ ابْنِ عَبْدِ الْمُطَّلِبِ وَأَبِي سَعِيدٍ [الْخُدْرِيِّ].

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح:٦٥٦١ ومسلم، ح:٢١٣ من حديث شعبة به * وفي الباب عن أبي هريرة [أحمد:٢/ ٤٣٢، ٤٣٨ والدارمي، ح:٢٨٥١] والعباس بن عبدالمطلب [البخاري، ح:٣٨٨٣ ومسلم، ح:٢٠٩] وأبي سعيد الخدري [البخاري، ح:٣٨٨٥ ومسلم، ح:٢١٠].

Comments:

It is an 'Agreed upon' *Ḥadīth*. The least punished person on the Day of Judgement will be the one whose sandals and the straps thereof shall be of fire, which shall cause his brain to boil like a cauldron. He will be under the false notion that he is getting the severest punishment although his punishment will be the lightest of all the inmates of Hell.

Chapter 13. About Who The People Of Paradise Are, And Who The People Of The Fire Are

(المعجم ١٣) - بَابُ [مَنْ هُمْ أَهْلُ الْجَنَّةِ وَمَنْ هُمْ أَهْلُ النَّارِ] (التحفة ١٣)

2605. Ḥārithah bin Wahb Al-Khuzā'ī narrated that the Messenger of Allāh ﷺ said: "Should I not inform you about the people of Paradise: They are every humble and weak person, who if he were to make an oath by Allāh, He would fulfill it. Should I not inform you about the people of the Fire: They are every prideful swaggering ill-speaking person." (*Ṣaḥīḥ*)

[Abū *Ḥadīth* said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٦٠٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ: كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ، أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عُتُلٍّ جَوَّاظٍ مُتَكَبِّرٍ». [قَالَ أَبُو عِيسَى:] هٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: متفق عليه، وأخرجه البخاري، التفسير سورة ن والقلم، باب: ﴿عتل بعد ذلك زنيم﴾، ح:٤٩١٨ عن أبي نعيم الفضل بن دكين ومسلم، ح:٢٨٥٣ من حديث سفيان الثوري به.